

CREATIVES CONNECT AT MANIFEST

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ONE MILLION TRACTS
TO SHARE GOSPEL page 3

PREMIER OPENS ADVENTIST
HOSPITAL RESEARCH INSTITUTE page 7



The Australian Union Conference has just printed over one million GLOW Pocket Tracts.



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Positive response to Bible boot camp

Ipswich, Queensland

Six young adults from Ipswich church took up the challenge to run a Bible boot camp for their local congregation after attending the ARISE Bible Boot Camp at Kingscliff church, NSW, last year.

Joe Tyler, Alo Talafua, Sasha Shofay, Vanessa Woodman, Nina Ngau and Sandra Entermann presented on a variety of topics including prophecy and other Adventist beliefs.

Having just been hit with the news that his mother has only months to live, novice presenter, Mr Talafua, took up the challenge of delivering the opening session, "The Word of God and Daniel 2". The youngest of the presenters, Ms Woodman, a baptised Catholic who has been attending Ipswich church, presented "The Antichrist", and was able to share insights on how to reach our Catholic brothers and sisters without fear of offending them.

Along with the church members who attended the six-part weekend series, the group found themselves teaching

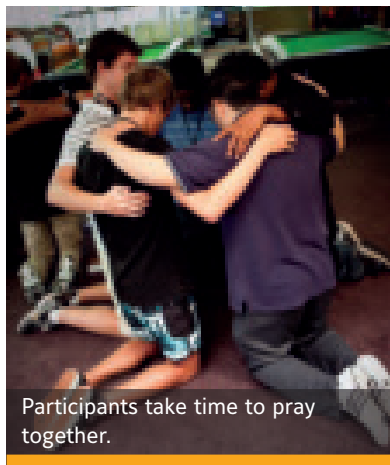
a number of people who are not Seventh-day Adventists, but who, through word of mouth, had heard of the Bible boot camp, and wanted to come and learn.

"It was so exciting to realise God was involving us in direct evangelism right then and there, when we thought we'd simply be instructing our own fellow church members on how to give a Bible study," Ms Entermann said.

The young adults involved are convinced Jesus' coming is very soon, and said there would be more Bible boot camp weekends at Ipswich. —*RECORD staff/Sandra Entermann*



The young team of presenters at Bible boot camp.



Participants take time to pray together.

Youth dedicate themselves to evangelism

Melbourne, Victoria

Hundreds attended the 2012 Adventist Youth for Christ meetings at Gateway Adventist Centre in Melbourne and Waitara church in Sydney.

The focus was acknowledging "our greatest need is revival", and exploring how young people can prepare hearts for this mission. The meetings, attended by about 750 people, included an in-depth study of God's Word, training workshops, and fasting and prayer. South Pacific Division president, Dr Barry Oliver, opened the Sydney event, and a number of pastors led out, including Adam Ramdin, Nathan Renner, Justin Lawman and Geoff Youlden.

During the event, 29 attendees expressed an interest in becoming Bible workers and another 29 expressed a desire to study full-time ministry. Five attendees indicated a desire to engage in full-time ministry for a year and 17 committed to actively engage in their local church. During Sabbath, the young people went door-to-door conducting surveys, which resulted in 161 people expressing interest in either follow-up DVDs or Bible studies. —*Ginette Chee*

One million tracts to share gospel

Ringwood, Victoria

The Australian Union Conference (AUC) has printed more than one million pocket-sized tracts as part of its commitment to providing low cost sharing materials to spread the gospel.

The tracts are similar in presentation to the pocket *Signs* series and are designed, as the name implies, to fit in a person's pocket or wallet. They have been edited to suit the Australian culture and have local contact information.

The AUC has worked in partnership with GLOW, an initiative of the Central Californian Conference, to develop versions of their titles to appeal to our culture.

"In America, the tracts have proven to be an effective way of sharing our Bible truths," said Don Madden, AUC Resource Centre manager, "with people accepting Jesus as their Saviour as a result of first reading a tract."

The 15 tract subjects include seeking repentance and salvation, the truth about the Sabbath, the dangers of the occult, the false doctrine of hell, how to pray, prophecy and end times, why suffering and the new earth.

To launch this million-tract milestone, the AUC is offering the tracts at a 50 per cent discount until June 30 (see advertisement on facing page for details). —*Don Madden*



Kym Jackson and Ray Portbury from Signs Publishing review the tracts before they are sent to be cut and folded.



Official news magazine of the
South Pacific Division
Seventh-day Adventist Church

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Cover credit: Ann Stafford
"Author Karen Collum signs copies of her illustrated children's book Samuel's Kisses."

Our vision is to be a church that...
knows experiences and shares
our hope in Jesus Christ!

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Mums

James Standish

In his most raw and revealing song, John Lennon sang plaintively the words, "Mother, you had me, but I never had you, I, I wanted you, but you didn't want me . . ." It's jarring to watch a grown man at the peak of his fame, sitting alone at a piano crying as much as he is singing over the mother he never truly had. All that Beatle bravado, the cockiness, the contrived confidence, is washed away, and what is left is a little boy grieving for his mum.

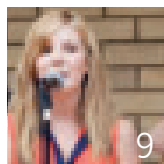
Arguably the greatest atheist apologist of our time, Christopher Hitchens, was also marked for life by the double loss of his mother. She tragically died in a suicide pact with her illicit lover, a former Anglican priest. It isn't a long leap from her suicide with a clergyman in 1973, to Hitchens' life-long anger against the church. Earlier this year Hitchens succumbed to cancer—likely caused by his chain-smoking and incessant drinking—an atheist, or so it's reported, to the very end.

It turns out that no matter what height we scale, no matter what level of success we taste, no matter who comes along the way to fill our lives, there is an unbreakable bond of love between children and their mums. And even in the tragic cases where things go horribly awry—estrangement, death, illness or addiction—the bonds of love live on.

Just like every child ever born in this world, Jesus had a yearning love for his mum. The mystery of Christ's dual nature is maybe best revealed in His relationship with her. Mary's life, from the point of the Annunciation on, must have been a bewildering sequence of almost incomprehensible highs, lows, tragedies and mysteries. But we get hints all the way through the gospels that Mary deeply loved her boy, and that He had a deep love for her. In His last moment of life, while hanging on the cross in intense agony, Christ was still thinking of Mary. What a powerful moment that helps us glimpse into His humanity, even as He was on the cusp of revealing His divinity in the most profound way.

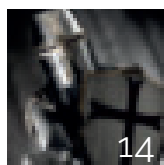
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REVIVED
BY HIS
WORD

READING THROUGH THE BIBLE
TOGETHER ONE CHAPTER A DAY

May 5 - 18
Read Genesis 19 - 32

5 - Gen. 19	12 - Gen. 26
6 - Gen. 20	13 - Gen. 27
7 - Gen. 21	14 - Gen. 28
8 - Gen. 22	15 - Gen. 29
9 - Gen. 23	16 - Gen. 30
10 - Gen. 24	17 - Gen. 31
11 - Gen. 25	18 - Gen. 32

Mary's life as a mother had unique challenges, but there is no mum who has an easy road. Being a mother is a very tough job. No union would permit its members to work the kind of hours involved. Occupational Health and Safety officials would outlaw everything from the heavy lifting through to contact with bodily biohazard materials.

There are no weekend breaks or long service leaves. And it's a job that means you are on call 24/7/365 for the rest of your life. It's amazing anyone signs up for it. That they do is something every breathing person on earth must be deeply grateful for.

Next week is Mother's Day, which reminds us—if we needed a reminder—to focus on the love God puts in our mums. For those of us lucky enough to have our mum near us, it's time to shower her with the things she loves most. For others, who are a distance away, it might be a phone call or flowers delivered by a florist. For some, it may be the perfect opportunity to reach



out across an emotional chasm filled with pain to express the love in their hearts, even if by so doing it creates enormous emotional vulnerability. No doubt for many, it's a visit to a cemetery to spend time remembering what it felt like to be held in their mum's arms. Whatever the circumstance,

Mother's Day gives us permission to give into every impulse of affection, generosity and uninhibited love.

Since returning to Australia last year, I've been asked many times what brought us back. Of course, there are a thousand reasons to return to the South Pacific. But in my case, the answer is quite simple: my mum. Chances to spend time together don't come twice in this life. I learned that the hard way when my father died instantly in a car crash in Mildura. Now is the time I have been blessed with to spend precious moments with my mum, my wife and my girls. It won't last forever, and maybe this makes every minute all the more precious. This Mother's Day, I'm going to soak it up! I hope you will too.

James Standish is communication director for the South Pacific Division.

R INSIGHT

Women in leadership

Danijela Schubert last year took up her appointment as assistant to the president of the South Pacific Division.

Danijela grew up in that part of the formerly Communist Yugoslavia which is now Croatia. While attending an Adventist school in Yugoslavia she met her husband, Branimir. They have shared their lives together for the past 26 years, living in five different countries, studying and working for God.

Danijela sees her position of leadership as a position of service. "I help others do their job better. For example, by taking on some work for the president, he can better perform his other duties. By preparing and distributing, and then checking the progress of the division strategic plan, I help others to focus on, and do what is important. By chairing or being part of committees, I help the running of the important aspects of the Church."

Dani (as she prefers to be known) is passionate about many things. "I'm interested in youth—helping them mature; I'm interested in family wellbeing; I'm interested in healthful living; I'm interested in nature; I love singing; I love being with people." Dani has just learned that she will be conferred with a Doctor of Ministry from Fuller Theological Seminary in June.

Congratulations Dani! We are all privileged to have women such as Danijela Schubert as servants of God and the Church, and ministers of the gospel.



Dr Barry Oliver is president of the South Pacific Division of the Seventh-day Adventist Church.



Life-changer

Literature evangelists (LE) are mobilising local Adventist churches to doorknock the whole of Auckland with copies of *The Great Controversy*. After a combined churches event to promote the campaign, one of the non-denominational venue's staff members asked how he could become an LE. He's already halfway through the book. —*InTouch*



Never too far

The first Adventist baptism has been celebrated in the remote South Australian town of Ceduna, on the edge of the Nullarbor Plain. Verna Newchurch is originally from Esperance (WA), where she had positive contact with church workers. Literature evangelist Eric Hoare "happened" to meet Verna in Ceduna and organised baptismal studies. —*Grapevine*



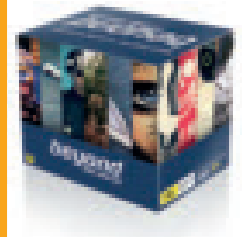
Massive response

The Adventist Church in Guatemala has been earnestly evangelising this year, holding more than 1000 campaigns resulting in nearly 5000 baptisms in three months. Training events for aspiring evangelists have also been held. The Inter-American Division plans to involve one million members in discipleship activities, 60,000 of them in Guatemala. —*Adventist News Network*



Freedom beckons

About 10 inmates from the Solomon Islands' Tetera prison were welcomed to church by mission president, Pastor Wayne Boehm, and received free Bibles during a Sabbath service at the Maranatha hall in Honiara. The prisoners attended church as part of their rehabilitation process, and were accompanied by a correctional officer. —*Solomon Star*



Yes please!

When South Pacific Division president, Dr Barry Oliver, introduced the *Beyond: The Search* evangelistic video series during meetings at the Church's world headquarters, he received an enthusiastic response. The Inter-American Division is interested in translating the series into Spanish and French. "I think every division will want it," Dr Oliver said. —*RECORD staff*



Ban on evangelists

The Adventist Church in the UK and Ireland has voted to not invite international evangelists for 2013. Statistics show that one of the best years for membership growth was 2009, when ministers used home-grown evangelists rather than bringing speakers from overseas. Every congregation is urged to do its part. —*BUC News*



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Premier opens Adventist hospital research institute

Wahroonga, New South Wales

New South Wales Premier Barry O'Farrell officially opened the laboratories of the Australasian Research Institute (ARI) at the Sydney Adventist Hospital (SAH) on Friday, March 30.

In his comments, Mr O'Farrell expressed his appreciation for the hospital and its staff and researchers, stating: "I genuinely admire the people that work in places like this . . ." He described the ARI and the state's other research institutes as the "unpolished gems of New South Wales".

He also acknowledged donors and supporters who were in attendance, and, on behalf of the state government, promised to "ensure we are putting as many dollars as possible to support the terrific work that goes on here".

Hospital CEO, Dr Leon Clark, provided the opening address. ARI CEO, Dr Ross Grant, also spoke at the event.

Mr O'Farrell and South Pacific Division president, Dr Barry Oliver, cut a ribbon and unveiled a plaque to commemorate the official opening.

The Premier and other distinguished guests, including academics, researchers and hospital staff, were then given a tour of the facilities.

The ceremony served as a platform for the announcement of ARI's new overarching philosophy of "Discovering the science of wellness".

Dr Grant said this philosophy captured the motivation and vision of the institute, which is to assist in the study and understanding of "lifestyle diseases".

Lifestyle diseases are the major causes of death in

modern Australia. These diseases include cardiovascular disease, cancer, a growing problem of dementia and other illnesses that have a strong link to nutrition and habits of daily living.

According to Dr Grant, it is in this medical sphere that the ARI "endeavours to make a contribution".

"We are excited by the increased capacity that our new research facility now provides, allowing us to more effectively investigate important research questions that will impact people's lives in a practical way, enabling them to live well," he said.

The ARI has been actively involved in a number of research projects in and around Australia since 2004. It is supported by Sydney Adventist Hospital, Adventist Health, Sanitarium Health and Wellbeing, and Avondale College of Higher Education. —*Linden Chuang/Leisa O'Connor*



Premier and president cut the ribbon.

Photo: Jarrod Stackelroth

Learning today, leading tomorrow

New Britain, Papua New Guinea

Three years of study during vacation breaks paid off earlier this year as 176 teachers graduated with a Certificate in Elementary teaching from Sonoma College.

The elementary in-service training equipped teachers from every province of Papua New Guinea and seven denominations to better teach the children in their care.

Students from Kabiufa combined with Sonoma College campus teachers for the final classes and graduation.

The certificates were presented by Sonoma principal, Dr Samson Kuku, who admonished the teachers to see the children as an investment, "bought with the prize of Blood".

The course was made possible through a partnership with AusAid and ADRA PNG under the direction of the Papua New Guinea Union Mission, the National Education Department and Sonoma College.

On behalf of the students, PNGUM Education directors, Joe Ponduk and Jim Yawane, expressed gratitude for the Australian taxpayers (AusAid); the dedication of the 14 facilitators—some who came out of retirement—to ensure the program's success; and a grant of K600,000 for the

program.

Henry Vainak, on behalf of the New Guinea Education Department, complimented Adventists on their example to students—particularly our no smoking, no drinking, no betel nut stance, and high standards of dress. These bring transformation into schools.

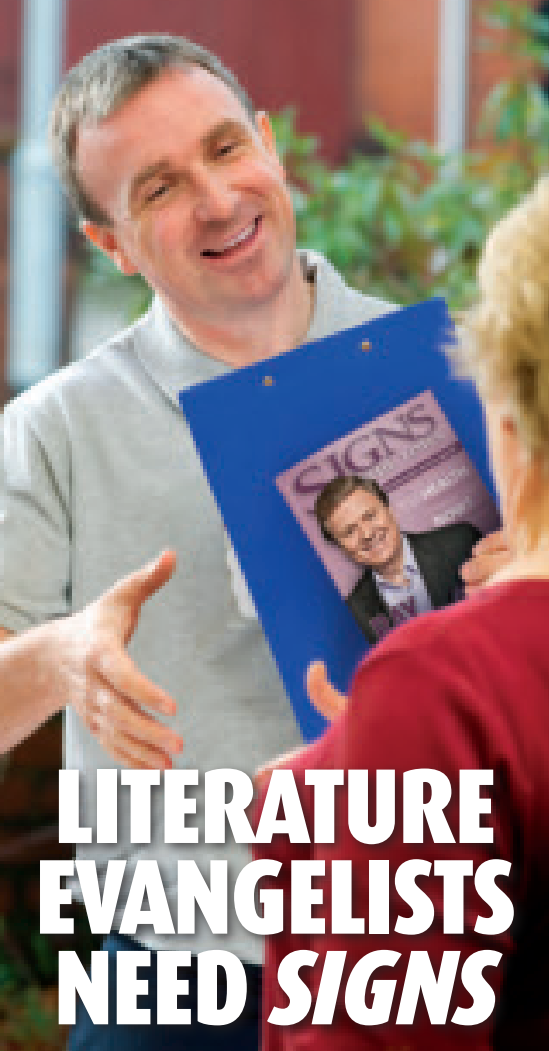
Three years ago, PNGUM saw the need to train elementary teachers to teach in church and government elementary schools across the country.

Sonoma College registrar, Abednego Selidio, commissioned the teachers to teach everyone, without regard to culture, disabilities or differences.

Family and friends were present to witness the graduation ceremony. —*Ken Boehm/Jarrod Stackelroth*



Dr Kuku presents a certificate to a student.



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Signs of the Times
PASS IT ON!

Adventists celebrate Easterfest 2012

Toowoomba, Queensland

Tens of thousands of Christians and their friends, from all age groups, descended on Toowoomba over the Easter long weekend to enjoy the largest drug and alcohol free music festival in the country.

Adventist music ministries were among the hundreds of artists who shared their talents at more than 30 venues through the Queens Park precinct and other locations throughout the city.

It was a special time for one Adventist group in particular—Iron + Clay—who are this month celebrating the 20th anniversary of their music ministry. In the past two decades, 175 people have given up a year or more of their time to travel and sing with the group, who have shared the gospel through music with millions of school children across Australia and New Zealand.

Group manager Claudio Carrasco is proud that they have been able to build bridges, break down barriers and build up a rapport with other denominations and different school groups. This has been Mr Carrasco's vision since starting the group—not just a music ministry that reaches those inside the Church, but one that reaches those outside, too. "As you've seen today, the response of the kids was fantastic," Mr Carrasco said. "We're looking forward to the next 20 years—we're not stopping!"

Another similar Adventist music ministry is Endless Praise—in their 28th year of touring. After having last year's Easterfest set cancelled following the flash flood, EP were back this year with two appearances at the festival. Following a tour of North and South America late last year, the crew were feeling especially encouraged by the impact they saw on young people who came to their concerts.

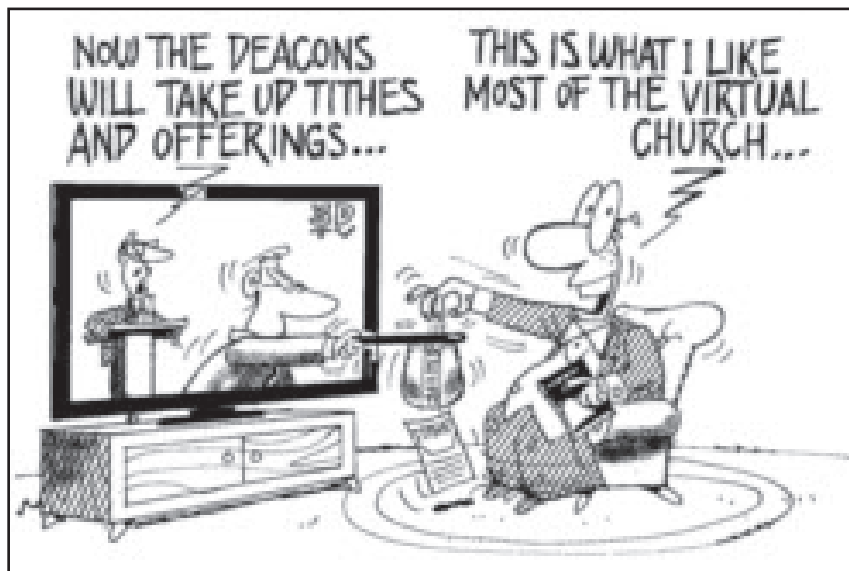
The Sapphire Singers also performed at their second Easterfest. Sapphire, from the Solomon Islands, are this year based in Brisbane while they further their musical studies and record some new material.

And Peter Dixon brought his band up from Avondale College of Higher Education to play on Friday, before heading back to Byron Bay for a blues festival appearance later in the weekend. —Ben Beaden/Natasha Kitevski



Iron + Clay and Sapphire singers.

Photo: Ben Beaden





Creatives connect at Manifest

by Brenton Stacey

Photo: Kaitlyn Betts

Mother nature added poignancy to the presentation of the main award at the second annual Manifest Creative Arts Festival.

Floods prevented Gabe Reynaud Award recipient, Dr Robert Wolfgramm, from attending the closing ceremony in Avondale College Seventh-day Adventist Church on March 31. Dr Wolfgramm travelled from Suva to Nadi to fly out of Fiji but rising water prevented access to the airport. He found accommodation with an uncle on a nearby hill. Friend Genna Levitch, who accepted the award, used the scene as an analogy of Dr Wolfgramm's life—as an “enigmatic” composer and writer who pioneered contemporary Christian music and who serves as editor-in-chief of the *Fiji Daily Post* and of the New Fijian Translation Bible. “[Robert]’s been marginalised for his work but remains dedicated to his art and his God,” said associate professor Daniel Reynaud, dean of the Faculty of Arts and Theology at Avondale College of Higher Education, during the reading of the citation. “We who follow stand on his shoulders.”

The award and the ceremony honours Dr Reynaud's brother, an Avondale alumnus and former Adventist Media Centre senior producer, who became the Church's first professionally trained director.

Manifest, coordinated through Adventist Media Network and host, Avondale, celebrates and encourages the production of creative arts for ministry. This year's focus was on filmmaking, fine arts, song composing and writing.

Manifest received 74 entries across five competitions and offered up to \$A1000 for winners.

Artist and designer Shelley Poole won the new Avondale Fine Arts Prize for her painting *Formed Out Of The Earth/Birth*. For the first time, two recipients shared a prize: teacher Nathan Dalton and current and former Avondale students Josh Bolst, Nick Lindsay and Josh Hamilton won the HopeChannel Prize for their films *Love: Loss* and *The Great Controversy*. Jason Cook and Lisa Holland, from Tasmanian-based music ministry, Firesong, won the new Institute of Worship Prize for their song, “Love Eternally”. Lucy Richardson and Steele McMahon, both students at Brisbane

Adventist College, won the Psalter Music Prize for “The Just For The Unjust”. Avondale arts student Sara Thompson won the Signs Publishing Company Prize for her poem *The Least*. Anna Beaden, an Avondale arts and teaching student, won the Avondale Young Achiever Prize for a song—“God Chose You”—she submitted on the closing day.

Artist and inaugural Gabe Reynaud Award recipient, Joanna Darby, whose exhibition opened the festival, presented the charge. She noted the similar roles of artists and prophets, describing them as having the “shared privilege of knocking on the doors of people's souls”.

Academic and writer, Dr Andy Nash, a professor in the School of Journalism and Communication at Southern Adventist University (Collegedale, Tennessee, USA), brought balance, noting during his sermon earlier in the day how God responds to people when they begin worshipping the work of their own hands. His advice: give up your dreams. “Are we willing to entrust what we love most to God's refining fire?” he asked.

Manifest also featured an academic lecture, at which Dr Nash, author of the spiritual memoir *Paper God*, spoke of the art of telling true stories, and the screening of the contemporary Christian music mockumentary *Jesus People*. Paul Kim, a senior producer at Adventist Media Productions (Simi Valley, California, USA), presented the screening.

Author Karen Collum joined Ms Darby, Mr Kim and Dr Nash for a panel discussion about faithful creativity, then put her theories into practice by reading from her children's book, *Fish Don't Need Snorkels*, during the worship service.

At a seminar later in the day, Dr Nash reflected on his experience as an assistant editor for *Adventist Review*, of which he is now a columnist, and as editor of *Adventist Today*. He defined himself as a liberal at the former and as a conservative at the latter. His challenge: for these groups to meet more often at the text. Scripture is my final authority, he said. ✂

Brenton Stacey is public relations officer for Avondale College of Higher Education.



OPENING HIS WORD

David McKibben

How to make disciples

In the period between His resurrection and His ascension, Jesus promised His disciples that they would receive the gift of the Holy Spirit (Acts 1:4-5) to enable them to fulfil the gospel commission. Members of the early church also received gifts to empower them to carry out this work. Some sections of Christendom believe these gifts ceased with the passing of the apostles; others believe they are still in operation.

What does the Bible teach about the nature of spiritual gifts?

- They are gifts from God. **Read** 1 Corinthians 12:4-6.
- These gifts are varied. **Read** 1 Corinthians 12: 8-10, 28, Romans 12:4-6 and Ephesians 4:11.
- They are widespread in their distribution. **Read** 1 Corinthians 12:7. Each believer has received a gift or gifts.
- Each gift is important and enables people to fulfil their role within the Church and in the proclamation of the gospel. **Read** 1 Corinthians 12:12-13, 27 and Romans 12:4-5.
- These gifts are bestowed on people by the free and sovereign action of the Holy Spirit. **Read** 1 Corinthians 12:11.

What is the purpose of these gifts?

- To equip the church for ministry and mission. **Read** Ephesians 4:12-13.
- To benefit the whole church body in terms of unity and growth. **Read** Ephesians 4:12-16, 1 Corinthians 12:12 and Romans 12:4-5.
- To bring glory to God. **Read** 1 Peter 4:10-11.

These gifts are still in operation and are just as relevant and necessary as ever to enable the Church to fulfil its mission. The parable of the talents indicates that we all have a responsibility to discover and use our abilities and not to neglect them. By the grace of God and in keeping with His will for us, we all have a gift to develop and a role to play in the fulfilling of the gospel commission.

Pastor David McKibben is senior pastor of Parramatta church, NSW.



OPINION

Josh Dye

More than money

Our definition of stewardship is too restrictive if we focus exclusively on tithes and offerings. Stewardship is far more than that. A steward is a person who looks after everything that belongs to the master—finances, property, vehicles and even other servants.

So how can we be good stewards of everything God has entrusted to us? The 2007 film, *Amazing Grace*, told the story of William Wilberforce and his effort to abolish slavery. Wilberforce, a committed Christian, finally succeeded when the slave trade was banned in the British parliament in 1807. The story is inspiring in part because Wilberforce's Christianity wasn't limited to being a faithful church member. His faith inspired him to change the world.

What about us today? In a world full of hurt and pain, we have the opportunity to be 360 degree stewards like Wilberforce. How? There are many ways. For example, the slave trade today is one of the most lucrative businesses in the world. With an estimated 27 million people in slavery today (not including exploited labour), this epidemic is far from over.

Our duty is to reject the industries that thrive on slavery. That includes the sexual exploitation of women, children and men by the pornography industry. We can also avoid products made by companies that exploit their workers. As Christians, our actions should be accompanied by prayer and fasting as Isaiah 58:6 tells us to do, in order to call on the Lord, "to loose the bonds of wickedness, to undo the heavy burdens, to let the oppressed go free . . ." We can also call on our government to do more to ensure those working in prostitution houses are not being coerced (the recent freeing of slaves from a Sydney brothel underlines that even in Australia slavery is alive and well). And we can get directly involved. For example, ADRA runs a "Keep Girls Safe" program in northern Thailand that combats traffickers at the source. Through ADRA Connections trips, we can go overseas and be part of the solution.

Slavery is just one compelling issue. Our world needs people to help orphans, feed the hungry, care for the dying, love the marginalised. I don't know what area God is calling you to, but I do know He expects you and I to be faithful stewards of all the time, resources and talents He has entrusted to us. Sure, part of being a 'good' steward is paying our tithes and offerings, but let's be faithful stewards with all that belongs to the Master.

**Views represented in Opinion are not necessarily those of the Seventh-day Adventist Church.*

Josh Dye organised a One Mission trip from Avondale College of Higher Education.

OPINION POLL:

How should Adventists respond to animal cruelty?

- Do nothing/man has dominion
- Promote vegetarianism
- Adopt pets from shelters
- Advocate for animal rights
- Treat animals kindly

Visit <record.net.au> to answer this poll.





Liquid spirit vs Holy Spirit?

by Steve Thompson

FROM A CHRISTIAN PERSPECTIVE, AN OLD yet fresh approach to the dangers of alcohol consumption is the concept that drinking alcohol has significant spiritual implications. I would also like to suggest that we should not overlook the significance of the expression of being “under the influence”. What is this influence? What does it mean to be under the influence? Rather than being “under the influence” of the Holy Spirit, could it be “under the influence” of another spirit that is taken in a liquid form?

Generally the expression “under the influence” is referring to what happens when alcohol crosses the blood brain barrier to impact the mind and thus the delicate neural pathways involved in our complex thought processes. This liquid “spirit” can quickly impair judgement, which in turn can lead to regrettable decisions and unfortunate actions.

Many ancient people groups, including those living in the biblical world, believed intoxication was, at its heart, a type of spiritual experience.

Over the past 200 or so years this explanation of drunkenness has been eclipsed by a different sort of explanation, focusing on what alcohol does pharmacologically to the body and, in particular, to the brain. Why this change? Maybe it is because alcohol’s impact on the body has become easier to measure than its impact on the human spirit. However, the idea that drinking or not drinking is a spiritual issue has not disappeared entirely. It has survived to the present time, and is even making a comeback among people who are otherwise at home with a scientific understanding of reality.

Is this belief that drinking intoxicating alcohol has a spiritual dimension actually biblical? For a quick test of the biblical stand, note the following passages. In Acts 2:11-13,

Many ancient people groups, including those living in the biblical world, believed intoxication was, at its heart, a type of spiritual experience.

some of the bystanders hearing the believers “telling in their own tongues the mighty works of God” simply assumed that “they are filled with new wine”. Peter points out that they were not drunk as supposed but were filled with God’s Spirit. Paul, in Romans 13:12-13, called believers away from “works of darkness” such as drunkenness, and challenged them instead to take up “the armour of light”. Note also 1 Corinthians 10:21: “You cannot drink the cup of the Lord and the cup of demons.” To the Ephesians Paul admonished, “do not get drunk with wine, for that is debauchery, but be

filled with the Spirit . . .” (5:18). In 1 Peter “sober” is associated three times with desirable spiritual values. In 1:13-15 it is linked with living a life of holiness. In 4:6-7 “be sober” is necessary for those living in the Spirit. In 5:8 “be sober” is a prerequisite for the spiritual battle of resisting the devil. When God called the Israelites out of Egypt towards the Promised Land, it is recorded that He gave them no “wine or strong drink” (Deuteronomy 29:5). When God called a person to a spiritually

challenging role it necessitated a clear mind (see Leviticus 10:8-11; Luke 7:33).

In many passages it is clear that the spirits of alcohol are contrasted with, and placed over against, the Holy Spirit of God. They were, as we today are, challenged to choose one or the other. What do you choose—to be “under the influence” of “spirit” in a liquid form or “under the influence” (1 Corinthians 3:16) of The Holy Spirit? It is your life—but is your life under God’s influence? ➤

Steve Thompson currently supervises students working on higher degrees by research at Avondale College of Higher Education. He was formerly head of the Faculty of Theology at Avondale College. He is now acting as interim senior pastor of the Avondale College Church, NSW.

Alcohol and your brain

Alcohol is the most readily available and used of all mind-affecting substances. The heart pumps the alcohol to every part of the body. It gets to the brain really quickly and can affect the brain even five or six minutes after your first drink. The alcohol interferes with the communication between nerve cells and all other cells, slowing everything down. The whole system becomes sluggish and stops working to its potential. Below you can see the different functions of areas of the brain and how they are affected by alcohol.

Cerebral Cortex: Controls senses, thought processes and inhibitory centres, which is why, when you drink, you become more talkative, self-confident and less inhibited. Alcohol decreases your good judgement and your ability to think clearly.

Frontal Lobes: Important for planning, forming ideas, making decisions and self control. Alcohol can make it hard to control your emotions so you act without thinking and can become violent.

Hippocampus: Memories are made here. Alcohol may cause you to: have trouble remembering what you just heard, blackout (where you don't remember what you did last night), find it hard to learn or remember things in future (if you do permanent damage).

Cerebellum: Controls coordination, thinking, awareness. Alcohol affects your ability to walk properly (lose your balance).

Hypothalamus: Controls various body functions. Alcohol increases blood pressure, hunger, thirst, urge to urinate. It decreases body temperature and heart rate.

Medulla: Controls your body's automatic actions like heartbeat, keeping you at the right temperature. If you fall below normal temperature it is easier to get hypothermia.

Other impacts of alcohol abuse: Increased rate of cancer, liver damage, onset of depression. Causes foetal alcohol syndrome.

"This year the special focus for Adventist Health is alcohol. It is an area of great concern in the community and of growing concern within the Church. We want our young people to be aware that drinking has a serious downside.

Adventist Health South Pacific, with assistance from the Australian Union Conference, has prepared a "Think

Don't Drink" poster for every church and school across Australia and New Zealand. We are also distributing a special *Think Don't Drink* DVD, which states the case for abstinence. We are planning a new *Think Don't Drink* website and will soon be working on youth and school versions of anti-alcohol messages.

Most alcohol resources push for

moderation but we stand for abstinence from harmful substances. We want you to think about why you choose not to drink."—Kevin Price





by Nathan Brown

WE LIVE IN A VIOLENT, WAR-RAVAGED AND divided world. Violent conflict is a significant cause of injustice, poverty and suffering. Included in the costs of war are the direct victims and shattered lives, the attention and resources devoted to military machinery that would be better diverted to alleviating other human needs, and the continuing suffering of war survivors and veterans, even among the “victors”.

The ongoing struggles experienced by veterans of the Vietnam War are perhaps the most notorious example of this. Australians were involved in the Vietnam War between 1962 and 1973, during which time 521 Australian personnel died in active service. In the three following decades, 421 “surviving” veterans are known to have committed suicide, with the suicide rate increasing decade by decade.

The figures are even more disturbing when we look at the much larger veteran population in the United States. Reports vary across the many studies that have been conducted but, as early as 1979, a report from the University of Denver’s School of Professional Psychology concluded that “more Vietnam veterans have died since the war by their own hand than were actually killed in Vietnam”.

And the suicide statistics are simply the most extreme count of larger problems, often grouped under the generic designation of post-traumatic stress disorder. Suicide is an expression of the mental, emotional and spiritual scarring that also contributes to mental illness, homelessness, alcoholism and other drug dependencies, family breakdown and continuing physical ill-health.

Both in practice and in aftermath, there is a stark difference between being prepared to die for one’s beliefs, family or nation—“Greater love hath no man than this . . .” (see John 15:13)—and killing for one’s beliefs, family or nation. That is why the people of God are called to a different way of living, even amid the violence, warmongering and other conflict of our world. The kingdom of God, as inaugurated by Jesus, is never advanced by violence.

At the heart of the gospel of Jesus is God’s gracious and grand act of peace-making, reconciling sinful human beings with their Creator. This is another way of understanding the plan of salvation and one that we can readily appreciate from our experiences of human relationships. And the reconciliation we receive becomes the pattern for us to be “ambassadors” for this reconciliation (see 2 Corinthians 5:18–21).

Even in the Old Testament writings, the concept of peace is closely linked with salvation and the gospel: “How beautiful on the mountains are the feet of those who bring good news of peace and salvation” (Isaiah 52:7*).


This gospel of peace also becomes the motivation, pattern and resource for working for peace in our violent world: “The heart that is in harmony with God is a partaker of the peace of heaven and will diffuse its blessed influence on all around. The spirit of peace will rest like dew upon hearts weary and troubled with worldly strife” (Ellen White, *Thoughts from the Mount of Blessing*, p 28).

In the Sermon on the Mount, Jesus said, “God blesses those who work for peace, for they will be called the children of God” (Matthew 5:9). Taking this further, not only did He affirm the commandment against killing, precluding Christian support of war, He said we should not be angry or hold a grudge (see Matthew 5:21–26) and that we should love our enemies and pray for those who persecute (see Matthew 5:43–48), meaning that we should take active steps to seek their good.

There are many inspiring stories of people who have devoted their lives to peace-making in world trouble spots, bringing glimpses of reconciliation and healing, and often alleviating much of the injustice and suffering these conflicts have brought. Whether working for peace between nations or between two bitter family members, Jesus said those who do such work will be rightly described as “children of God”. ☞

* Bible quotations from New Living Translation.

Nathan Brown is book editor for Adventist Media Network.



Religious wars

by David Trim

THE DESTRUCTION OF JERICHO, AROUND 1250 BC, began with the blowing of seven ram's horn trumpets and a great shout by all the people of Israel.¹ The walls of Jericho fell and the Israelites "utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass".² The signal for the start of the St Bartholomew's Day massacre in 1572 was the ringing of the tocsin of the church of Saint-Germain l'Auxerrois in Paris. The slaughter of 3000 French Calvinists, which followed in the next 24 hours, was the worst of many massacres by both Catholic and Protestant during that era. First awareness of the attacks of September 11, 2001, against New York and Washington DC, came even before the television cameras focused—when victims of Islamist extremism used cell phones to call their loved ones.

From ram's horn, to church bell, to cell phone—the technology changes but, after more than 3000 years, religion remains a constant as a cause of war. This provokes an obvious question: Why? Why has military and terrorist action so often been carried out in the name of religion? And are all religiously motivated military actions morally equivalent? These are huge questions and are impossible to answer in

a short article, but I offer some reflections and ideas.

Reasons why wars been fought "in the cause of religion", whether by nation-states, sovereigns, factions or churches, whether through military campaigns or terrorist attacks, include:

1. to preserve a religion, sect or denomination from destruction;
2. to allow its adherents freedom of belief or of worship;
3. to prevent the adherents of a rival faith, sect, church, or "heretical" faction from proselytising, or practising their religion;
4. to uphold the honour of a deity or its worshippers;
5. in furtherance of prophecies, which are believed to be on the cusp of fulfilment; or
6. to destroy or restrict the power of a rival state, prince or faction identified with a rival religious group.

When we look at the long record of appalling actions committed by those allegedly waging "holy war", it is tempting to condemn all who have taken up arms and killed and maimed on behalf of their faith. But both the Bible and Ellen White make clear that some religiously motivated military actions are laudable. Commenting on Abraham's attack on the King of Elam to rescue Lot, Ellen

White notes: "Seeking, first of all, divine counsel, Abraham prepared for war . . . His attack, so vigorous and unexpected, resulted in speedy victory. The king of Elam was slain and his panic-stricken forces were utterly routed . . . The worshipper of Jehovah had not only rendered a great service to the country, but had proved himself a man of valour. It was seen that righteousness is not cowardice, and that Abraham's religion made him courageous in maintaining the right and defending the oppressed . . ."3

It should be noted that, since the biblical account of this episode shows that Abraham only took up arms to rescue men and women captured by the Elamites, Abraham's actions fit within the concept of "just war".

I believe there are other examples throughout history where the action taken was similarly appropriate and necessary. For example:

- ▶ The Jews under the rule of Antiochus Epiphanes in 164 BC, who were forbidden to practise the essential rituals of their faith, began the Maccabean revolt that restored Jewish religion;
- ▶ The French Calvinist nobles who, in the 1550s and 1560s, refused to let ordinary Huguenots be burned at the stake and instead used force to free them from prison;
- ▶ The Irish Catholics who, in the 1590s and the 1640s, took up arms against English Protestant rule in order to celebrate the sacraments and baptise their children as they believed God commanded.

There is a difference between defending freedom to worship and to live according to one's faith within a community, and trying to impose those practices on society at large, as for example some Muslims do when demanding Sharia law. The latter is not defensive. However, where brave men and women defended themselves against oppression, as in the cases listed above, one should not be too quick to condemn. But in all the cases listed above, some of those who took up arms also committed atrocities. Once war begins, it all too often has its own logic, which sweeps away the noblest of intentions and the firmest resolutions for restraint. Yet one can and ought to condemn the excesses, without condemning the underlying motivation.

However, so often religious wars have not been defensive. And if we kill and destroy, as many Christians, Muslims, Hindus and Sikhs have done, in order to punish those who have harmed our co-religionists, rather than to protect our fellow believers from oppression, is that not taking on ourselves the divine prerogative? Certainly for Christians it defies the will of Him who categorically declared: "You shall not take vengeance", proclaiming elsewhere "Vengeance is mine and recompense [. . .] I will render vengeance to My enemies, and [I will] repay".4 Why should human

beings fight to uphold the honour of their deity? To kill over an intangible quality belonging to a being who is purportedly all-powerful appears absurd. Yet this has repeatedly motivated religious people, even Christians, to wage war.

Christians in the Crusades fought to free the holy places of Christendom from Muslim rule—as though the simple fact of occupation by people of a different faith was an intolerable oppression. Many of us would, I'm sure, agree that freedom frequently is worth fighting for—but the freedom of places? That these were the sites of the birth, ministry and passion of the One who saved us by refusing to take up arms, bidding His disciples to lay down their weapons, and dying for a crime He had not committed, makes this not simply ironic, but tragic.

At other times, Christians and Muslims, in particular, have waged bitter, bloody wars to help bring about what they believe to be divine prophecies. In 1606, the Puritan apologist

William Bradshaw declared that those who denied "the Pope is . . . the Antichrist" hindered "the zeal of Christian[s] from executing that against him [that] the word partly foretells, and partly commands to be done". To Puritans, the book of Revelation did not merely foretell the end-of-time events but believers had to conform to the behaviour patterns it predicted to help bring those events

about. Eternity could be ushered in by human action!

But the apocalyptic prophecies are contingent upon divine, not human, action. Revelation is a deliberately mysterious book and its meanings have been much debated throughout Christian history. But the message of Revelation that anyone can easily take away and on which all Christians could agree is "God is in control; God wins". To try to "help God along", especially by killing our fellow human beings, is not merely misguided—it is hubris.

As Christians, then, we ought to learn some lessons. I fear the cycle of religious warfare will not be broken until Christ returns, but we can reject it and repudiate it in our own lives. I am not a pacifist but I do believe that Christians ought only take part in "just wars". The concept of "just war", after all, is a specifically Christian one that evolved as Christian philosophers and theologians grappled with the harsh political realities of medieval Christendom. They sought to ameliorate the worst human instincts and to reduce greatly the circumstances in which violent force would be used.


As an historian and a citizen I have every admiration for those who serve in their country's armed forces, especially in wars to defend their own or other countries against tyranny and aggression in conflicts such as World War II, the Korean War and the first (1990–91) Gulf War. However, it does not seem to me that military service is "just another

(Continued next page)

And are all religiously motivated military actions morally equivalent? These are huge questions . . .

career option" for the Seventh-day Adventist Christian. In recent years, there has been a move away from the traditional, historic Seventh-day Adventist commitment to non-combatancy; this is surprising and saddening, given the sacrifices made by previous generations of Adventists out of a principled objection to using violence. Yet the realities of today's world are such that we ought to be wary even of non-combatant military service. Not only do no armed forces in the Western world afford regular protection for Sabbath keeping, there is also no certainty that, when force is used, it will be for a just cause.

It's important to acknowledge that many military operations undertaken by Western powers in the past 20 years have been in a just cause—but imperative to recognise that others have not. If you are thinking about entering the armed forces, I ask you to remember that, whatever God commanded Israel to do in the Old Testament, the Church has a different mandate in the New Testament. Paul calls us to combat "principalities and powers", but it is war "against the spiritual forces of evil in the heavenly realms", not against physical foes here on earth. And the armour he bids us to put on is that of the Holy Spirit.⁵ Christ bids us "put away your sword", for His "kingdom is not of this world".⁶

In consequence of this command, it seems to me as a practising, believing Seventh-day Adventist that all followers of Jesus are to cherish and preserve the life that has its origins in divine creation. It's possible that none of us will ever be in a situation where we are confronted with war but we can be peace-makers and peace-builders regardless of our circumstances. 

1. Joshua 6:4-6, 8-10, 12-13, 16, 20.

2. Ibid., 6:21.

3. Ellen G White, *Patriarchs and Prophets*, p. 135.

4. Lev. 19:18, Deut. 32:35, 41 (and cf. vv. 36, 43), emphasis supplied.

5. Eph. 6:12-13, 17-18.

6. John 18:11, 36; cf. Matt. 5:21-22, 6:43-45.

David Trim is an Australian, currently working as director of archives, statistics and research at the General Conference.

NORTHPOINT, Victoria

After 10 years of working in Melbourne's western suburbs, Northpoint Seventh-day Adventist Church has finally achieved church status. Members and conference officials celebrated this special occasion on Saturday, February 4.

"We praise God for what He is doing in and through Northpoint," said founding Pastor Loren Pratt, "and pray that the membership will continue to grow and touch the community around them with the love of Jesus."

During the service, Victorian Conference president, Pastor Wayne Stanley, challenged the congregation to continue the strong evangelistic and community focus that has been a feature of Northpoint. The church assists in the operation of a men's shed—an initiative that reaches out and supports men in the community. Men's shed president, Grant Knox, and Cheryl Hildebrandt, leader of the Tullamarine Community House, expressed their appreciation to members for their help and support.

A feature of the day was the cutting of a celebratory cake, with founding church member, Betty Hyland, newest members by baptism, Jordan and Anita Hale, Pastor Stanley and Northpoint's pastors all participating.

—*IntraVic/Loren Pratt*



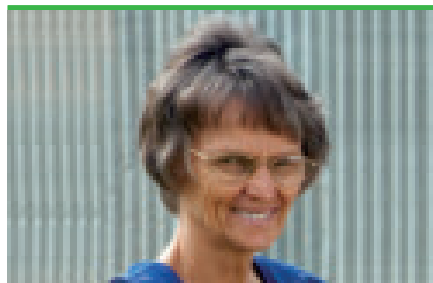

The Shack is a youth program run once a month on Friday nights by Kempsey Adventist School and Kempsey church.

Their first program for 2012 attracted more than 130 people. Church Pastor Michael Chapman (aka: Chappo) says the numbers have been consistent since then. "I'd say about 70 per cent of them were from unchurched families," he says. "We have a small number of Adventists who attend, along with others from other churches."

The program started around mid-2010. "We saw a need to connect students from the school and community who were developing spiritual interests," Chappo says. "We're trying to bridge the gap between church and school. A big part of that is our new Bible worker/youth pastor, Jack Ryder."

The monthly program features Bible knowledge time, music, testimonies, stories and a mission-based segment where an offering is collected. The money goes to local mission programs that people then report back on the following month. Check out The Shack on Facebook—they're doing an awesome job!—*Around the Traps*





Jill Macgillivray

Jill and her husband are volunteer workers in Vanuatu. They have been serving there for the past 12 years. "Mum, you have an amazing faith in God that is an inspiration to everyone. You are so selfless, always thinking about other people. Even though you are far away, we think of you often. You are a wonderful mother and grandmother. We love you so much."—*Raschelle Jae Piez*



Julia Arvai

"I would like to wish my nanny the most wonderful Mother's Day on her 53rd year as a mother. My nanny is the most selfless and generous person I know and has always been a loving and incredible mother and grandmother. Happy Mother's Day, I love you very much."—*Alyssa Faith*. Photo: Julia Arvai, Alyssa and Amaryll Naismith (Alyssa's mum).



Charmaine de Waal

"Mum, thanks for all the lovely meals—you are our 'masterchef'. Thank you for seeing to my hair and buying me pretty clothes (Chare'). Thanks for listening to all my stories and being so supportive (Kerryn). Mum, we admire and love you heaps (and your jokes, smile and prayers). You are the BEST."—*Kerryn and Chare' de Waal*



Etevise Vaifale

"When I read Proverbs 31, it reminds me of my mum. We don't always agree but I'm blessed and grateful for her. She fights on her knees for us, carries us, loves us when no-one else does, tells us the truth even though it hurts, and she sacrifices her dreams so we can pursue ours. As you support Dad in ministry in Samoa, I want to say, Happy Mother's Day, we love you."—*Lyna Stackelroth*



Merele Ferris

"My mother is 97-years-old. She has enjoyed a happy life but experienced the sadness of burying a father, mother, husband and brother. My mother's optimism, unselfish love and unwavering faith and trust in God have sustained her and her family and continue to inspire those around her. We, her family, consider her to be the greatest gift that God ever gave to us."—*Carole Platt*



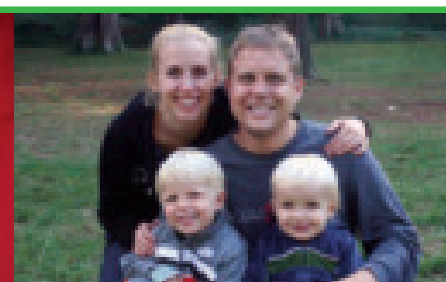
Jenny Miller (nee Wright)

"Thank you for your love, direction, encouragement, cooking, humour, sacrifice, faith and belief over a lifetime of mothering. Your tribe is still expanding, and you have enough room in your great heart for us all. We love you!"—*Kerry Miller*



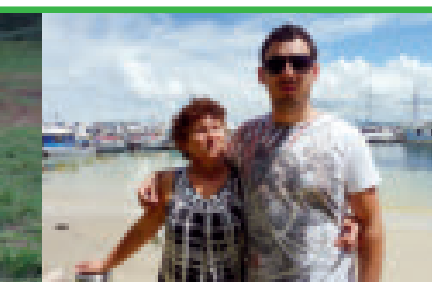
Eslyn Akili

"Our beloved and only mother in good and bad times. Our mum who wakes up early to prepare us for the day and the last to sleep for the day. How kind you are, you were our door into this world and are faithfully assisting us for the world to come. Thank you very much. We love you with lots and lots of love."—*Sharon and Shannon Akili*



Sharlene Hayton

"I want to uphold today a young mother serving with her husband in Malawi, Africa. Sharlene and her husband, Ryan, have committed five years of their lives to serving the people of Malawi at Malamulo Hospital, our Church mission hospital established in 1908. She's a busy wife, mother, hostess, caregiver and educator of her children, who spent the growing-up years of her life in Australia."—*Marian de Berg*



Nada Cvejic

"To the best mother in the world, Nada Cvejic! Thank you for helping me aspire to where I am today. You have always been there to encourage and motivate, and each time I needed you the most you have been there without fail. Thank you and Happy Mother's Day! Love from your son."—*Mark Cvejic*

give HOPE



THIS IS NEW, THIS IS HUGE, THIS IS GLOBAL!

Adventists around the world are distributing millions of copies of the *Great Controversy*, *Desire of Ages* and *Steps to Christ* in 2012. To play your part, visit www.ProjectHope.net.au or send in the order form.

www.ProjectHope.net.au

Autumn leaves



IN THE TEMPERATE PARTS OF THE SOUTH PACIFIC Division, autumn has arrived. Children are back at school in their winter uniforms, and the leaves have begun to fall off the deciduous trees. As I look out my window at the leaves blowing down the street, I think of Ellen White's vision that Adventist literature would one day spread throughout the world like the leaves of autumn.

Today, in our lifetime, that vision is becoming a reality through Project Hope.

It is hard to capture the scope and vision of Project Hope—a global effort to distribute Ellen White's key books to our world—but maybe one example will give a glimpse. In Sao Paulo, Brazil, our Church has distributed 4 million copies of *The Great Controversy*. And Sao Paulo is just one dot in the South American Division's plan to distribute 75 million copies of *The Great Controversy* over the next two years. And it's not just in South America; Ellen White's books are being spread far and wide across the United States, Europe, Africa and Asia. But we're not leaving this blessing to people overseas. We have the chance to spread the great news about God's true character across all the South Pacific.

This is our time, our chance, our opportunity to play the part only we can, to fulfil the vision!

How? Well the plan is very simple. All of us order boxes of books (mail in the order form below or order online at <www.projecthope.net.au>), and give hope to our neighbours, our friends, our family, our colleagues.

We choose the book we want to order—love *The Great Controversy*, we order it, prefer *Steps to Christ*, we order it, want to give a variety of books to different people, we order a variety. The books contain special contact information to connect readers with our Church right here in our neighbourhood. It's that simple. Can we give the books in person? Yes! Can we mail them? Yes! Can we letter-box them? Yes! Can we give them out at the train station, shopping centre or bus stop? Yes! Can we distribute them in another innovative or creative way? Of course we can! Want to donate to the cause of getting the books out? We can do that too!

It's easy to be cynical and sit back and give 100 reasons why we shouldn't get involved. But here is the truth; there will be tens of thousands, possibly millions, of people in the Kingdom because they first heard the truth about God's character from books sent out this year. Let's kick cynicism to the kerb, and let's get out there into our troubled world and give hope!—*Danijela Schubert*

give
HOPE

Order books by June 30th to secure discounted prices (expected delivery from September).

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Step Beyond <i>Modern English Steps to Christ—40 copies/box</i>	A\$88	NZ\$88	K136	F\$124
Great Hope <i>Classic Modern English Great Controversy—10 copies/box</i>	A\$55	NZ\$55	K90	F\$82
Desire of Ages <i>Classic Edition—10 copies/box</i>	A\$55	NZ\$55	K90	F\$82

Note: Books and shipping for the Pacific Islands are subsidised by the SPD, and are available at these prices while stocks last. Please order through your local missions.

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Kids' SPACE






Watawieh* KIDS





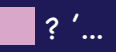


Jesus had died and Peter was sad. So he took some of his friends fishing. They didn't catch anything all night. In the morning a man on the shore told them to throw their nets on the other side of the boat. That man was Jesus! He is alive! Jesus rose from the dead just like He promised. Peter caught lots of fish that day and then had breakfast with Jesus on the beach.

WORSHIP MESSAGE - WE SERVE GOD WHEN WE TAKE CARE OF OTHERS




Jesus gave Peter a special message - work it out by solving the maths problems in the fish below.

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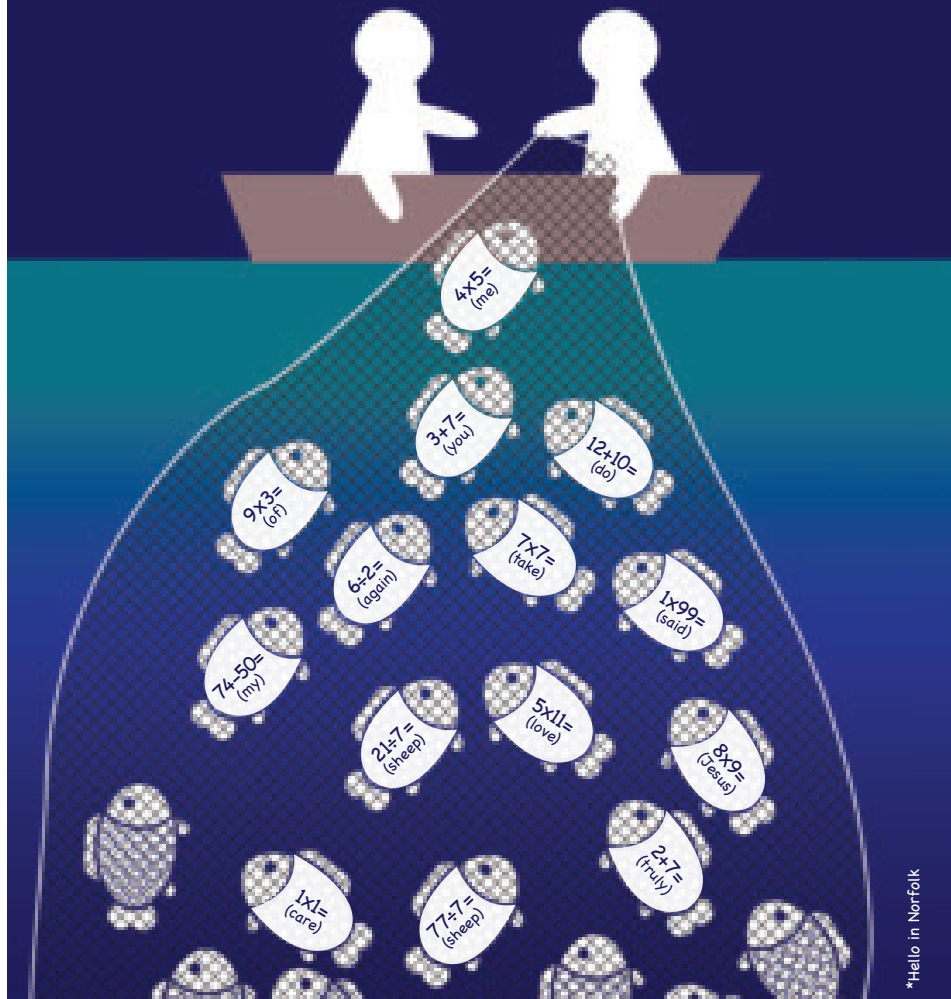
3 72 99 ... 22 10

   ? ' ...  

9 55 20 ? ' ... 49 1

   . " John 21:16

27 24 11



ANNIVERSARIES



Bidmead.
Wallace and Margaret (nee Bowers)

celebrated their 60th wedding anniversary on 18.12.11. They were married by Pastor Austin Townend in Christchurch, NZ. Their five children and spouses, Catherine and Jonathan Duffy, Karene and Glen Millar, Barrie and Katy, Lyndon and Joanne, and Alistair; and granddaughter, Jessica Duffy, all joined in a weekend together in a luxury country residence. Many memories were shared, along with meditation on God's constant and loving leadership in their lives. Wallace and Margaret spent a combined 73 years of teaching in Australia, NZ and PNG, and are now retired in Bowral, NSW. They thank God for each other, a devoted and supportive family, a caring church family and many friends in the community.



Lilloja. Harry and Ilma (nee Scarfe)

celebrated their 65th wedding anniversary on 14.1.12 with family and friends. They were married in Napier

church, NZ, in a double wedding with Will Timmins and Ilma's sister, Joan (deceased), by Pastor Reg Burnes. They have six children, Brenda and David Brewster, Eileen and Lyndsay Hiscox, Stephen, Vaino and Susan, Yvette and Amando Bettini, and Meldon and Cindy; 14 grandchildren; and three great-grandchildren. Harry served in NZ as a literature evangelist for 15 years, and as a salesman for Sanitarium for 24 years. They praise God for His leading and for 65 years of happiness. Congratulations were received from the Queen, NZ Prime Minister John Key and NZ Governor-General, Sir Jerry Mateparae.

WEDDINGS



Cobbin-Hill.
Max Cobbin and Lucia Hill (both of Cooranbong,

NSW) were married 20.11.11 at Avondale Memorial church. Their families and many friends gathered at the church to celebrate with the couple.

Vadim Butov



Wilshere-Carson. William Wilshere, son of John and Emma

Lea Wilshere (Brisbane, Qld), and Cheryl Carson, daughter of Paul Carson (Masterton, NZ) and Anne Marie Morton (Brisbane, Qld), were married 27.1.12 at Scorching Bay, Wellington, NZ.

Jake Ormsby, Emma Sanga

OBITUARIES

Atkins, Clairine (nee Cain), born 7.10.1919 in Inverell, NSW; died 7.3.12 in Brisbane, Qld. On 13.10.1943, she married Colin Atkins. In 1953, she was predeceased by Christopher, who was just 13 days old. She is survived by her husband (Beenleigh); and

her children and their spouses, Denise and John Jack, Rhonda Shaw (all of Brisbane), Julie and Chris McMillian (Bribie Island) and Brian Atkins (Johannesburg, South Africa). She is sadly missed by her loving husband of 68 years, whom she led to Jesus, and her children. Clairine was a beautiful Christian whose quiet life influenced many.

Bob Possingham



Brown, Beryl Jean (nee McLennan) born 22.7.1921 in Lismore, NSW. On 21.4.1942

she married Wellington (Welly), who predeceased her 20 years ago. Beryl closed her eyes asleep in Jesus on 3.10.11, aged 90 at St Vincent's Private Hospital, Lismore, now awaiting the call of the Life-giver 'till He comes'. With her passing, yet another link in the chain that binds us to the pioneers of the Church is broken. Two of her favourite hymns, *Great is Thy faithfulness* and *The old rugged cross*, give an indication of her deep devotion to her Lord and Saviour. Her family, Allan (Perth, WA), Adele McMahon (Lismore, NSW) and Nigel (Brisbane, Qld) are left to remember a loving mother who is now, also loved beyond life too.

David Kosmeier

Craig, Donald Boyd, born 16.2.1932 in Maryborough, Qld; died 28.2.12 in Victoria Point Adventist Retirement Village. On 5.9.1953, he married Francis (Fran) Smith. He is survived by his wife (Victoria Point); and Donna Savage (Coomera), Peter (Rainbow Beach), Gary (Toowoomba) and Julie Sutton (Sydney, NSW). Known as Mr Pathfinder in Queensland, Don devoted his life to Scouts and Pathfinders and served his community in many other volunteering capacities. Among the many rewards he received were Volunteer

of the Year Qld, the Queen's Jubilee Medal and the Order of Australia Medal (OAM). In 1956, as a young man, he was chosen as a runner with the Olympic Torch. Don and Fran not only have five children of their own and 16 grandchildren, but over the years have also cared for 26 foster children. Truly this was a life lived for others.

John Wells, Keith Grolimund, Bob Possingham



Cross, Peggy Joyce (nee Ford), born 22.12.1930 in

Palmerston North, NZ; died 23.2.12 in Cooranbong, NSW, a few weeks before her 60th wedding anniversary. In 1952, she married Bill Cross. She is survived by her husband; children and their spouses, John and Maria, Lynelle and Alan Campbell (all of Sydney), Raymond and Kerri (Devonport, Tas); seven grandchildren; and siblings, Barry Ford (NZ) and Joy Butler (Sydney, NSW). Peggy graduated from Longburn and Avondale colleges, later serving in an evangelistic team and for many years in conference offices. Her compassionate, caring spirit at hundreds of youth camps and youth activities earned her the endearing title of 'Mother Cross'. Her home was a sanctuary to many lost and homeless. After surviving a stroke seven years ago, she became semi-invalid and her husband cared for her with an uncomplaining, kind and considerate spirit.

Ces Ogg, Rex Cobbin, Alan Campbell

Foster, Pastor Bernard Aubrey, born 29.5.1922 in Brunkerville, NSW; died 29.2.12 in Kressville Lodge, Cooranbong. On 18.9.1943, he married Joy Osland at Mulbring. He was predeceased by his son, David, in 2000 and his wife, Joy, in 2006. He is

VOLUNTEERS

■ **Builders, plumbers and general handymen/women needed for a fly'n'build project** in the Solomon Islands, September 2-16, 2012. Fourteen days in Katurasele Village in the Choiseul Province while building a new church for the village. Currently needing trade-skilled people in building and plumbing. For further details or expressions of interest, contact AVS -(02) 9847 3278-Anna Downing.

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For more vacant positions, go to <adventistemployment.org.au>

SUPPORTING MINISTRY

■ **Social worker/dorm parent-Karalundi Aboriginal Education Centre (Meekatharra, WA)**. The position will entail developing an inclusive sense of community within the dorm precincts so as to facilitate therapeutic outcomes derived from an understanding of the value of adventure therapy, values education and group therapy. For more information please contact Stuart Barons on (08) 9981 2937 or email <principal@karalundi.wa.edu.au> Applications close **July 2, 2012**.

Karalundi Aboriginal Education Community Inc is independent of the Seventh-day Adventist Church organisation but are supportive of the Church.

survived by his daughter-in-law, Heather Foster-Steed, and husband, Michael (Cooranbong); his grandsons and their spouses, Matthew and Eva, Scott and Bianca, and Mark and Jessica; and four great-grandchildren. Bernard and Joy devoted their lives to church service in NSW, Victoria and England. Bernard also served as chaplain of Warburton Health Care Centre. He was a much-loved and respected pastor who revealed his Lord through his life.

Eric Greenwell

Schulz, Kathleen Elise (nee Thomson, born 19.5.1921 in Toowoomba, Qld; died 19.3.12 in Brisbane. On 28.8.1946, she married John Schulz, who predeceased her in 2009. She is survived by her children, Yvonne Hallam (Brisbane), Lorelle McCarthy (Sydney, NSW) and John (Newcastle). Kathleen loved gardening, cooking and her family. Looking forward to the return of Jesus.

Bob Possingham, Gabriel Ontanu

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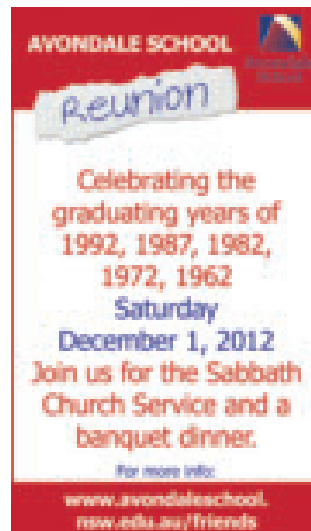
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Finally Preach the gospel everyday; if necessary, use words.

—St. Francis of Assisi

Next Record May 19

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