

RECORD

March 31, 2007

In this issue

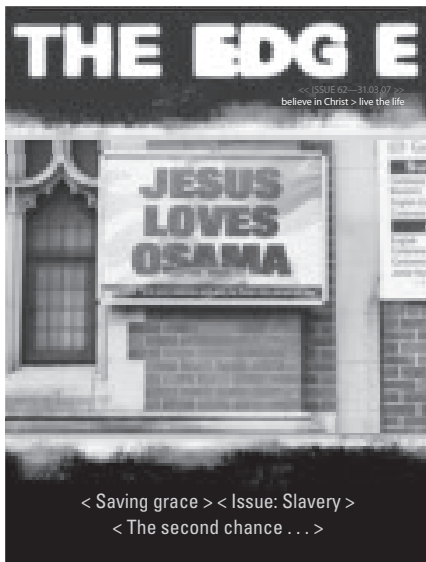
Bible workers
target Melbourne

Church prays
for 10 days

"In Jesus' name"



Current and former editors—(left to right) Brenton Stacey, Adele Nash and Kellie Hancock—met on the weekend of March 3 to reflect on 10 years of *The Edge*.



Your
copy of
The Edge

The Edge still sharp after 10 years

WARBURTON, VICTORIA

The *Edge* is 10. The first issue of *The Edge*—the magazine for young adults, currently published seven times per year as a supplement to *RECORD*—appeared in churches on March 22, 1997.

The Edge began as a special project in connection with the Year of Evangelism in 1997. Then-Record editor Pastor Bruce Manners and inaugural editor of *The Edge*, Brenton Stacey, launched the magazine in response to research showing that many young people decide to leave the church during their final years of high school.

Initially, funding was approved for just the four issues of *The Edge* that appeared in

its first year. But, since that time, a total of 62 issues have been distributed in Adventist churches, high schools and youth groups across Australia and New Zealand.

"*The Edge* is specifically designed for the most important niche market in the church," says Pastor Barry Oliver, general secretary of the South Pacific Division and consulting editor of *Record*. "It has consistently addressed issues which are of concern to its target audience in language and in a context that are relevant. This has not always been understood by those of us who come from another era. But that is okay.

(Continued on page 3)



What was happening in that skate park as that dancer led in prayer?

“In Jesus’ name”

SOME CONVERSATIONS CHANGE YOUR perspective on an issue, your perception of a person or even your view of yourself. This one did all three.

I went in for a massage and came out with a message. The young massage therapist began my time on the table with a question, “What do you do, Dave?”

“I work for the Seventh-day Adventist Church.”

His response revealed a lot, “Is that a Catholic or a Christian church?”

Moments later, I felt as lost in his world as he was in mine. “I’m a krumper,” he said.

“What’s a krumper?” I asked.

He explained that krumping is a form of dancing that “looks a lot like an epileptic fit the first time you see it.” He said he was a break dancer but broke his fibula landing a backflip. “I won’t be able to do flips for at least a year,” he said sadly. “So, I started krumping, because it’s low impact.”

He then said something that really caught me off guard. “Krumping is a really religious dance.”

“Religious?” I questioned. Based on his earlier statement I wasn’t quite sure what “religious” might mean to him.

“Yeah,” he said, “the guy who leads out in the krumping sessions at the skate park forms us into a circle and tells everyone to ‘bow your heads for a moment of respect.’ So, we bow our heads. He’s a big New Zealander, so everybody does what he says.”

“Respect?” I asked, “What are you respecting? The dance form? The leader?”

“We respect God!” he replied. “He full-on prays to Jesus—about the krumping session we’re about to start. When he finishes, we take turns krumping. He even has his own style of krumping called ‘praise buck,’ where he freezes with his hands together like he’s praying.” (*Buck* is the term used for a dancer’s personal style of krumping.)

The idea of praying before a dance session intrigued me. “What does he say when he prays?” I asked.

“He says pretty weird stuff, like, ‘Jesus, we know You made us in Your image and made our bodies able to dance. We are getting buck for You, Jesus! As we krump here on earth, we hope You and Your angels will krump with us in Heaven.’ Then he says, ‘In Jesus’ name’ and everyone in the circle shouts ‘AMEN!’ It is an amazing sound to hear all those guys shouting ‘amen.’”

What was happening in that skate park as that dancer led in prayer? Was this evangelism? According to my masseur, the krumping sessions attract “druggies, homeless people and teenagers” who come to watch and krumpers who come to dance. And they all hear the prayer. I asked, “Do his prayers make you think? Have you ever asked about Jesus?”

“Nah, not yet,” the young krumper replied, “but it does make me wonder. I respect him a lot, and he believes in Jesus. It’s cool. Yeah, one day I’m gonna ask him what it’s all about.”

He fired another question at me, “Hey, you being a Christian, is it alright to pray

like that?”

My reply took *me* by surprise, “In the Bible, King David ‘danced before the Lord.’ So, I guess the ‘krumping for Jesus’ thing is okay. And, when Christians are about to worship Jesus in church—we do that by singing—the worship leader will often pray, ‘Dear Jesus, As we sing here on earth, we hope You and Your angels will sing with us in Heaven.’ So, yeah, I guess it’s alright. But, I know I couldn’t do it.”

“Why not?”

“Because I can’t dance!”

Later, sitting at my computer, I googled “krump” and discovered it is an acronym for Kingdom Radically Uplifted Mighty Praise. The krumping dance form emerged in South Central Los Angeles as a non-violent way of releasing aggression. Now it’s an internationally recognised dance form.

Bringing God’s kingdom to people often happens in ways unexpected by the majority of believers. Jesus told parables (literally “near bringers”). Martin Luther translated the Bible. Charles Wesley wrote hymns. Ellen White penned books. Each using the media and the means of their day.

I was challenged by that conversation. Not to become a krumper, but to withhold judgment of what I do not understand, to value those who do what I am unable to do and to use my skills to take God’s kingdom to the people I can influence.

David Edgren



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Editor Nathan Brown
 Associate editor David Edgren
 Editorial assistant Adele Nash
 Editorial assistant Jarrod Stackelroth
 Copyeditor Graeme Brown
 Editorial secretary Meryl McDonald-Gough
 Layout Nathan Chee
 Senior consulting editor Barry Oliver

www.record.net.au

Mail: Signs Publishing Company
 3485 Warburton Highway
 Warburton, Vic 3799, Australia
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Our vision is to...
know
experience
 and **share**
 our hope in Jesus Christ!

The Edge still sharp after 10 years

(Continued from page 1)

“While ever it maintains its integrity to our Christian and Adventist roots, *The Edge* has a place in our church,” he says. “The young people of the Church too often feel marginalised by those of us who are older. We do not set out to do that, but for whatever reason it seems to happen just the same. *The Edge* is a significant medium through which young people can share their concerns and their faith through their eyes in terms of their world view.”

Former *Edge* editor, Kellie Hancock, has similar views on the role the magazine has come to play in the life of the church. “*The Edge* is for young adults and aims to provide an atmosphere of belonging—a ‘place’ where the church listens to their stories and the things that matter to them,” she reflects.

Current and former editors of *The Edge* met on the weekend of March 3 to reflect on the magazine’s 10-year history and look at the possibilities to grow *The Edge* into the future. The discussions confirmed the mission and target audience of the magazine, particularly identifying with the magazine’s tagline, “Believe in Christ; Live the life.”

“It’s a timeless statement,” says Mr Stacey. “Christ himself said the same thing. And it’s a statement supported by every article in the magazine.”

According to Mrs Hancock, *The Edge* is a resource for young people who are endeavouring to do that. “*The Edge* has not been afraid to tackle the tough topics, the real-life issues kids deal with,” she says. “Sex, suicide, finding a career, pornography, navigating the net, interpreting culture, working out who God is and where they fit in His story.”

Current *Edge* editor Adele Nash, who started writing as a contributor to the magazine, agrees. “If *The Edge* can help readers look at problems other young people are facing or to think about Christianity and life differently, it’s a good thing,” she says. “Young people need something to help them connect with the church as a larger church body, not just with the few people who might be at their local church.”

During its decade, *The Edge* has also supported and reported significant youth events. “Nothing else comes close to *Edge*’s coverage of events such as the Thailand and Fiji youth congresses, the Underground, REZ10, conference youth events, Adventist musicians and local church youth groups,” says Mrs Hancock.



www.edgeonweb.org

Online since 2000 and dramatically redesigned in 2005, *The Edge* web site has become an archive of youth news, ideas, stories, reviews and articles on beliefs, culture and issues. “We hope to continue to build this resource,” says web site coordi-

nator Scott Wegener. “We also hope the site remains a fun and relaxed place that young people can share with their friends who may not yet realise how much God loves them.”

During the past 10 years, *The Edge* has received a number of awards for its creativity and originality from the Australasian Religious Publishers Association and *Edge* editors are enthusiastic about possibilities for the future. “*Edge* is maturing as a masthead, but it continues to speak the same language as young adults,” Mr Stacey comments.

“*The Edge* reflects the church’s aim to build a faith community based on a relationship with Jesus,” says Ms Nash. “Basically, we’re working to encourage people in their relationships with Jesus, as well as with others—I guess that explains ‘Believe in Christ, live the life.’”—**Nathan Brown**



◆ A new state-of-the-art kitchen will greatly enhance the luncheon ministry of the **Wahroonga Church, NSW**. Over the past 12 months the Sabbath luncheon has grown significantly to as many as **230 people**, with a weekly average of about **120 people**. The new kitchen is more than double the floor area of the old facility, built in 1958. The new kitchen has reduced the need for disposable items and

most importantly, meets Australian Food Safety requirements. “The time spent in fellowship with visitors to the church and getting to know each other as church members through the luncheon ministry has been rewarding,” says team member, **Deanne Grolimund**. —**Tracy Bridcutt**

◆ On the day following a fantastic win, **New Zealand motorcycle champion Andrew Stroud** visited **Longburn Adventist College (LAC)** to speak to students. With a remarkable racing record—New Zealand, American and world

championships—Stroud is humble and quietly spoken. Well known for his competitive spirit, LAC students discovered his deep love for the Lord. Stroud shared how important God has been in his life, bringing him through many difficult times. He encouraged students to “walk with the Saviour no matter what.”—**Julene Duerksen-Kapao**

◆ **Thirteen satellite dishes** have been installed in the **Finke/Aputula Community, NT**, made possible by donations from church members to the Northern Australian Conference. **Harold Matasia**,

chairperson of Aputula, requested a dish be installed. “The family are enjoying it,” he says. “The messages make me feel real good inside and the children’s programs are great.” Mr Mayasia has a real burden for the children in the community to have religious training and feels these satellite programs are filling that need. Two other homes have now requested a satellite dish. —**Don Fehlberg**

◆ **Correction:** The youth census referred to in the editorial in RECORD, March 17, will be conducted on **April 28 and May 5**.

Youth Bible workers target Melbourne

MELBOURNE, VICTORIA

In an outreach initiative of the Victorian Conference, 16 young people have been equipped as full-time, volunteer Bible workers to make contacts and reach people across Melbourne in the build up to the “Discoveries” evangelistic series (see “Melbourne outreach goes Pacific-wide,” News, March 24).

Many of the group have left careers, homes and families to come to work in Melbourne, with students, doctors, IT professionals and people of various backgrounds making up the group.

“I want to take people to heaven with me,” says Geoffrey Lomas, one of the student Bible workers, originally from Port Macquarie, NSW. “I want to learn how to reach my friends.”

The conference is funding the Bible workers for the six-month period between January and June. “It’s great to see the church backing the young people in their ministry,” says director of youth ministries for the Victorian Conference, Pastor Wayne Boehm.

The group began in January with a three-week intensive training program. Roy Kim, who is the team leader of the project, has been a Bible worker at Gateway church

for over three years. Originally from the United States, Mr Kim is responsible for helping to train, coordinate and mentor the team, along with Johnny Wong, head elder at Gateway church. “I want young people here to have a vision that will inspire other young people to do the work,” says Mr Kim.

Divided into teams of between two and five people, the Bible workers are focusing on distinct territories around Melbourne, including Nunawading, Ringwood, Auburn/Springburn, central Melbourne, Northpoint and Preston. Their work includes knocking on doors and conducting religious surveys that seek to identify whether people have an interest in learning more about the gospel.

The result of their work is already being seen, with figures after two months showing 62 in-home Bible studies and more than 120 contacts, who are being supplied with DVDs and correspondence materials. The hope is that these people will be ready to attend the “Discoveries” programs, having already encountered the gospel message.

Young people around the conference are



Bible workers are already studying in the homes of 62 people in the lead up to the “Discoveries” program

also supporting the Bible workers, who lead a church youth group in doorknocking every Sabbath afternoon. The workers also plan to visit and support country churches in an effort to bring as many people to the “Discoveries” seminars as possible.

Church members demonstrated their support at the recent “Discoveries” launch, when an offering raised \$A40,000. The Bible workers will work up to the end of the “Discoveries” programs, when the responsibility for nurturing those people the Bible workers are in contact with will pass to local churches.

Mr Kim hopes other churches will replicate the model these workers are using. Expressions of interest are already being made for Bible work in Sydney in 2008.

—Jarrod Stackelroth

Church prays 10 days

ROCKINGHAM, WESTERN AUSTRALIA

Rockingham church members have spent 10 days in prayer and fasting as a time of reconsecration and community building. A Sabbath worship service launched the program on February 17 and the church was open at 7 am and 7 pm for the next 10 days for half-hour prayer meetings at which church members used many different forms of prayer and studied scriptures on praying.

Twice after evening meetings, members went into the communities of Rockingham and Kwinana to pray for the towns and their people.

“It was a great blessing to our church and a good time of reconsecration for many people,” says Rainer Winkler.—RECORD staff

Youth Conference points back to Bible

MELBOURNE, VICTORIA

Gateway Adventist Centre hosted the second Youth Conference (YC) on February 15-18.

Designed to inspire young people, bring them back to the Bible and equip them for ministries in their local churches, the YC featured a number of internationally recognised Adventist speakers such as evening devotional speaker, Pastor Randy Skeete and morning worship presenter, Peter Gregory, both from the United States. Topics included in the workshops were how to get back to a Bible-based belief, how to preach,

how to evangelise and how to present Daniel and Revelation.

Some 320 young people from 80 churches across Australia participated, with more arriving for the Sabbath program. On Sabbath afternoon, 280 young people loaded into eight buses and went doorknocking in suburban Melbourne in an effort to make contacts in the community for the upcoming “Discoveries” program. Led by the Victorian Conference youth bible workers, they made 120 contacts in just one hour of doorknocking.

Since the conference, 11 YC participants have made the commitment to be baptised.—Jarrod Stackelroth



Pastor Randy Skeete presents on theme “Training God’s army”

Up in arms . . . ?

SEAN WEIR, QLD

In response to the many letters regarding Adventists and non-combatancy, I believe refusing to help someone in need is vastly different to putting oneself in a situation where you could easily be called on to take a life. I agree the army does a lot of good work, but so does the Adventist Development and Relief Agency and many other non-government aid organisations that are never called upon to invade and kill.

In 1862, Ellen White wrote urged Adventists not to serve as combatants in the US Civil War (see *Manuscript Releases*, Vol 7, page 112). Although this war was fought to abolish slavery and could be termed a “just war,” according to Ellen White it was not. How much less “just” are some of the wars currently being fought.

In Old Testament times, God supported Israel’s wars, but only while the whole nation obeyed Him. If we participate in the current wars, we should consider who we are following.

CLIVE WILSON, LORD HOWE ISLAND

The role of men and women in the Australian Defence Forces is constantly under review and assessment. Protection of, service to and support for communities and the nation is their primary role.

While preparedness for—and participation in—combat when required is the highest priority, support for communities Australia-wide in times of disaster and emergency is a well documented success story, as is their support for other communities and nations

Adventists are privileged to enjoy freedoms that have resulted from protective work the defence forces have been involved with. And we should be careful when tempted to deride or criticise members who choose to serve in the army.

GLEN WOOSLEY, QLD

During the early 1950s, national service was introduced in Australia and the Adventist church encouraged its young people to take the stand for noncombatancy. As 18-year-olds, we had to appear before a magistrate and confirm our biblical reason for this stand.

Along with five other Adventist young men, I was duly called up in June, 1952. We had requested service in the medical unit so we might be trained to preserve life rather than take it. We applied for leave to attend church on Sabbaths and this was granted every second week. The alternate weeks we stayed quietly in camp with no duties.

Many years later while attending our church at Red Hill, the senior elder, Les Irwin, greeted me with the words, “Hi Glen, don’t you remember me? I used to issue the leave passes to you at Wacol.


“When I left the military I determined to prove you wrong for keeping Sabbath. After much Bible study, I found that you were right and my family and I were baptised into the Adventist church.”

What a powerful witness dedicated young people can be for Jesus.

Note: Views in Letters do not necessarily represent those of the editors or the denomination. Letters should be less than 250 words, and writers must include their name, address and phone number. All letters are edited to meet space and literary requirements, but the author’s original meaning will not be changed. Not all letters received are published. See masthead (page 3) for contact details.

Record Roo's

Kids corner




Hi Kids,
When the Israelites arrived at the Wilderness of Sinai, Moses went up the mountain to be with God. God spoke to Moses and gave him instructions for the people to follow. Do you know what those instructions were? Find out in Exodus 20.
RR

Fill in the Blanks

Then the _____ came down upon Mt _____, on the top of the _____. And the _____ called _____ to the top of the mountain, and Moses went up.
Exodus 19:20 NKJV

God gave Moses the Ten Commandments on Mt Sinai. Fill in the blanks below, looking up Exodus 20:1–17 for the full text for some of the commandments.

1. You shall have no other _____ before me
2. You shall not make a carved _____
3. You shall not take the name of the Lord in _____
4. Remember the Sabbath day and keep it _____
5. Honour your _____ and _____
6. You shall not _____
7. You shall not commit _____
8. You shall not _____
9. You shall not bear _____ witness
10. You shall not _____



Colour In

Colour in the picture of Moses climbing up Mt Sinai.

Peta Taylor

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Positions vacant

▲ **Manager/Ranger, Camp Somerset—South Queensland Conference (Brisbane, Qld)** is seeking a full-time Manager/Ranger of Camp Somerset, located 120 kms out of Brisbane on Somerset Dam, commencing May 1, 2007. The successful applicant will be a practicing member of the Seventh-day Adventist Church and be prepared to participate in the ministry undertaken at Camp Somerset; required to live on-site; and be responsible for the marketing, management and maintenance of the camp. **Applications in writing** (including references or referees and local pastors' reference) should be forwarded to the General Secretary, 19 Eagle Terrace, Brisbane Qld 4000; email <mpotts@adventist.org.au>. Applications close **April 13, 2007**.

▲ **Student Finance Officer—Avondale College (Cooranbong, NSW)** is seeking a Student Finance Officer, preferably with a degree in business who has a strong working knowledge of accounting and/or accounts receivable. Skills in communication and customer relations are essential. For a job description and selection criteria, visit <www.avondale.edu.au>. **Applications in writing** (addressing the selection criteria, with contact details of three referees) should be emailed to <employment@avondale.edu.au>; or Sonya Muhl, PO Box 19, Cooranbong NSW 2265; phone (02) 4980 2284. Application close **April 11, 2007**.

Evans, Dr Cyril Percival, OBE, born 27.4.1921 in Sydney, NSW; died 1.2.07 in Canberra, ACT. He is survived by his wife, Beryl (Canberra); his son, David (Geneva, Switzerland); his daughters, Bronwyn Evans (Canberra, ACT), Sue Norton (Perth, WA), and Annette Evans (Canberra, ACT); and his three grandchildren. Until his retirement in 1982, Cyril was the deputy director-general of health for the Commonwealth. For 10 years during his retirement, he was the medical director for the Australian Kidney Foundation. "The Lord knoweth them that are His."

Dale Arthur, Ken Low

Fisher, Stanley, born 7.9.1930 at Cooranbong, NSW; died 4.2.07 at home in New Plymouth, NZ. On 29.10.51 he married Edna and had more than 55 wonderful years together. He is survived by his wife; his children and their spouses, Murray and Debbie, Ian, Karen and Daryl, and Sandra; their families; and his sisters, Olive Overall and Jean Taylor. Stan helped with the construction of the primary school and current church complex at New Plymouth. "Stan the man" is missed by his wife and family; also his church family.

Paul Hopson

Gosling, Anthony (Tony), Ern, born 20.1.1961 in Macksville, NSW; died 29.10.06 in Mt Olivet Hospital, Brisbane, Qld. On 23.5.99 he married Michelle Smith. He was predeceased by his mother, Merle Gosling, on 20.1.64. He is survived by his wife; his children, Daniel and Kellie; his father and stepmother, Neville and Margaret; his siblings and their spouses, Leslie and Tammy, Stephen (all of Brisbane), Nerida and Gary Way (Gold Coast); his parents-in-law, Merryl and Graham Smith (Cooranbong, NSW); and their families. Tony lived his life by example and as a testament to this, many people attended his funeral. He was a loving husband and father and will be greatly missed.

Mike Collum

Jackson, June Lois Mary (nee Ellis), born 27.6.1922 at Palmerston North, NZ; died peacefully 10.1.07 at her home in New Plymouth. She was predeceased by her husband, Raymond, in 1994. She is survived by her daughters, Anita Jackson-

Graham and family, Raewyn Wright and family, and Laurel Jackson. June was a talented teacher, who taught in Adventist schools in Wellington, Christchurch and Gisborne during the 1940s and 1950s. She was a quiet, unassuming servant of God, who cared for the spiritual welfare of many people. Her constant love and service for God was expressed toward the children she fostered and among numerous church folk and non-Adventists alike—all for whom she prayed.

Jenny Rielly

Leahy, Shanel Lorna was stillborn 4.2.07 at the Mater Hospital, Brisbane, Qld. She is survived by her grieving parents, Clint and Kylie (Mooloolah); her brother, Colby; her twin sister, Taylah; and her grandparents, Gerry and Eileen Leahy and Vicki Whittaker. All of them are longing to meet Shanel in the Resurrection.

Mike Brounhill

Lee-Walker, Vera May, born 8.5.1922 at Gunnedah, NSW; died 1.2.07 at Coffs Harbour. On 16.6.43 she married Don Lee, who predeceased her on 8.12.79. She was also predeceased by her sister, Hilda. In 1986 she married Albert Walker. She is survived by her husband; her children and their spouses, Barry and Glenda Lee (Trangie), Cecil and Diane Lee (Dubbo), Judith and Noel Monk (Coffs Harbour), and Valmai and Kevin Mannington (Macksville); and families; her brother, Herb James (Mendooran); and her sister, Ivy Bishop (Orange). Vera loved the Lord and His church, working tirelessly for welfare and joining many fly'n'builds to our Pacific neighbours. All her family and friends will remember her as a kind, generous, loving and dedicated mum, grandma, great-grandma and friend.

Gordon Smith

Lepisto, Shirley Ann, born 28.2.1937 at Cessnock, NSW; died 2.2.07 at Cessnock. She is survived by her children, Ray Minns, Gary Minns (both of Brisbane, Qld), Brian Minns (Morisset, NSW), Sharon Mason (Nulunbuy, NT), and Debbie Minns (Cessnock, NSW); their spouses; 17 grandchildren; and two great-grandchildren. The hope of the Resurrection morning was shared with the family and friends who gathered to bid her farewell.

Bert Godfrey

Weddings

Hamulczyk—Robles. Leopold Hamulczyk, son of Vladek and Jane Hamulczyk (Warragul, Vic), and Rose Robles, daughter of Rosaro and Letecia Robles (Paluan, Philippines), were married on 24.12.06 at West Gippsland Arts Centre, Warragul, Vic. *Darren Croft*

Hardy—Raymond. Robyn Hardy, son of Kevin and Gwen Hardy (Rosedale, Vic), and Tricia Raymond, daughter of Eddy (Narre Warren) and the late Denise Raymond, were married on 17.12.06 in the Sale Adventist church. *Darren Croft*

Morton—Lister. Simon Morton, son of Barry (Mildura) and Rosalind Morton (Reservoir), and Lorinda Lister, daughter of Warren (Warburton) and Rhyll Lister (Wandin North), were married at dawn on 28.1.07 at Lillydale Lake, Lillydale. *Darren Croft*

Moss—Long. Wayne Moss, son of Bruce and Joan Moss (Preston, Vic), and Naomi Long, daughter of Ame Thorneycroft (Woori Yallock) and Brian Long (Toowoomba, Qld), were married on 21.1.07 at Billilla Historic Homestead, Brighton, Vic. *Wayne Boehm*


Parrett—Shears. Tristan Parrett, son of John and Sharyn Parrett (Christchurch, NZ), and Alison Shears, daughter of Phil and Lois Shears (Christchurch), were married on 11.2.07 at Bramble Grove, Kaiapoi. *Neil Thompson*

Obituaries

Brooks, William George, born 21.11.1908 in London, England; died 30.1.07 at Ross-moyn, WA. On 17.5.1935 he married Alice Pollard, who predeceased him in 1999. He was also predeceased by his son-in-law, Barry Turner. He is survived by his daughters and their spouses, Caroline and Stephen Milonas (Swan View), Betty and Brian Turner (Thornlie), Veronica Turner (Mandurah), and Ann and Melville Jaeger (Gosnells); his 10 grandchildren; 15 great-grandchildren; and one great-grandchild. Bill was a plasterer by trade. From 1952-54 he plied his trade on the walls of Andre Hall and the old auditorium, Avondale College, Cooranbong, NSW. Bill has left his mark as a true Christian gentleman. He studied his Bible daily and believed that Jesus would return in his lifetime. *Lynn Burton*

Coles, Edith Annabelle (nee Campbell), born 19.8.1910 at Wondai, Qld; died 16.12.06 at Victoria Point. On 22.12.49 she married Doug, who predeceased her in June 1983. She is survived by her son and daughter-in-law, Graham and Jillian (Hallam, Vic); her three grandchildren; and one great-grandson. After graduating from Avondale College, Belle spent some years as a lady Bible worker, working in several evangelistic teams before her marriage. She held many different church offices; was a talented organist, and usually served as a church organist in the various churches she attended. *Selwyn Bartlett, Arthur Bath*

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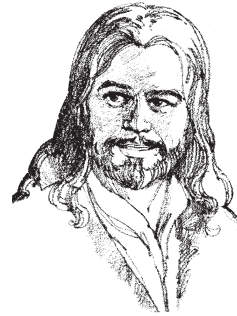
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Percovich, Ivan John, born 19.5.1914 in Austria; died 6.7.06 in Box Hill Hospital, Vic. He was predeceased by his daughter, Macella Besek, and his son, Luciono. He will be greatly missed by his wife of 69 years, Olga (Nunawading); his daughter, Siclvana Palethorpe (WA) and his 10 grandchildren. Ivan and Olga came to Australia in 1961 and it was here that Ivan came to know Jesus and was baptised in 1972. For many years he generously supported the Oxford Christian Primary School, Newcomb, Vic, as well as the general mission of the church. He loved Jesus, his wife, his family and his church.

Susan Magaitis

Smith, Edith May, born 3.3.1915 at Newport, Wales; died 8.2.07 in Lady McCusker Home, Perth, WA. On 25.12.34 she married George, who predeceased her. She is survived by her children, Jeanette Bariolo (Innaloo) and Keith (Qld); her two grandchildren; and three great-grandchildren. Edi was very resilient and her faith was always strong. She always had something special to give everyone she met and it was her stoic trust in the Lord Jesus that gave her that strength.

Pat Downey

Taylor, Mavis Ethel Lavinia (nee Deed), born 22.2.1914 at Brunswick, Vic; died 29.1.07 in Charles Harrison Memorial Home, Cooranbong, NSW. In 1940 she married Bill, who predeceased her in 1988. She is survived by her sons and their spouses, Warren and Laurice (nee Piper, Dural), Lyndon and Val (nee Pugh, Wyonga); her grandchildren, Fiona and Marc; and her sisters, Jean Waters (Echuca, Vic) and Joyce

Williams (Kilsyth). Mavis' teenage friend, Alma Phillips (White) introduced her to Jesus and the remnant message. After Avondale she served Sanitarium in Melbourne and Sydney, and found sweet fellowship at Waitara, Kanwal and Avondale Memorial churches.

Wal Taylor

Vickery, Kenneth Edgar, born 30.5.1936 at Tumut, NSW; died 10.2.07 in Tumut Base Hospital. He is survived by his wife, Alice (Tumut); his children, Lee, Kenneth, Maree, Scott and Jason; his nine grandchildren; and one great-grandchild. Ken's greatest joys came with volunteer work with the Volunteer Rescue Association and woodwork. In 1994 he was Tumut Citizen of the Year for his services to Tumut VRA. He now rests peacefully, awaiting the call of the Life-giver.

Nicu Dumbraua

Williams, William Arthur Norman (Bill), born 30.12.1927 in Adelaide, SA; died 11.2.07 in Kingscote Hospital, Kangaroo Island, after a short illness. On 26.8.50 he married Betty. He is survived by his wife; his children, Lynn Tombleson (Adelaide), Kym Williams (Forest Range) and Nita Welch (Nairne); their spouses; and his five grandchildren.

Dave Hamilton

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Notice of meeting. Notice is hereby given that an Extraordinary General Meeting of The Avondale Foundation will be held at 7 pm, April 23, 2007 in the conference room, South Pacific Division office, 148 Fox Valley Road, Wahroonga NSW. Items to be voted on are the appointment of an auditor and a proposal for Avondale Properties. All members are invited to attend.

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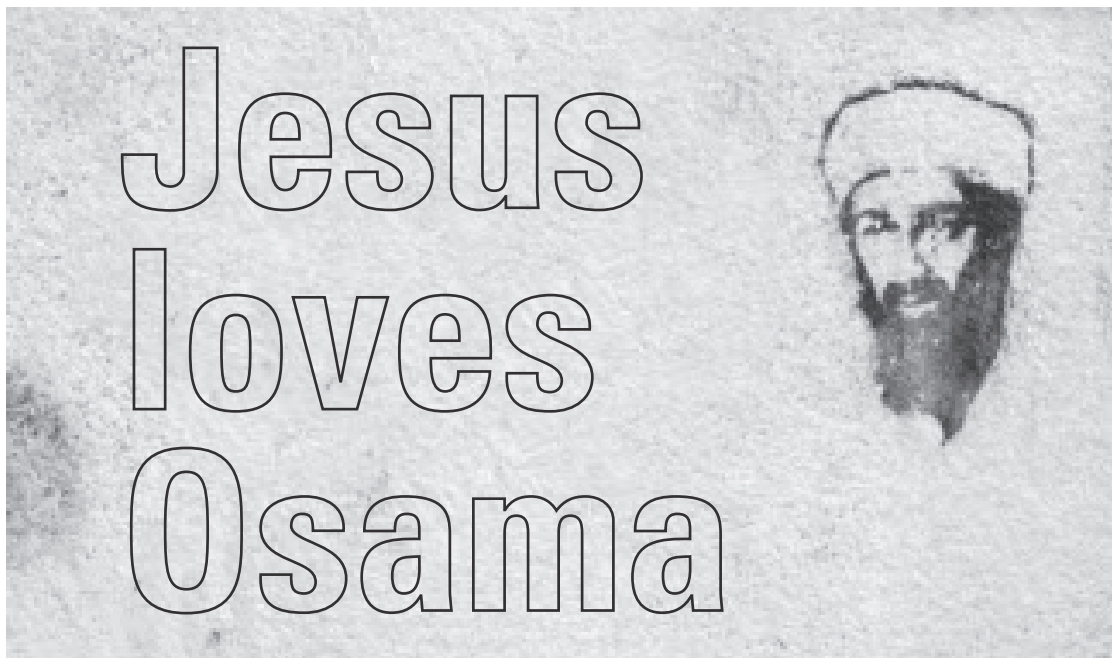
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Finally

People who claw their way to the top are not likely to find very much wrong with the system that enabled them to rise.—*Arthur Schlesinger, Jr*



“Jesus loves Osama” signs appeared in front of Baptist churches in Australia earlier this year. Going against the weight of public opinion, Adele Nash says the Baptists got it right.

In late January and early February this year, a whole lot of controversy was stirred up when a number of Baptist churches around Australia put signs up that said “Jesus loves Osama,” followed by Matthew 5:44—“Love your enemies and pray for those who persecute you.”

Of course, the Osama referred to on the sign was the infamous al-Qa’eda leader, mastermind of the September 11 attacks on America.

A poll run by ninemsn.com saw 81 per cent of respondents say that Jesus doesn’t love Osama bin Laden. The Australian Prime Minister John Howard suggested that the churches shouldn’t have displayed the sign.

Outspoken Christian politician Fred Nile went further and compared the posters to saying Jesus loves Hitler or Pol Pot, saying, “Certainly if you had any association with the 3000 people that were killed through bin Laden’s attack on New York, I don’t think you’d say how much you love him.”

Perhaps Nile was forgetting that Jesus doesn’t just love him and the people on “Fred’s approved list,” but also loves people that many would say don’t deserve it, including Osama bin Laden, Adolf Hitler and Pol Pot—even us, and even Fred.

A spokesman for the Central Baptist Church, Hy Lam, told the Australian *Daily Telegraph* that it was merely “sharing the gospel.” He said, “Osama is the head of terrorism. We are saying that Jesus

Christ loves everyone in the world, even this man. . . . All we are doing is sharing the gospel.”¹

From the perspective of those who don’t do the church thing, many people find the fact that Christians say that Jesus loves everyone, but they themselves actively hate people, ironic or hypocritical at best. But it’s so much easier to point out the mistakes that others make than modify what we do in order to attempt to actually do what Jesus would.

Just because we personally don’t like someone it doesn’t mean Jesus doesn’t still love them. As uncomfortable as it may be, that’s the position we *have* to take as Christians if we’re wanting to do what Jesus wants us to. We’re meant to turn the other cheek and show others the grace and forgiveness God freely offers us.

In October last year, the Amish community in a Lancaster County village in America called for the forgiveness of a gunman who killed five young girls he took hostage in the community’s school. Only two days after the fatal shootings, the community was reaching out to the family of the gunman, who suicided during the attack, offering them love and forgiveness.

The Amish community actively chose not to balance hurt with hate, but show forgiveness and grace.

The New Testament word that’s usually translated as *grace* is the Greek word *charis*—it literally means “gift.” God’s grace is His gift to us, made possible by Jesus coming to earth and dying for

everyone. (Read the Bible and you find Jesus still came to die for a whole lot of people who didn't like Him. He still loved them all.) After all, we've all sinned and need forgiveness—the magnitude of the sin doesn't make a difference in how much we need God's grace.

But there are conditions to the gift of grace, even though it's free. We need to actively participate in the process of grace—it's not about simply accepting it, but living it as well. God's grace can cover all sins, but that doesn't give *carte blanche* on sin as long as we ask for forgiveness later.

Dietrich Bonhoeffer explores this in *The Cost of Discipleship*, declaring the teaching of grace without the teaching of the need to change "cheap grace." He saw this as being the enemy of the church as it means "the justification of sin without the justification of the sinner. . . . Cheap grace is the preaching of forgiveness without requiring repentance, baptism without church discipline, Communion without confession, absolution without personal confession. Cheap grace is grace without discipleship, grace without the cross, grace without Jesus Christ."²

What is needed is "costly grace," and Bonhoeffer uses Jesus' parable of the treasure hidden in the field (see Matthew 13:44) to show that great sacrifices often provide even greater rewards. Costly grace means it's something to be sought and asked for continually as we follow Jesus. For grace to be available for everyone who's ever lived, it cost Jesus His life, which Bonhoeffer says is the ultimate sacrifice and ultimate gift.

Being a follower of Jesus isn't easy—the straight and narrow path is called that for a good reason. We mightn't be martyrs or put in prison or have to choose between God and family, but there can still be some pretty tough requirements when living how God wants us to. (Check out the Sermon on the Mount in Matthew 5 -7 for more on this.)

Costly grace should break our hearts, but also bring us close to God and build a stronger relationship with Him. Reducing essential elements of Christianity to feel-good experiences misses the point of faith, grace and salvation, because none of it is designed to keep us in our comfort zone.

Costly grace can cost us everything on earth. But there are eternal rewards, even for people we mightn't like but have chosen to accept God's grace—after all, they might be equally surprised if you've accepted it too.

1. "Church's 'Jesus loves Osama' sign criticised," Matthew Moore, February 2, 2007; <www.telegraph.co.uk/news/main.jhtml?xml=/news/2007/02/01/wosama101.xml>.

2. Dietrich Bonhoeffer, *The Cost of Discipleship*, SCM Press Ltd, London, 1959, pages 35-6.

Adele Nash is the editor of The Edge.

What's the Bible got to say about grace and salvation?

> "And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting. Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen" (1 Timothy 1:14-17, KJV).

> "John testifies concerning him. He cries out, saying, 'This was he of whom I said, "He who comes after me has surpassed me because he was before me."' From the fullness of his grace we have all received one blessing after another. For the law was given through Moses; grace and truth came through Jesus Christ. No-one has ever seen God, but God the One and Only, who is at the Father's side, has made him known" (John 1:15-18, NIV).

> "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life" (John 3:16, NIV).

> "It is by the name of Jesus Christ of Nazareth, whom you crucified but whom God raised from the dead, that this man stands before you healed. He is 'the stone you builders rejected, which has become the capstone.' Salvation is found in no-one else, for there is no other name under heaven given to men by which we must be saved" (Acts 4:10-12, NIV).

> "We believe it is through the grace of our Lord Jesus that we are saved, just as they are" (Acts 15:11, NIV).

> ". . . if you confess with your mouth, 'Jesus is Lord,' and believe in your heart that God raised Him from the dead, you will be saved. For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved. As the Scripture says, 'Anyone who trusts in him will never be put to shame.' For there is no difference between Jew and Gentile—the same Lord is Lord of all and richly blesses all who call on him, for, 'Everyone who calls on the name of the Lord will be saved'" (Romans 10:9-13, NIV).

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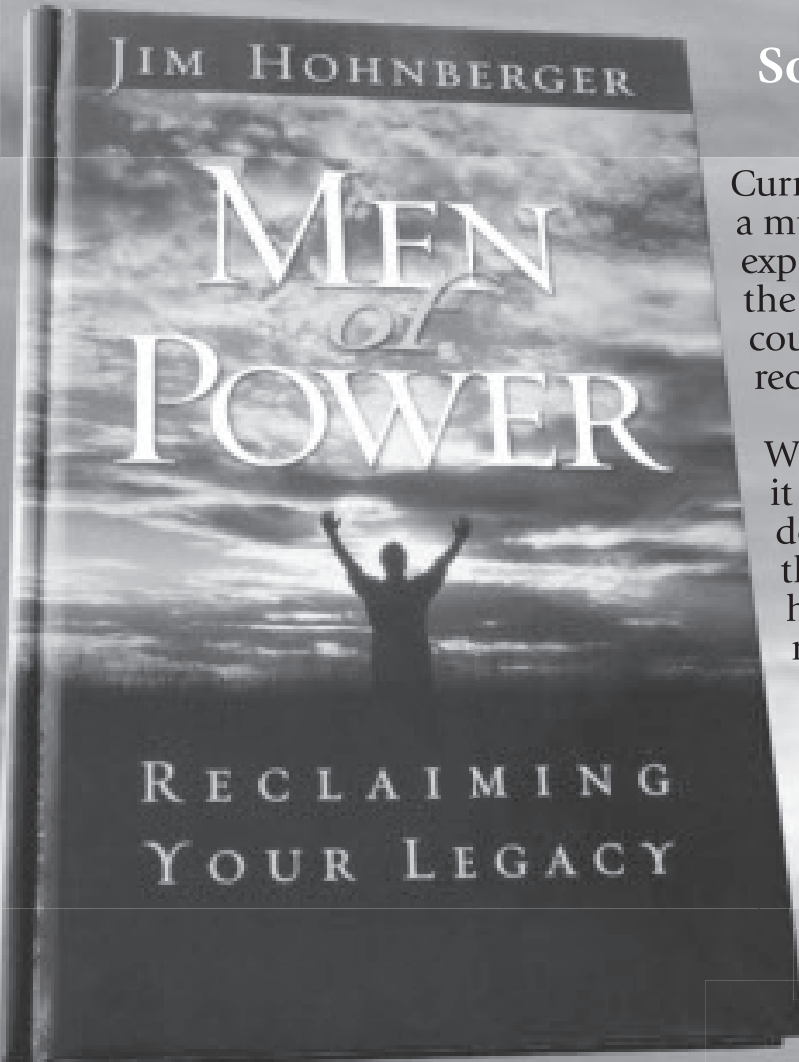
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THE EDGE

<< ISSUE 62—31.03.07 >>

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RECORD EDITOR

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DESIGNER

Jason Piez

CONSULTING EDITORS

Brenton Stacey

Kellie Hancock

PUBLISHER

Signs Publishing Company
3485 Warburton Highway
Warburton Vic 3799 Australia
Phone: +61 3 5965 6300
Fax: +61 3 5966 9019

EMAIL

editor@edgeonweb.org

INTERNET

www.edgeonweb.org
http://edgeonweb.blogspot.com

COVER:

Ronald Kurniawan
www.ronchydesign.com

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Warning: *Puritanism*: The haunting fear that someone, somewhere, may be happy.

The Edge is a *Record* supplement for young adults. It is published 7 times a year and has online content at www.edgeonweb.org



Grace—a beautiful word and a big concept.

Amazing Grace, a film starring Ioan Gruffudd, has been released the US and the UK to celebrate the 200th anniversary of the British parliament's vote to ban the slave trade (it'll be out in Australia later this year).

The movie's based on the life of the famous anti-slavery pioneer William Wilberforce, a young British politician who worked for two decades to end the slave trade in the British Empire. He was inspired by John Newton, who had been the captain of a slave ship before being fully convicted by God that it was the wrong thing to do (and, coincidentally, wrote the hymn "Amazing Grace").

You can read more about the problem of slavery on page 7 of this issue, but our main focus is on the "amazing grace" side of things.

While Jesus was on earth, He showed grace to

those the religious leaders at the time thought didn't deserve it—Gentiles, prostitutes, people who had leprosy.

Instead of getting excited by the display of grace, the Pharisees looked for ways to get rid of Jesus. They seemed to think what they'd done (or hadn't done) made them more worthy of God's love than anyone else.

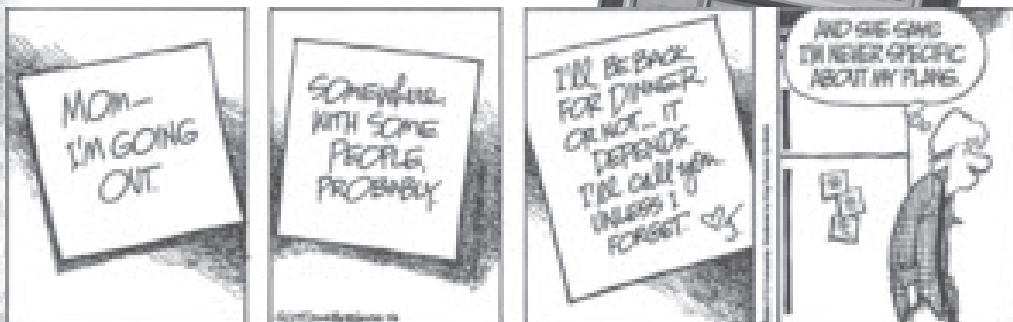
There's nothing we can do to earn it, because even our best efforts are pretty average when compared with God's perfection. That's why God's grace is free to everyone—it just has to be accepted by us to take effect.

As Christians, we have the opportunity to share grace with the world, not just take the free gift from God and keep it to ourselves. The world needs more love and grace.—Adele Nash

what would GOD SMS?

Zits

by Jerry Scott and Jim Borgman



My youth group

WHO: "Free the Fire" youth Bible workers

WHERE: Melbourne, Victoria

WHY: "Free the Fire" is the result of 18 young people getting together to train as Bible workers in November 2006. This was in preparation for "Discoveries 2007," the evangelistic program being run in Melbourne this year.

Under the instruction of Pastor Greg Evans and Johnny Wong, the group hit the streets of Preston and in an hour had 11 names of people who wanted to connect with Jesus.

The group has committed six months to full-time ministry, which included a three-week intensive training program.

On February 17, 300 young people knocked on doors around Melbourne, which resulted



in 120 contacts in an hour, and prayer with 80 people. The group is also conducting Bible studies in 33 homes. See RECORD, March 31, for more of what this group's up to around Melbourne!

If your youth group wants to be part of it, send your info to editor@edgeonweb.org!

Scott's Silly Answers: What's so amazing about saying grace?

with Scott Wegener

Recently, *The Edge* came across an untranslated Dead Sea serviette that presents 10 instructions God gave Moses about grace. This helps explain some of the idiosyncrasies with this tradition that's taught to us from Christian childhood. Below is the best English translation we could decipher.

THE 10 GRACEANDMENTS

1. For all food or nutritionally beneficial beverages that require more than four mouthfuls or more than 12 minutes to consume, grace is required.
2. Saying grace before a meal will add to the nutritional value and filling capacity of a meal (and if the grace rhymes the taste of a meal will also improve).
3. Grace may be said up to 12 seconds into a meal, though all chewing must cease during the grace or it will be declared null and void.
4. Blessing the hands that have prepared the food ensures that the cook's hands were washed before preparing the meal—even if they weren't.

5. There is a time limit of seven minutes between saying grace and starting to eat the meal before the grace expires and needs reinstating.
6. A grace is valid for all food consumption and only ceases its functions when 77 minutes pass between any two mouthfuls.
7. Singing or holding hands during grace will scare away all germs that may be present in the meal.
8. One person may pronounce a grace for an entire group but a SYO order (Say Your Own) must be openly declared if this isn't going to happen.
9. Calling out "Grace!" has no affect on the meal but will bring laughter, groans and confused looks from different people in the vicinity.
10. Food poisoning may result if the above guidelines are ignored 70 x 7 times. Enjoy your meal.

Did you know? Not closing eyes during grace cancels all positive affects grace would otherwise have. The angels can't secretly "do their stuff" to your food if your eyes are open!

Daniel Kay



Vic Campbell writes for
Woodlands Media.

Anyone visiting the Queensland city of Toowoomba over an Easter weekend in recent years would have noticed that the town is taken over by an amazing event.

The Australian Gospel Music Festival (AGMF) offers a multitude of activities for young people and family groups. Rock bands, fire twirlers, stunt-bike riders and gospel singers appear separately and together at selected venues.

It was while visiting the festival that I first came across Daniel Kay. In the middle of Toowoomba's main shopping complex, this young singer performed on a temporary stage.

Shoppers paused to watch and listen. It was more than just Daniel's boyish good looks that created the crowd of onlookers. His powerful voice, his commanding stage presence and his engaging patter drew a huge throng.

Who was this guy?

Sounding like a mix of John Farnham/Bob Carlisle/Bryan Duncan he had his audience intrigued. Some may have thought he sounded more like Michael Buble, David Campbell or Harry Connick Jr.

I was fascinated by the polished performance and the high quality of his vocal presentation. I remember in particular his heartfelt rendition of the ballad "Butterfly kisses."

Daniel Kay is something of an enigma in the Australian music scene.

In 1991 he toured as part of the Youth for Christ group Travelers, performing in high schools, prisons and churches throughout eastern Australia.

Following two years of Bible college studies, Daniel became the creative arts director of a Queensland church. Worship leading was part of his brief and he used his vocal talents to enhance concerts and dinners for Scripture Union and TEAR Australia.

Singing at corporate events and early appearances with the initial Ten Tenors allowed Daniel to practise his skills and to fine-tune his public persona.

To further his development as a vocalist, Daniel attended the Conservatorium of Music and obtained a Master of Music Studies in contemporary voice.

He has had the opportunity to provide backing vocals for Michael Bolton and Barry Manilow; and has been a guest artist on Channel Ten's *Good Morning Australia*.

So where does someone like Daniel Kay fit?

He sits comfortably with the "new breed" of balladeers emerging from the "Idol" franchise, but he is not a person seeking fame for its own sake.

And he doesn't really fit the image of the contemporary Christian music singer/songwriter seemingly so popular with teenagers and adolescents.

Daniel Kay could be categorised as an "adult contemporary" artist and performer appealing to a primarily female conservative audience.

However, he is capable of reaching a much broader cross-section of the community.

His latest recorded project, *Fly*, was produced in Melbourne by Aussie music veteran Doug Brady.

The 10 tracks showcase Daniel's soaring vocals and feature several of this country's leading session musicians including guitarists Sam See and Ross Inglis, bass player Andrew Naylor, and backing vocalists Steve Romig and Kay Harrison. The album's version of "You raise me up" rates up there with Josh Groban's and Westlife's efforts. The album should give Daniel exposure on radio, and this, coupled with live gigs throughout 2007, will introduce him to an Australia-wide audience.

While Daniel acts as principal voice coach and owner of Djarts studio, he is a passionate performer poised to make a significant impact on the Australian music scene.

As he builds his profile in both the corporate and Christian sectors, he is keen not only to share songs and music, but also to communicate a profound message with his listeners.

This artist is not in a hurry. He is content to wait for God to prompt him and to give him direction. But his philosophy is clear when he states:

"In a world where the complexities of everyday life beset the most menial of tasks, it is imperative that we encourage people to return to a simple faith in Jesus."

504

> a "Circle of courage" cyclist

On March 8, seven cyclists completed the 2374-kilometre ride from the bottom to the top of New Zealand. The "Circle of courage" cycle tour aimed to raise awareness of issues affecting young people and how adults can make a significant difference in the lives of young people in their communities. The youngest member of the team was 16-year-old Rebekah Rankin from Auckland.

1 Why did you get involved in the "Circle of courage" New Zealand cycle tour? >

I wanted to do it because Dad was doing it. It was mostly because Dad was going to be away for a month and I thought I might as well go with him. Dad said I could go if I put in the work training—and he didn't think I would.

2 So what has been involved in training? >

I have been training for the past year, doing between 10 and 16 hours per week. As well as road riding, I have also got into track cycling and training. Earlier this year, I competed in the Auckland Track Cycling Championships. I improved my personal best times for my events, which was good in my first year of competing.

3 What was your longest ride? And how do you ride such long distances? >

The ride from Timaru to Christchurch was our longest day—176 kilometres according to my bike odometer. The thing I found was that after a few hours on the bike you go into neutral; it's like you break through this pain barrier then your legs start just going. Doug [McLeod, another of the "Circle of courage" riders] said it's being "in zone." When you are "in zone," it's like nothing else is clear except the road ahead of you. The only problem is when you have to stop, then you can feel every muscle in your legs and butt—and sometimes even your feet.



Rebekah Rankin with the Edge mascot, Cecil.

4 And how has it been riding as a team? >

It has been good. Everybody has been great. Everybody rides differently but we have worked well as a group.

5 As a young person, what does the "Circle of courage" message about building young people's resilience mean to you? >

Resilience is like when somebody falls down, it is the ability to get back up again. It helps young people overcome adversity and make the most of what they've got. The message is very cool and if people get that it will be good. It's not really big stuff. It's just about older people taking an interest in young people. For example, there have been a couple of older ladies who have encouraged me. It wasn't a lot but they are really cool. I think everybody should take this seriously. I have a lot of friends who, if people had made an effort in this way, it would have made a real difference for them.

More @ <www.circleofcourage.org.nz> and <www.edgeonweb.org/cecil/nzcoc/1.shtm>.

What's So Amazing About Grace?

There is no word quite as beautiful as *grace*.

There are some words we hear over and over and after some time the power of the word starts to fade and the true meaning of it is lost in translation. But renowned writer Philip Yancey has truly reclaimed the beauty of grace through his book *What's So Amazing About Grace?* He breathes fresh air into our "last best word" so we may understand it and declare it through our lives.

Although grace is hard to define, Yancey produces a beautiful and thought-provoking response. "Grace means there is nothing I can do to make God love me more and nothing I can do to make God love me less. . . . Grace means that God already loves us as much as an infinite God can possibly love." He writes a contemplative yet direct narrative to reveal an amazing God of second chances, infinite mercy and extravagant love.

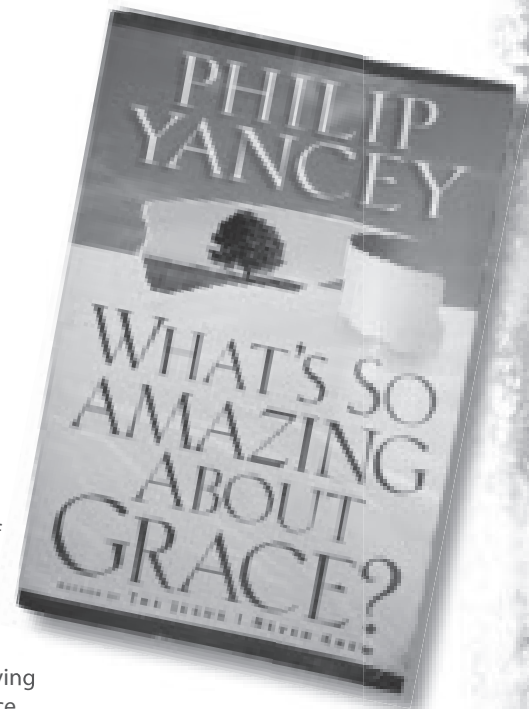
Yancey digs deeper to look at "ungrace," the state of the church and its role in forming the negative connotations around the word *grace*. Legalism represents the greatest threat to grace: "You can know the law by heart without knowing the heart of it." Yancey takes the step further and challenges us to show grace instead of becoming entangled in the dangers of legalism and ungrace. He urges us to "break the cycle of ungrace," to forgive, to show mercy.

Yancey writes a powerful and impassioned questioning into what really is so amazing about grace. His conversational writing style flows easily between each idea, connecting them to provide a reply to his title. *What's So Amazing About Grace?* is an empowering book, punctuated with many stories to reinforce and demonstrate the

true beauty of grace that was best displayed by Jesus. It challenges us to become living examples of grace.

On a scale of one to 10, this book rates 11.

What's So Amazing About Grace? is a sharp, insightful and, daring to use the cliché, even life-changing book that will make us again realise how truly amazing our God of grace is.



What's So Amazing About Grace?
Philip Yancey
 Zondervan Publishing House, 1997
 282 pages

Esther Hebbard from Perth in Western Australia has a passion for language.



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Joel Kingston is studying a double degree of business marketing and visual communication at Avondale College. Got a website suggestion? Email Joel at joel@edgeonweb.org



A chance to start over ...

OK, so most people would not have even heard of this movie, let alone know what it is about. It didn't make it to the cinemas in Australia. But in it lies the story, the themes, the lessons that left me speechless, even teary. So much value for a purchase intended to fill a quiet Sabbath afternoon.

The Second Chance, starring Grammy Award-winning Christian artist Michael W Smith, is about a rock-star preacher's kid who returns to the faith. Ethan Jenkins (Smith) is being groomed to take over from his father's role as senior pastor of "The Rock," a large congregation of believers in the big city.

But his radical ways and new way of thinking puts him in hot water, where he ends up being assigned to "Second Chance," a sister church of The Rock, in a predominantly black, rough, beaten part of town. He was sent to "observe and learn."

Little did Ethan know that what he thought was service, what he thought was being a Christian was nothing like he had imagined. In fact it was nothing *at all* like he had imagined. Ethan thought "church" was putting people in the seats, high attendance, great music. After all, he was an entertainer.

The ordeal became unstable for Ethan, who was exposed to drug dealing, prostitution, homelessness and crime, and constant confrontations with the "Second Chance" pastor, Jake Sanders (Jeff Obaferni Carr). As he met face to face with these experiences, he began to see what he was missing, what being the church really was about. He began to understand what his father meant when he said that "there is more to being a pastor than Sunday morning."

The movie reflects a common mindset of many people, myself included, that we can just solve problems by giving money to charity, by doing a "good deed" every now and then just to feel better about ourselves.

Not that these things aren't important, but there is something far greater and far more important than any little "act" can ever fulfil. It is something to experience, and not many people really do.

Just ask anyone who has been on a STORM Co or an overseas mission trip. Most would say they went intending to be a blessing and



provide a service.

But many return different because although they intended to bless others, they were blessed themselves and it opened up their eyes to "reality." Not many people actually realise how terrible a situation is until it smacks them in the face. And most times, this is the wake-up call.

Ethan reflected on this realisation, labelling "safety" and "comfort" sinking sand. "I wanted to serve Him, so long as I could stay comfortable—stay where it's safe."

Many of us genuinely do want to serve God but only in a way that suits us. We're not willing to take that leap of faith and put our total trust in our Creator, knowing full well that no matter what occurs, He will look after us. It's that initial step that is the most frightening.

The Second Chance is truly a movie that has a story to tell. It's not a blockbuster, it may not have the greatest acting, but it will definitely open up your way of thinking. It tells a story every Christian should hear.

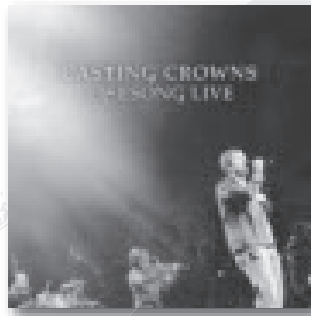
All of us need a second chance from time to time—a chance to start over. As Ghandi said, "Be the change that you want to see in the world."

Don't think it—live it.

Colin Chuang is part of The Edge's team of movie reviewers from Avondale College.



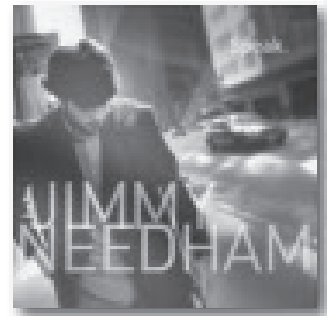
Album: *Sound of Melodies*
 Artist: Leeland
 Label: Essential Records
 Sounds like: Phil Wickham, The Afters



Album: *Lifesong Live CD and DVD*
 Artist: Casting Crowns
 Label: Beach Street/Reunion
 Sounds like: MercyMe, Hillsong



Album: *Blue on Blue*
 Artist: Leigh Nash
 Label: Nettwerk/Integrity
 Sounds like: Sara Groves, Sixpence



Album: *Speak*
 Artist: Jimmy Needham
 Label: Inpop
 Sounds like: Shawn McDonald, Nathan Tasker

The opening songs of Leeland's debut are the sort used to give poignancy to critical scenes in cheesy American TV dramas about self-obsessed teenagers in romantic crises, but of course the lyrics here are decidedly praise-focused. Like U2's "Beautiful day" or Coldplay's "Yellow," the songs contain a sort-of sunlit hammering, while the slower "Tears of the saints" tries for the slow piano balladeering of Chris Martin and co, enhanced by singer Leeland Mooring's use of falsetto. They sound more interesting when they lose some of the earnestness half-way through, in favour of looser, lighter indie fare like Aaron Sprinkle's, but their main game is the grand emotional gesture so beloved of bands of their type today.

It was bad enough the first time round, so one wonders why we need a live version of Casting Crowns' big-selling *Lifesong*, especially when the live version is so close to the original recording. This set is only six or seven songs long, depending on whether you're spinning the CD or DVD, and they don't even offer a different set-list from CD to DVD, so quantity matches quality. No-one could fault the band's ministry, which includes questioning hypocrisy in the church, but the music is overblown and dumbed-down. The images add little to the music, unless you consider waving hands in the air visually entertaining. They even include between-song sermonising about a sick kid dying, for goodness' sake.

Leigh Nash's solo debut is, unsurprisingly, like Sixpence's poppier songs—frothy, but still with that melancholy tang that made them so compelling. These new songs stick to a conventional format, but with, wisely, an emphasis on her distinctive fairy-floss voice, which twirls melodies like those gymnasts with the ribbons. They mainly cover themes of romance and romantic longing, despite little references to religious imagery. The keen eye will spot some key names among the writing credits, including those responsible for hits for Bon Jovi and Belinda Carlisle, with "My idea of heaven" recalling the theme of the latter's "Heaven is a place on earth." A pleasant 44 minutes of sugar n' spice.

Jimmy initially sounds like a breath of fresh air, melding his R & B voice, which sits somewhere between Stevie Wonder and Jamie Callum, to an acoustic groove not far from Jack Johnson, and scat-singing over frisky harmonica. Shawn McDonald did the same, but then got bogged down in slow praise material. Jimmy gives in to this temptation sometimes, but is more successful in maintaining overall energy, although the funky, bluesy, Latin-y groove is more effective than the power chords he and his producer occasionally plonk down all un-subtle-like. That tremor in his voice, and his failure to stick to one note for more than a millisecond, does start to grate, but I guess that's the price one pays for soul.

3/5

NICK'S RATING

2/5

NICK'S RATING

3/5

NICK'S RATING

3/5

NICK'S RATING

WIN A CD!

For a copy of **Leeland's** CD reviewed here, mail your name, age and address to **edge@signspublishing.com.au**

The fine print: by entering this competition you agree to receive free fortnightly Edge update emails.

Nick Mattiske has reviewed music and books in several magazines and on Christian radio. He is currently working at Melbourne Uni.





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Nathan Brown is the editor of the RECORD.

Five am isn't my best time of day. But from time to time, such an unearthly hour finds me wandering dazedly through airport halls, awaiting a flight to somewhere and thinking I could have spent just a few more minutes asleep.

Recently, I was travelling with a colleague and we had made our way to our departure gate. There had been some delays with boarding and the line of would-be passengers stretched back into the concourse and we had kept our seats, waiting for the line to subside, when a new group of passengers caught our attention.

We had been scanning the day's newspaper, which—the morning after the Australian Open tennis final in our Melbourne home town—featured winner and world number one, Roger Federer, on the front page and runner-up, Fernando Gonzalez, on the back. And as we looked up and noticed this new group, we realised that standing next to us was Gonzalez himself—now the world's fifth-ranked tennis player—complete with the Australian Open runners-up plate in a bag slung over his shoulder.

A couple of fellow passengers shyly commended Gonzalez on his valiant effort against Federer the previous evening.

But as we eventually made our way toward our seats—behind team Gonzalez—we were surprised at how little recognition came from the bulk of the now almost-full plane. As so many of the passengers looked over their complimentary newspapers, read the reports of the final and saw the emotions of the match portrayed in the full-page photographs, one of the chief actors in this drama stepped past them, almost

unobserved.

In her memoir *Leaving Church*, Barbara Brown Taylor urges that the original followers of Jesus were focused more on beholding than believing. In fact their faith "seemed to depend on beholding things that were clearly beyond belief." The risk is we become so focused on sorting out our belief—getting the details nailed down, comparing theories and philosophies, reading the right books, posting and commenting on our bright ideas, agreeing and disagreeing—we forget to look up and behold. And the Chief Actor in the story steps past us almost unobserved.

The theological concept referred to as "common grace" points to God revealing Himself even in the ordinary experiences of life. We live in a world filled with God and His goodness—but amid the gloom, the tragedy and hurt, we must remember to look for Him, to train our eyes to notice the grace that fills our streets and our lives in so many ways.

Taylor reflects, "If I am not careful, I begin to mistake the words on the page for the realities they describe. I can begin to love the dried ink marks on the page more than I love the encounters that give rise to them. If I am not careful, I can decide that I am really much happier reading my Bible than I am entering into what God is doing in my own time and place. . . . The whole purpose of the Bible, it seems to me, is to convince people to set the written word down in order to become living words in the world for God's sake."

The first step is to stop once in a while and look up to see He whom we have been reading about, writing about, thinking about, blogging about, perhaps arguing about. "He is not far from any one of us" (Acts 17:27).

Are we forgetting to look up and live?
asks Nathan Brown.

Look up

Saving grace

Grace gives us the chance to connect with our Saviour, but will we always recognise it when the opportunity presents itself? Jarrod Stackelroth explores this.

Silence. My heart was beating fast and the sweat cascaded down my face in sheets. This was it. Once I walked into that courtyard there would be no return, no second chance. Justice would be served.

The executioner's blade was sharp and I hoped it would be quick. I knew I deserved it but it wasn't fair. What does it feel like to cease, never again to be?

I was led down a long, dusty corridor into an open courtyard. An angry crowd was gathered before the raised platform. I could taste their hatred in the air as they mocked me. I don't know why they were angry. Their turn would come, as it comes to us all. They were no better than me.

My senses were heightened. I could smell the executioner's rank breath; garlic and the stench of stale food floated from his gaping maw of a mouth where rotting teeth clung like crooked willows on a mountain crag. He lifted his blade and time slowed. I could see every pit in the man's face; hear every taunt of the crowd. The sun seemed unbearably hot and mocked me from its throne on high. I looked down upon the scene, as if removed. I saw my huddled form with contempt. I scoffed at what I had become. What frail humanity, a pitiful shell of unrealised potential.

The crowd hushed as the blade went up. With my hands tied behind me and my head pushed down, in a last, unholy bow, all I could do was cry out.

"Help me." The words broke forth, an inhuman, desperate plea from the bottom of my soul.

"Stop," came a voice. The executioner stopped and looked around. The voice was neither loud nor powerful but somehow strangely compelling in its humanness.

The prince of this place, who had been wearing a gloating smile, stood up, his face transfigured into a mask of hatred. Everyone looked around for the source of the voice.

There he was, Joshua the builder, from down my street. I had known him all my life and I thought ashamedly about how I had rejected his offers of friendship and help. I had been too busy, uninterested in a lowly worker, too proud to take his hand even when I had needed it. Now he was the only person to say anything. Why? I had never given him anything.

He was looking directly into my eyes, his deep brown eyes, quivering with the injustice of what was happening to me, and another expression on his face, which I recognised but could not name, an almost extrahuman emotion that went beyond anything I had experienced.

"Prince Lucas," he said in a peaceful, quiet voice, "I have come for this man." His eyes seemed to pierce my soul. I did not understand what was happening.

"Who are you to demand that?" spat the prince. "By all the laws

of the universe this man deserves his fate."

"Let me make you a deal," began Joshua. "I am the leader of the rebellion. Me for him."

The world seemed to hold its breath.

"You?" hissed Lucas. "Anytime. Seize him and make it quick."

For years, people had been waiting for the King to return, but to most it was a fairytale, a story meant for children. But here was the flesh-and-blood leader of the rebellion. He had been so close to me all along and yet I never knew.

He was dragged onto the platform beside me.

"Let the worm go," cried Lucas. "We've got a bigger prize."

My hands were unbound and I leapt away.

But before I went I leaned over and whispered, "Why?"

"Greater love has no man than this, that he would lay down his life for his friends, and when the king returns, you can inherit all that was mine. For you are now with me."

Beep, beep, beep! I awoke with a start to the sound of my alarm. It was all a dream. And yet what a message my dream had given me. The elation I felt to be freed from death, given a second life. Then I realised: I have been given life again, life I don't deserve. What I did with that life was now the question.

The Bible says, "For as the body without the spirit is dead, so faith without works is dead also" (James 2:26, NKJV). Does this mean that to accept the gift we are given we have to work for it? No way! But like a body that does not breathe is just an empty shell, if we are filled with faith and have accepted God's grace then we have no choice but to ooze it.

In our actions, in our words, in our thoughts, grace should trumpet and our faith in God's grace should be alive. Otherwise we are shell Christians and we are not living life more abundantly. We walk around freed, yet with a noose around our necks instead of a T-shirt that says "Free and loving it!"

Take the plunge.

Make the effort to connect with your Saviour. No matter what you've done or who you are, you are already saved if you accept it. And after accepting, share the joy you've found and live the life like someone who has been given it again. Not down and dreary but someone who has been saved from the very Valley of the Shadow of Death.

... The noise is a wall. People dance and sing all around me. The King has returned. I am standing with head high. Again my heart is beating fast, but this time with joy.

Jarrod Stackelroth is an editorial assistant at Signs Publishing Company.

GRACE.



Meilisa Lengkon is a cartoonist from Melbourne.

Grace

Clansi Roy explores how ugly things can be made beautiful by grace, although there are conditions to the free gift.

Grace," sings U2 vocalist Bono, "makes beauty out of ugly things." Even the word sounds nice, but the idea that human sinners are saved by it is even nicer. Grace transforms us from cosmic outcasts into precious children of God (see 1 John 3:1), and not one of us is too "ugly" for God to make "beautiful."

Titus 3:5 reminds us that God offers grace to us freely out of His mercy, and we are not saved by doing particular things. It is a huge relief that we do not have to make ourselves "good enough for God," because His standard is impossibly high. Grace is as simple as God offering us salvation just the way we are (see Acts 15:11), but it is so profound. Our God is a generous God.

It is easy to make two simple but big mistakes about grace. The first is to use it as an excuse to do whatever we like. We might think, "It's OK, God will forgive me later if I do what I know is wrong."

As Paul says in Romans 6:2, "We died to sin; how can we live in it any longer?" (NIV). Of course, God *does* forgive us when we stuff things up, but grace is the bridge to a life *with* God. He may save us when we are at our ugliest, but never just leaves us how He finds us.

Our God has bigger things in mind for our lives.

The second big mistake is to think grace only applies to us. Grace is for absolutely everyone, and we should let it do amazing things for those around us. If we set the bar higher for other people, we are asking others to jump through hoops God didn't set up, and this is extreme hypocrisy. We can't ask people to have their lives straightened out before they meet Jesus—because He is the one who does the straightening.

Paul says it best in Romans 15:7: "Accept one another, then, just as Christ accepted you" (NIV). To accept others *just as* Jesus accepts us, faults and all, can be quite challenging. We are, however, called to live graciously in response to the grace that we have been shown. The exciting thing is that grace revolutionises our human relationships just as it is the revolutionary instigator of our relationship with God.

Grace is a quality that could change the world. It flows from God to us, bringing good changes with it, and we are called to let it drip off us onto everyone we meet. Nothing in your own life (or in anybody else's) is too ugly for God to make beautiful. Grace is that powerful.



Clansi Roy is the volunteer assistant pastor at Canberra National Adventist church.

Act your age?

My mum had me when she was very young and she acts more like my older sister than my mother. My mum doesn't understand boundaries — she dresses like me, tells me things about her that I really don't want to hear and wants to hang around my friends instead of making her own. I love my mum, but need to know how I can create my own life, and encourage her to do the same.



Got relationship challenges?

For free advice in *The Edge* magazine, email your questions to Deborah at inside_out@iprimus.com.au

Deborah Jones has a degree in youth work and legal studies along with a postgraduate degree in education. She specialises in education and counselling for step-families and other relationship services for young adults.

I can understand your dilemma. It is a fine line between hurting your mum's feelings and trying to gain some independence. If your mum had you young then it is possible she is trying to live some of her youthful years through you, as she was too busy being a mum at your age.

Let's consider some of the issues your mum may be experiencing:

> Due to the small age gap, she may actually feel like an older sister, not a mum.

> The women who are her age now may just be starting families or have children much younger and therefore feels she has nothing in common with them.

> Although your mum had to grow up fast in some ways when she had you, her emotional maturity may not have developed to the expected level. Therefore she may not know how to interact with people her age.

> Your mum may have issues of her own she needs to explore through counselling to feel complete and settled in her life.

> Last, mums are younger in their approach to life these days, unlike 20 years ago. They are dressing younger, being more open and with the divorce rate, often treating children more like friends instead of children.

Here are some practical ways to ease the situation for you:

> Set times when it is just the two of you to go shopping, to the movies, or some other outing you can share.

> Explicitly tell her in advance when an event is just for you and your friends.

> Tell her what you need from her; don't criticise her for what she is not giving.

> Try not to compare her to other mums. Look at what positive characteristics she has given you.

> It's best to start reinforcing boundaries now instead of feeling sorry for her, or it will just get harder as you get older. For example, if there are certain topics in your mum's life you don't want to hear about, say to her, "Mum, that information is best shared with a friend. I am your daughter and I don't feel comfortable hearing about that."

> When you do go out with each other and she copies what you wear, you may want to downplay what you wear and she may follow.

> Don't share all the juicy information about your friends with her if you want to create more of a mother-daughter relationship.

Grace in a relationship means you work within the dynamics of a person's character and accept the entire person, not just the good bits. It is remembering we all have areas of our lives we need to evaluate and we need to offer the same love to others we would want in return. This is a difficult situation for you and hopefully a balance will be found for you and your mum.

Slavery



THE ISSUE:

According to <www.antislavery.org> and <www.abolish.org>, there are 27 million slaves in the world today—more than at any other time in history, including when the slave trade was seen as a legal and viable business option by most Western nations.

Mende Nazer, a young Sudanese girl belonging to the Nuba tribe, had a peaceful farming childhood—until the slave traders came, and her world dissolved into a nightmarish bloodbath, and her childhood years were wasted in captivity. For those who associate slavery with the days of yesteryear (think *Uncle Tom's Cabin* and *Huckleberry Finn*), Mende's book, *Slave*, was published in 2005 and serves as a slap in the face. Her story is not a one-off.

Francis Bok, also Sudanese, tells a similar tale of pillaging raiders and forced servitude. One could be forgiven for thinking that these people lived hundreds of years ago, but that's simply not the case. "Oh, but isn't that just what happens over there?" some might ask. Think again.

"Civilised" nations are not exempt from this disgrace. In fact, these days there are slaves on every continent but Antarctica. Often the people in these situations are working to produce goods and services consumed by the Western world.

An American steel company will pay \$US1 million compensation to a group of Thai labourers brought to California to retrofit a bridge in 2002—the workers were forcibly detained and had passports confiscated. Their situation was discovered when they fled their "masters" (who chased them down the street) and took refuge in a Los Angeles temple.

How is it that we can still allow people to live in conditions where they are treated as commodities rather than people?

RESPONSE:

Simply put, slavery is wrong.

Laws are in place around the world designed to prevent slavery and human trafficking. The United Nations passed the Supplementary Convention on the Abolition of Slavery, the Slave Trade and Institutions and Practices Similar to Slavery in 1956. Unfortunately, hardly any people who break these laws and acts end up being held accountable for it.

Although we're called to be servants as Christians, part of serving others is helping them to be free, not only from sin and the various things that can make us slaves in that, but also in life. We're here to make life better for people.

All slaves were set free every seven years in Jewish law. Jesus tells us to love our neighbour—including everyone in need rather than only those next door. Luke 4:18 says, "The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom to for the prisoners and recovery of sight for the blind, to set the oppressed free" (TNIV).

As God revealed more and more of His character to His people, we can see that slavery was something He was only willing to tolerate for a while. In fact, this kind of action seems to be the worship God most enjoys. He asks in Isaiah 58:6, "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house?" (KJV).

ACT:

> Plan to see *Amazing Grace* (out in June in Australia), marking the 200th anniversary of outlawing slavery.

> Get informed: Read the books of Francis Bok and Mende Nazer, or David Batstone's *Not for Sale*.

> Write to your local member of parliament, asking that more be done to bring an end to slavery around the world.

> Become an informed consumer and avoid products made using slave labour.

LINKS:

www.notforsalecampaign.org

www.antislavery.org

www.freetheslaves.net

<http://stopchildslavery.com>

<http://vision.ucsd.edu/~kbranson/stopchocolateslavery>

Alex Jackson writes from the central coast of New South Wales.