

MARCH 7 2015

Adventist Record

ISSN 0819-5633



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RADIO STATION LAUNCHED
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POSITION VACANT

Chief Executive Officer | Adventist HealthCare

AHCL Board is seeking applications from suitably experienced and highly motivated individuals for the position of Chief Executive Officer of Adventist HealthCare.

Adventist HealthCare Limited is based in Watoorunga, NSW and comprises the following entities: Sydney Adventist Hospital, Dolorous Adventist Hospital, San Day Surgery Honsby and San Diagnostics and Pharmacy. Adventist HealthCare is currently operating 551 registered overnight beds and 28 operating theatres and has almost completed a major development project on the Sydney Adventist Hospital (SAH) site. The new development at SAH will see the hospital expand bed capacity to 535 registered overnight beds, 24 operating theatres and an integrated Cancer Centre. The new Clark tower includes 40 state-of-the-art inpatient beds and 9 delivery suites. Currently plans are in progress for the development of rehabilitation beds at Dolorous and an expanded role is being considered for the San Day Surgery Honsby site.

As CEO you have practical experience in infrastructure management and a broad knowledge of the issues, challenges and opportunities within the private health sector. The successful applicant will have a strong commitment to the beliefs and philosophy of the Seventh-day Adventist Church and must have the following:

- Previous health care management and leadership
- A proven management track record in terms of effective leadership, strategic thinking and positive organisational commercial outcomes
- A proven track record in managing finances and resources, and a history of delivering profitability efficiently and effectively through the implementation of a range of strategic operational and financial initiatives
- People management skills which will guarantee you effectively build and manage a high performing team and culture aligned with the Adventist Church beliefs and philosophy, ensuring the effective design and implementation of policies and procedures, corporate governance, compliance and risk management initiatives
- Effective communication skills and a customer focus. A proven ability to negotiate effectively and be articulate and persuasive
- A capacity to align individuals with the overall strategic direction of the organization combined with your demonstrated professional ethics and exemplary leadership, advocacy and influencing capabilities which ensure you not only increase the public profile of this highly respected organisation but personally succeed and excel within this growing church institution.
- A minimum of 8 years management experience, including managing large numbers of employees and familiarity with human resources

Applicants are required to provide: current curriculum vitae tailored to support the proposed position plus, a covering letter outlining your interest in the position, your experience and suitability for the role and the names and contact details of three (3) professional referees.

For further information please contact:
Dr Barry Oliver, Chairman Board Directors.
Email: Barry.Oliver@adventist.org.au or Phone 9847 3211.

Address applications to:
Melva Lee, Director Human Resources.
Email: Melva.lee@ahcl.org.au
Sydney Adventist Hospital 185 Fox Valley Road Watoorunga NSW 2078
Applications close 5pm 27 March 2015



Pacific partnership ‘meant to be’

Canberra, Australian Capital Territory

The South New South Wales (SNSW) Conference has voted to accept the Tonga mission as their official partner in mission.

“We found out that we have exactly the same membership as Tonga—2700 members. Clearly it was meant to be,” joked SNSW president Pastor Michael Faber.

Last November, Pastors Faber and Kendell Cobbin visited Tonga for the first time and met with the outgoing president, Pastor Sione Moala, youth director and several local pastors. They had the opportunity to establish contacts, discuss needs and share ideas from an administrative perspective.

“We have been invited to support Tonga at their mis-

sion session in December 2015,” Pastor Faber reported. “In turn, we hope they will be able to attend our Big Camp in 2016.”

SNSW Conference hopes this partnership will encourage churches and schools to support Tonga through fly’n’builts and other outreach projects. “We wish to ignite a spirit of mission,” Pastor Faber said. —*Record staff*



Pastors Faber and Moala.

Hospital begins meals program

Malaita, Solomon Islands

Atoifi Hospital has implemented a feeding program, with patients being provided meals at least three days a week.

Ipswich church, Queensland, donated a set of 1000 plates, cups and cutlery, while a donor in Canada gave \$C5000 to the project. The hospital has a garden and is sourcing local produce for the food program and has rebuilt the kitchen, installing a glass refrigerator and oven. The Sydney Adventist Hospital donated warming plates.

Dr Chester Kuma, associate director of Adventist Health for the South Pacific Division, and Pastor Glenn Townend, president of the Trans-Pacific

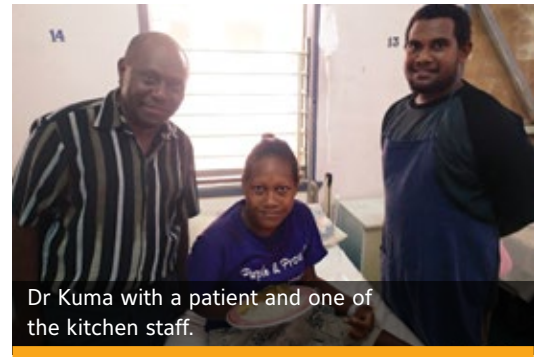
Union Mission, were present for the first serving. Previously, patients relied on relatives to feed them or survived on food they had brought with them.

“Atoifi Hospital can now feed patients with healthy food, thanks to the kind-hearted individuals and institutions that have supported the hospital,” Dr Kuma said. “Food means life and for the sick and the weary at Atoifi hospital they see this development as God’s love and blessings to them.”

Atoifi’s CEO Peggy Kendall hopes the program will eventually expand but sees this as a promising start. —*Jarrod Stackelroth*



Happy patient enjoying his meal.



Dr Kuma with a patient and one of the kitchen staff.

Tongan mission gets new president

Nukualofa, Tonga

Saia Vea was appointed the new Tonga Mission president at recent Trans-Pacific Union Mission (TPUM) meetings.

He replaces Pastor Sione Moala, who asked to have less responsibility because of health concerns and has been appointed the pastor on Niue.

Pastor Vea is a Tongan minister who has worked in the Victorian and Western Australian Conferences as a district ministry leader for 10 years. According to the TPUM newsletter, he is a good listener and a strong pastoral leader with a strong spiritual and evangelistic focus.

Pastor Vea and his wife Laukau, daughter Anna and son Bucko, started work in Tonga in late January. They left their son Tau working in telecommunications in Melbourne, Australia. —*TPUM newsletter*



The Vea family.



Lucre

James Standish

"We have the best government money can buy," quipped Mark Twain. It's a quote that's often repeated today in Washington, DC. As catchy as it is, however, on its face it seems rather unlikely.

The US Federal Government takes in more than \$US3 trillion in revenue annually. State and local governments take in another \$2.7 trillion. But the richest person in the world, Bill Gates, is worth a mere \$US76 billion—only 1.3 per cent of the annual tax revenue taken in by government entities every year in the US. If Mr Gates wanted to "buy" the government, and if he was willing to give his entire fortune, the US Federal Government alone would blow through it in under a week and hardly notice the difference.

So what was Mark Twain talking about when he said people can buy the government?

The problem that legislators face is this: although they control a vast reserve of money so large it's almost unfathomable, nearly all of it is dedicated for general governmental expenditure for items like the military or health care. Pity the poor legislator salivating at that untouchable surging river of cash flowing ever so close to his fingertips. Instead he has to go out and raise funds for his re-election campaign and other pet projects. And a smart donor knows the influence a little donation can have.

Why does it matter? Because remember that huge river of cash? Someone has to decide how precisely to spend it. Which company should build the next fighter jet? What regulations should govern the handgun industry? Who should be placed in key positions in the department overseeing the pharmaceutical industry? And each one of these decisions has a profound impact on the fortunes of industries and individuals. That's why so many people in the know believe giving a little money to a legislator is a very smart investment.

But what does this have to do with our faith? The "golden rule" applies inside the Church as well as outside. You remember the golden rule, don't you? "He who has the gold makes the rules." Which makes the issue of fundraising in the Church a patch of quicksand into which many a good person has fallen.

But how could a donor influence a Church that brings in a total of close to \$US3.3 billion in tithes and offerings globally each year? The same way a legislator is influenced—donors give to projects that aren't funded through the regular system. And the champions of those projects become very quickly dependent on their donors. Adventist self-supporting ministries may be even more vulnerable to the distortions that come from trying to please wealthy donors. Want to see an Adventist dance? Just have a big donor play the right tune.

The natural urge to please wealthy donors should be resisted. Why?

First, God does not need big donors to do great things. He moved in far greater ways when we were poor and ill-resourced than now when we are rich. Our deficit is spiritual, not fiscal.

Second, giving is a privilege, not a favour. Treating a donor like they are doing God a favour grossly distorts reality.

Third, we must be exceedingly careful that we don't let money cloud our judgement or buy influence. There's a reason Scripture says the love of money is the root of all evil. It corrupts within the Church just as effectively as outside it.

Fourth, it's not big donors that are the backbone of our Church—it's the "little people" who are faithful year after year, often ignored like the widow giving her mite, while we name things after and make a great fuss of those who are well off. The average Adventist gives around US \$190 per year. Doesn't sound like much, does it? But multiply that by 18 million people and you find your billions. When we give preference to the rich we dishonour the sacrificial contribution of the poor.

Fifth, the book of James says we "sin" if we provide the rich deferential treatment.

God doesn't need our money. We need to give it. It's a privilege. And when we give we should ask for nothing in return. And if someone wants to give to the Adventist work and receive accolades or influence in return, we have an obligation to politely refuse; to not only save ourselves, but them as well.—James Standish is editor of Adventist Record.

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 Other prices on application
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Cover Credit: Greg Scott

"Church members from Solomon Islands and Vanuatu trained in the ways of radio."

Official news magazine of the South Pacific Division Seventh-day Adventist Church
 ABN 59 093 117 689
 Vol 120 No 4



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



Three little tweaks

Kent Kingston

I resonate deeply with Protestantism, especially as set out in Ellen White's, *The Great Controversy*. Saved by faith; the Bible only; freedom of conscience and belief—these themes are fundamental to Adventist identity. But because of the Protestant history we've inherited, there are some things we can improve.

1. The sermon: Typically, an Adventist worship service is divided into the preliminaries and the preaching. The word "preliminaries" suggests that all other aspects of a worship service—prayer, music, testimony, offering—are a support act to the sermon.

While this is expressive of our "Word"-oriented Protestant tradition, it is an unhelpful emphasis for those who struggle to connect with God and His truth by listening to a long speech. Any good teacher will tell you a variety of teaching methods is required to engage the whole class.

"When you come together, each of you has a hymn, or a word of instruction, a revelation, a tongue or an interpretation . . . so that the church may be built up" (1 Corinthians 14:26).

The apostle Paul doesn't privilege one part of the worship service above the rest. Neither does he expect the congregation to merely listen passively—his worship model is for "each of you" to participate. There is a place for sermons in this model but other worship activities are not relegated to "preliminary" status.

2. Bible study: Protestantism's emphasis on sola scriptura (the Bible only) and freedom of conscience has led us to value individual Bible study. We admire those who spend hours chasing cross-references and consulting concordances. But what about the vast bulk of us who struggle with reading complex material? It's not only the world's illiterate millions who fall into this category; it's also the post-literate millions—the screen-fixated multimedia natives.

Protestantism flourished in the age of the printing press—Bibles for everyone! But New Testament congregations had to share hand-copied Scriptures. And not everyone could read. So public reading, group discussion and memorisation were the main ways of engaging with the Bible.

Could it be that reclaiming these ways of interacting with Scripture would strengthen our spiritual community? Could group Bible study be as useful as individual study? Could reading aloud to each other be more effective at reaching the digital generation? The Word of God must remain at our centre, but the precise way we engage with it may need to change.

3. The opposition: An unfortunate feature of the Protestant mindset can be the instinct to react against anything that looks or feels Roman Catholic. Want to involve candles in worship? We resist because it smacks of Catholicism. Considering celibacy? Some find this uncomfortable, equating celibacy with monasticism. Confessing sins to each other? Some Protestants instinctively visualise a Catholic confession box. And yet each of these behaviours has clear biblical precedents.

It's difficult to read the Bible with an open heart when we're constantly looking over our shoulder to check that we haven't accidentally agreed with the opposition.

If we're serious about sola scriptura, we have to keep moving in the direction of the Word of God. Sometimes that means challenging our traditions and our culture.

Kent Kingston is assistant editor of Adventist Record.



Mission as discipleship

As I write, I am attending a Bible conference for our ministers scattered across the island nations of the Pacific. It is being held at the beautiful new campus of Fulton College (Fiji). I have just been to lunch and was chatting with three women who are full-time ministers—Sarah, Melissa and Kendra. We were sharing some of the challenges of ministry—the joys as well as the things that confront us.

I want to tell you I was so proud of these committed, talented women. Their eyes lit up as we talked about being engaged in the service of the Lord. They are indeed servants [ministers] of the Lord and of the Church. They, along with so many others, are making a difference and are actively engaged in fulfilling the mission that Christ Himself gave us.

Discipleship is the very core of our mission. Presently, Avondale College is conducting research commissioned by the Division on how we assess our effectiveness in making disciples (see feature, page 12). Over the next few weeks someone may be in contact with your church to ask some questions that will give us data important to the outcome of the research. If you are contacted please help as much as you can so that we may know how to make sound strategies and plans as we move forward.

To all of you—Sarah, Melissa, Kendra and everyone committed to responding to the commission of Jesus to be and to make disciples—I say blessings on you. It is the greatest joy on earth to be a disciple of Jesus, and we need to let everyone know and give them the opportunity to be a disciple with us.

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



Ready to support

Roman Catholic leaders in Papua New Guinea and Solomon Islands have released a new sexual abuse/misconduct complaints policy. The policy encourages victims to come forward and outlines clear steps for investigating claims of abuse. Church leaders say there's unwillingness in Melanesian cultures to criticise authority or shame the Church. —ABC



Making history

A German toy company has been surprised by the popularity of its latest plastic figurine. Playmobil's Martin Luther figurines exceeded all sales expectations, with 34,000 of them selling out in just 72 hours. Awareness of Martin Luther is growing as the 500th anniversary of the Protestant Reformation approaches in 2017. —DW



Myth busted

A major UK study has again debunked the common belief that a little alcohol is good for you. Once former drinkers were taken out of the non-drinker sample group, statistical evidence of the protective effect of alcohol all but vanished. Researchers criticised previous studies that did not correct this skew. —British Medical Journal



Total war

The beheading of 21 Coptic Christians in Libya triggered public mourning from church leaders, condemnation from Islamic leaders and criticism of the US government for minimising the massacre's religious motivations. Islamic State militants are preparing for a soon-coming apocalyptic battle. —Record staff/The Atlantic



In the red

America's largest Christian bookstore franchise has filed for bankruptcy, saying it has been challenged by recession, weakened by the digital revolution and overwhelmed by debt. Family Christian Stores has 266 shopfronts that it hopes can stay open while it tries to re-establish its finances. —Family Christian Stores



Democracy delayed

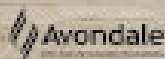
The violence-torn nation of Nigeria has postponed general and presidential elections until later this month, amid terrorism concerns. But the Adventist Church has warned that its members will not be participating in the Sabbath elections. Despite repeated requests, the government has refused to move the elections to another day of the week. —Adventist Review

ONLINE DISCIPLESHIP SURVEY

Help your church and yourself by completing a survey on discipleship.

Open to all between March 20 - April 3.

Visit: www.surveymonkey.com/r/GrowingDisciples



First local Adventist radio station launched in Solomons

Honiara, Solomon Islands

For the first time in Solomon Islands, the Seventh-day Adventist Church will be broadcasting local content after a new FM radio station went live at 10 pm, February 12.

Twenty-four volunteers from Adventist churches in Solomon Islands and Vanuatu took part in week-long intensive training in radio broadcasting in Honiara. The training was organised by the Solomon Islands Mission (SIM), and facilitated by various experienced radio and television broadcasters from Adventist World Radio (AWR). The decision was made that the station should be launched while all the experts and presenters were together.

Training coordinator and SIM communication director James Bouro told *The Solomon Star* the intensive training, which covered a wide range of different topics in radio broadcast journalism, would help further the knowledge and experience of the participants.

"The training covers sessions both in theory and practical work, ranging from sketching, drafting, producing and presenting of radio programs," Mr Bouro said.

The training was led by various experienced broadcast-

ers working for AWR. Some of the facilitators included: Kevin Krueger, general manager of WGTS, Adventist FM Radio Station, USA; Greg Scott, vice president of AWR; Professor Surachet Insom, director of AWR in the Asia-Pacific region; Anniston Mathews, program director of AWR in the Asia-Pacific; and pastors Cristian Copaceanu and Wayne Boehm.

Mr Bouro said training would help the young people from Vanuatu and Solomon Islands acquire new skills and techniques in effectively spreading the gospel in their respective countries.

"The training, which is also for our ni-van (Vanuatu) neighbours and friends, is a bonus to the Church's plans on expanding our arms in doing God's ministry."

Mr Bouro said the Church considered radio the most effective means of reaching souls within the most remote areas in the country.

"We think that it is time our young people are given these types of training so that they can be instrumental in spreading the good news of God to our people in the rural areas who do not have access to television or are illiterate," he said.—*Jeremy Inifiri/Solomon Star/Record staff*



Kevin Krueger (centre) with some of the budding radio presenters.



Participants received certificates for completing the training.

Health workers and lay people called to heal

Collaroy, New South Wales

Approximately 90 people gathered at Collaroy Convention Centre for the third annual Adventist Medical Evangelism Network (AMEN) Conference in December 2014.

The weekend conference, entitled "From Bended Knee to Bedside", was aimed at Adventist health professionals and lay people interested in health evangelism.

"God is calling each one of us to become healers," said

Dr Fred Hardinge, associate health ministries director for the General Confer-

ence of the Seventh-day Adventist Church. "Maybe not with a scalpel but maybe on our knees, praying for our patients . . . The health message is not to be separated from the gospel message."

Video messages were played from Seventh-day Adventist Church president Dr Ted Wilson and evangelist Pastor Geoff Youlden, both emphasising the links between physical and spiritual health.

"The conference was inspiring," commented one participant. "It reminded me we should be serving God in all aspects of our life, including our career."

"Adventist Health is supportive of AMEN and their mission," said Pastor Kevin Price, Adventist Health director for the South Pacific Division. "Our health message first reaches into our own lives and then we reach out to make a positive impact on the lives of others."—*Vania Chew*



"God is calling us all to become healers."

facts about **Jesus' return**



5 steps to happiness



what **heaven is like**



raising contented kids



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San Pathology sold

Wentworthville, New South Wales

Sydney Adventist Hospital (SAH) has sold its pathology services to Sonic Healthcare, an Australian international healthcare company.

San Pathology's eight locations on Sydney's north shore and in the Wentworthville area will continue operating under the same name.

"In recent years, funding and other commercial pressures on pathology providers Australia-wide has meant widespread industry consolidation to maintain viability," said an official statement from Margaret Duffy, who heads the San's diagnostic and pharmacy services department. "Most hospitals [are now] using large pathology providers."

Adventist Healthcare, the corporate entity behind SAH, is keen to point out its efforts to avoid job losses during the transition—only one staff member of more than 100 elected not to accept ongoing employment under the new arrangements. In December 2014 a dinner was held to mark the change and to thank employees for their contribution.

"It is recognised that San Pathology staff expertise, dedication and knowledge is critical to the ongoing success of the pathology service," Ms Duffy said.

Sonic Healthcare, the new proprietor of San Pathology, is based in Sydney and has expanded from one pathology service centre in 1987 to hundreds of pathology, imaging and medical services in eight countries, including New Zealand, Germany and the USA.

Ms Duffy said the company "has a strong culture and set of values which emphasise service excellence, respect and honesty, responsibility and accountability, continuous improvement and confidentiality, all compatible with [Adventist Healthcare] mission and values." —*Kent Kingston*



ANOTHER MISSION TRIP, SIR?



IT'S A HARD JOB BUT SOMEONE HAS TO DO IT...



Berto

Centres of influence

by Linden Chuang

It's often said the best way to measure the effectiveness of a church is to have it removed from the local community. Think seriously about that for a moment—if your church was shut down, displaced or destroyed, would it be missed by the people around it?

If the answer is “No” then—sorry—your church is dead, or at the very most on life support. “But our worship services on Sabbath morning are so alive,” you might say. Terrific. But is a church really “alive” if it's only making some [literal] noise in the community for one hour in a 168-hour week?

“It is through social relations that Christianity comes in contact with the world,” said Ellen White (*The Adventist Home*, p 428). “Over and over again the light has been given me that we should establish in all our cities small plants which shall be centres of influence.” (*Testimonies for the Church*, Vol 7, p 115)

It's something the Adventist Development and Relief Agency (ADRA) New Zealand is looking to address through its Church Partnership Program. Launched in September last year, the initiative hopes to transform churches across the country into “My Family Centres” that will provide resources and support for families in the community.

“Together, ADRA New Zealand and the North and South NZ Conferences have a vision of being a Church recognised for loving its community and providing programs that strengthen families,” said ADRA New Zealand CEO Matthew Siliga.

“The strength of our Church is that we are in 120 sites across the country, in every major suburb in each city and every other town,” he said. “Sharing our skills, interests, passions and faith has the potential to change the face of the communities we love so much.”

That potential is already being realised. Nearly 30 new community programs have already been established, with churches providing local residents with job skills training (called “Pathways”), family budgeting (“My Money”) and parenting assistance (“Toolbox”).

Another program proving to be a hit is the “Welcome Baby” initiative, which endeavours to provide young mothers and vulnerable families with clothes for their newborns and infants (up to 12 months old).

Churches participating in the program receive 40 packs of new clothes and nappies to serve as the basis of their “clothing library”. Each pack is valued at \$NZ250, which mothers can exchange for another pack as their baby grows.



While the distribution of clothes is the core activity of this program, Welcome Baby also allows churches to build relationships and support mothers at an important stage of their lives.

“Being a mum, especially for the first time, can be very stressful and scary,” said Ina Louw, Welcome Baby coordinator for Papatoetoe church. “I’m glad I can share some of my experiences and what I’ve learned over the years with these young mothers.”

ADRA New Zealand’s Church Partnership Program is precisely what it describes—a partnership. The North and South NZ Conferences have thrown their full support behind the initiative, with other not-for-profit organisations such as Parenting Place also getting involved.

“Through the Church Partnership Program we can be the presence of Jesus in our communities,” said North NZ Conference lead pastor Eddie Tupa’i. “Together we can actively transform life in New Zealand in the image of, and for the glory of, God.”

South NZ Conference president Pastor Damien Rice said in order for churches to be truly “missional” they need to step out into their communities.

“[It’s about] you and I taking the gospel out of the church service and into our lives—our homes, neighbourhoods, schools, workplaces and social clubs,” he said. “Being missional means more than just personal responsibility. It means personal action.”

For details on how your church can get involved, please go to <www.adra.org.nz/national-projects-2>.

GREY NOMADS 2015



8-16 MAY, 2015

**STUARTS POINT
CONVENTION CENTRE**

The annual North New South Wales Conference's Grey Nomads Camp will be held at the Adventist Convention Centre, Stuarts Point, NSW from 8 to 16 May, 2015.

The camp is open to Grey Nomads from across Australia, and is an excellent opportunity for retirees to meet together for fellowship and worship.

Dr David Jamieson, minister of the Aldergrove Adventist Church in Vancouver, Canada, will be the guest speaker. Pastor Geoff Youden will conduct the morning Bible study sessions.

Applications are currently available to download from the NN5W Conference website, <http://nsw.adventist.org.au>. Applications close 13 March, 2015.

For further details:

P 02 4944 3220

E greynomads@adventist.org.au

<http://nsw.adventist.org.au/grey-nomads>

A picture of God

On August 7, 1998, the United States embassy in Nairobi, Kenya, was bombed. 213 people were killed and more than 4000 injured.

As Adventist Media Network CEO Neale Schofield and his wife Coralie—who happened to be in Nairobi that very day—ventured out of their motel, they were shocked by the devastation. People were running down the streets, their faces wounded and bloody. Shoes were strewn across the



road and footpath. Thousands of people were frantically searching for their friends and families, fearful they would never see them again. An atmosphere of pain, suffering and death hung over the city.

As Neale and Coralie turned a corner they noticed a blown up car. It was obvious the passengers had been killed. Next to the car was its smashed windshield, which had a sticker on it boldly proclaiming, "God is love".

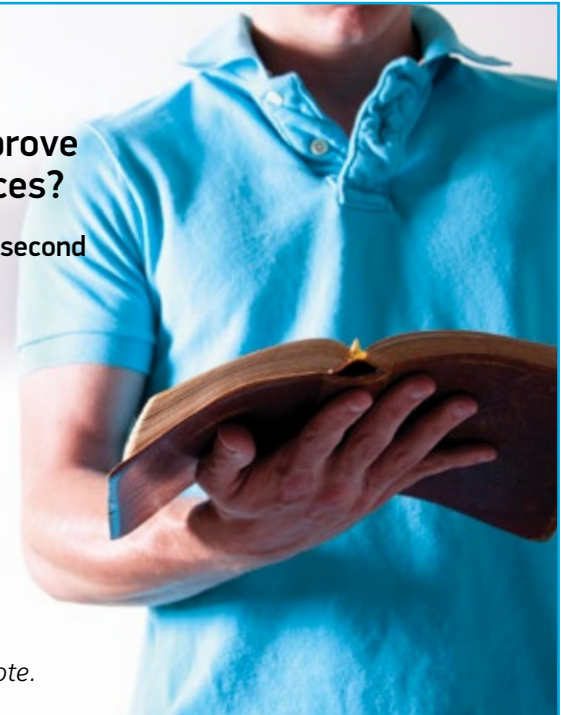
How can a God of love allow death and tragedy? Why doesn't He put a stop to it all right now? And how does this affect your picture of God?

Neale explores answers to these questions and examines various artists' interpretations of God in the first episode of *Masterstroke* "A Picture of God". You can watch it here: www.hop.ec/ms.

OPINION POLL

How could we improve our worship services?

- Sermon first, singing second
- Fewer songs
- More interactive opportunities
- Longer sermons
- More music, less talk
- Who said they need improving?



Visit record.net.au to vote.



Fred's passion

by John Waters

FRED IS A MAN WITH A MISSION. A THIRD generation farmer, his family roots lie deep in the fertile soil of the Richmond River Valley in Northern New South Wales. Having handed the farm over to his son, Fred now has time to pursue his passion: the restoration of the little village church.

Built in 1902 by local pioneering families, the weather-board church sits just above flood level by the great river that once bore steam ships to Lismore. Unpretentious on the outside, its interior featured some of the beautiful rainforest timbers, cedar and rosewood, but a later generation smothered it all with several coats of paint. Fred's mission is to remove the paint and restore the original beauty. And during the past few years he has given untold hours repairing damage and painstakingly scraping away the artificial to reveal the real underneath. It was in this little church that I met him a few weeks ago.

Fred uses no harsh paint removers but rather a cabinet scraper, which produces the finest shavings. As he explained his work to us, he several times paused to remind us of the goodness of God. Providentially, he believes, hard-to-find materials turned up in unexpected places and at critical times so his work could continue.

Gently Fred shepherded us to the corner where stood the church's old pedal organ. Turning to my sister-in-law, Hazel, he asked, "Would you play a hymn for me?" As she played Fred began to sing in his clear tenor voice. For a

few minutes the vaulted space echoed to the praises sung by our impromptu quartet as we stood by that wheezy old instrument. Music had always been important to the congregation, Fred told us.

Finally Fred said, "Let's go outside and you can ring the bell." Even finding a replacement bell—the original disappeared years ago—was an act of Divine intervention, he believes. No sooner had I given the bell rope a good tug than a diminutive child from the house next door came running. "Can I ring the bell?" Our host's gentle response made a child happy and reflected the kind of man he is. Charlie, as he called her, comes every day to share lunch with him.

I have reflected on this experience often since that visit. It seems to me that in this old-timer I saw an illustration of the work of the Master Craftsman. Gently He welcomes all as He seeks to scrape away our artificialities and to replace them with the beauty of His own character. But just as Fred sometimes needs to use sterner methods to repair damage, so our Master may need to excise some fault in us. If we will receive it, the result will be a beautiful product, a product that will attract the Charlies of this world. In the meantime, Fred's dedication and commitment to the restoration is as much an act of worship as the grandest sermon.

John Waters, a retired educator living in Lilydale, Victoria, has served the Church in Australia, New Zealand and North America.

Fred's mission is to remove the paint and restore the original beauty.



Do numbers count?

by Dr Lindsay Morton

A NUMBER OF YEARS AGO IN A LEAFY SUBURB OF Melbourne (Australia), a Jewish boy becoming a bar mitzvah began his first public Torah reading by asking: "How does God count people? Why does God count people? If He knows how many hairs are on your head and mine, why did He make the Israelites count many thousands of men by tribe?" The young man's hands gripped the sides of the pulpit. He took a deep breath, steadied himself, and began an insightful and moving exploration of the book of Numbers.

A few minutes into his sermon, one point made the congregation collectively catch their breath: "The most recent person in history to count our people was Adolf Hitler." The parallels are sharp and they illuminate very different models of counting. God counted His people by name. Hitler counted the Jewish people by number. God desired to write His law of love on foreheads and hearts. Hitler tattooed numbers on forearms. God's counting gave His people an identity and brought them together. Hitler's counting dehumanised, tearing families and loved ones apart.

Do numbers matter? Maybe. Maybe not. Do the "why"

and "how" of counting matter? King David's census of the Israelites indicates that motivations matter deeply to God. In this case, Satan played on the king's pride, inciting him to take the census against the counsel of David's best advisors and bringing heavy judgement on Israel.¹ Centuries later, the call for yet another census would bring Mary and Joseph to the city of David in fulfilment of a messianic prophecy.² In all of these scenarios God's people were counted but each call to measure produced very different results. So do numbers count?

When it comes to measuring spiritual growth—some call this "spiritual metrics"—there are at least two strongly opposing positions. The first goes something like this: "Most of us are horrified to think that someone might attempt to 'measure' spiritual life. How can anyone know how spiritual a person or a group is? And if someone could know such a thing, is it the business of anyone but the individual and God?"³ The second offers another perspective: "If faith does not 'work' it lacks value . . . If you can't graph positive results what is the point?"⁴ In between these strong views are other, more moderate positions—for example: "Measurement can be unspiritual but the best leadership is

informed by facts, not practised in a vacuum."⁵

Reading these statements do you find one resonates with your point of view? Do terms like "spiritual inventory" make you shudder? Or do you put aside time each year (or day or month) to prayerfully consider your growth into the likeness of Jesus' character? Is "measure" even the right word to use or does it put us on the defence before we can engage meaningfully in this discussion?

Another issue to consider is our leaders' role in keeping us faithful to our commission and collective vision. We are called to be disciples and to make disciples of all nations—is this happening? Is the membership of the Church really growing? Numbers can answer these questions but they often fail to reflect the deeper and more complex realities of what it is like to live daily in a posture of humility, of temperance, of sacrifice, and to experience the joy that characterises the life of a true disciple. The book of Acts can give some guidance here. Luke records not only numbers of lives daily transformed by the Spirit of Christ, he also characterises the new disciples by their actions: they were one in heart and mind; they shared everything they had; they sold their houses and put everything at the apostles' feet . . .⁶

Traditionally, Adventists measure discipleship by persons helped, literature distributed, letters written, missionary visits and persons taken to services—among other things. In case we are tempted to condemn these forms of counting as legalistic, we should pause and humbly reflect whether our spiritual disciplines are in a better or worse state today. But how would we even begin to answer that question? Do metrics matter?

US author/speaker Mike Bonem makes the point that growth in numbers is not always a good indicator of spiritual health. He gives the example of Christ Fellowship in South Florida, a "multi-site church" that decided to look closely at the fruit of their discipling labours. As one church leader explained: "The numbers were strong. We had a lot of people in life groups and taking classes but we didn't seem to have the life we needed." Bonem continues: "Despite 'positive numbers' Christ Fellowship's leaders knew that the old model was producing participation but not the spiritual growth God desired."⁷ On the other hand, a different church report boldly states: "We are all about the numbers. Because every number, every statistic, represents a life that was changed, a life filled with hope and purpose, a story of redemption and grace."⁸ Clearly these numbers count.

It seems then that measuring discipleship has its advocates and opponents. But are metrics really the issue? It may be difficult to get past the theological-intellectual pros and cons but it might also be worthwhile to look closely at what our responses might reveal about our hearts. Are

there any underlying reasons for pulling away from self-reflection—either individually or corporately as a Church?

*Examine yourselves to see whether you are in the faith. Test yourselves.*⁹ In the next few months, the South Pacific Division plans to take Paul's counsel literally and to ask whether or not they as our leaders, and we as the Church, are fulfilling our mission statement: *To make disciples for Jesus Christ of all peoples, communicating the everlasting gospel in the context of the three angels' messages of Revelation 14:6-12.*¹⁰ The plan is not to take a census but to humbly and prayerfully invite the body of the Church to reflect on—and yes, to measure—its spiritual health. Because in the end it's not really about the numbers. Note the end of Paul's counsel: "Test yourselves. Or do you not realise this about yourselves, that Jesus Christ is in you?—unless indeed you fail to meet the test! (2 Corinthians 13:5)." This then is what counts: Is Jesus at the centre of our lives and

our Church? And are we—truly, daily, *accountably*—His disciples?

So very soon you will be asked to stand up and be counted. You may join in the personal and corporate measurement of our commitment to be—and to make—disciples. You may not. The choice is yours. But before deciding whether or not to participate, please spend some time considering for yourself: do numbers count?

Finally, the young bar mitzvah's questions were not rhetorical; the answers can be found in Numbers 1:3.

God didn't need the metrics. He was preparing His people for their biggest test, and *they* needed to know their army was prepared before they took their final march into the Promised Land. R

We are called to be disciples and to make disciples of all nations—is this happening? Is the membership of the Church really growing?

Bonem, Mike. 'Measuring What Matters: Despite the Barriers, Churches Are Finding Effective Metrics of Soul Transformation'. *Leadership Journal* 33.2 (2012): 70-75. Print.

Nelson, Peter K. 'Impractical Christianity'. *Christianity Today* 49.9 (2005): 80. Print.

Ware, Corinne. *Discover Your Spiritual Type: A Guide to Individual and Congregational Growth*. Alban Institute, 1995. Print.

1. 1 Chronicles 21:1-7

2. Luke 2:4

3. (Ware 2)

4. (Nelson 80)

5. (Bonem 72)

6. Acts 4:32-35

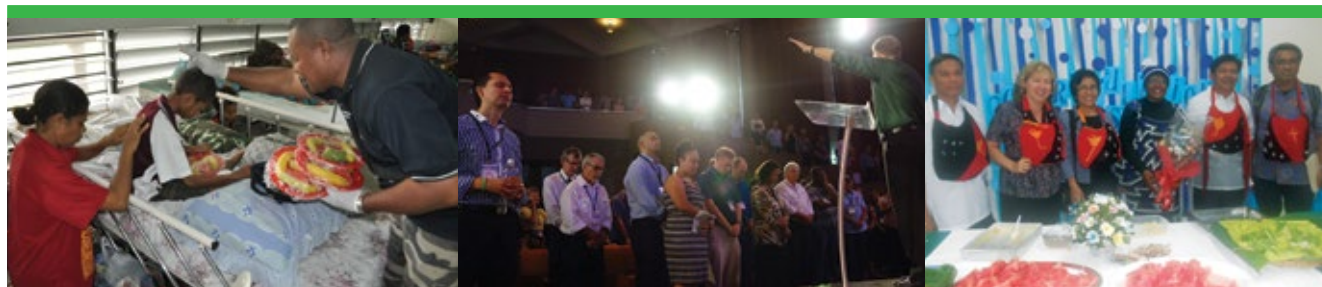
7. (Bonem 73)

8. (Bonem 74)

9. 2 Corinthians 13:5 ESV

10. South Pacific Division Strategic Plan 2010-2015

Dr Lindsay Morton is a lecturer at Avondale College of Higher Education.



Ministering in Port Moresby

Operation Food For Life (OFFL) volunteers have been visiting patients in the People Living with AIDS ward at Port Moresby General Hospital. They bring platters of fresh fruit for the patients and pray with each one at their bedside. At this stage, OFFL is the only organisation permitted to do this ministry in the ward. —OFFL

Learning about leadership

In February, 380 people from across North NSW Conference met at Avondale College for its second annual Leadership in the Local Church weekend. The workshops were focused specifically on faith, finance and retaining young people. Pastor Gary Blanchard was the keynote speaker, reminding attendees to be faithful to the Adventist message and to not be pastor-dependent as churches. —*Around the Traps*

Adventist pastor defends doctoral thesis

Dr Agnes Kola is the first Adventist female pastor in Papua New Guinea to successfully defend a doctoral thesis. She has served in several roles for the Adventist Church in PNG and has now been recalled by the PNG Union Mission to serve as Family Life Ministries director with her husband Pastor Benjamin Kola who is also doing his doctorate. —*Zachary Lipen*



100 locals build new church in Wampit

Last year more than 45,000 people made their way to Lae, Papua New Guinea, for the Secrets of Prophecy program presented by Pastor Gary Kent, speaker and director of It Is Written Oceania. One hundred turned up packed into four small trucks from a little village called Wampit. As a result, these people have built a church in their village and under the guidance of a pastor from a nearby village are now also studying for baptism. —*Matthew Brown*

Four campaigns, four typhoons

During a recent trip to the Philippines, Pastor Wolfgang Jenke from the Northern Australian Conference ran four evangelistic campaigns and experienced four typhoons. "After praying for God's help we left it with Him, knowing that He has all things under His control," Pastor Jenke says. One typhoon that threatened a mass baptism miraculously changed direction. A super typhoon that threatened another campaign lost its speed and arrived just after the last person was baptised. By the end of the campaigns, 518 people had been baptised. —*Wolfgang Jenke*



Five stars for Sanitarium

Sanitarium's Up & Go Reduced Sugar range has been awarded a 5-star rating under the new Australian government initiative that rates foods from ½ star to 5 stars based on nutritional credentials. "It achieved a high score due to its protein content and low saturated fat as well as its reduced sugar content," nutritionist Michelle Reid says. —*Sanitarium*



Baptism in Qarawalu

After months of visitations and handing out literature, an evangelistic series was held in Qarawalu, Fiji. Fifteen people were baptised: nine Indians and six Fijians. The group currently worships in the Fijian Dalaivuna church and is looking for a place of worship of its own. —*Dominic Pillay*

Start of the semester

Thirty-six students have begun their first semester at the North New South Wales conference's ARISE program. "Brazil, Canada, Switzerland, America and Australia are all nations represented by this year's student body," evangelism director Matt Parra says. "Please pray for God's blessing to be poured out over our ARISE students." —*Around the Traps*

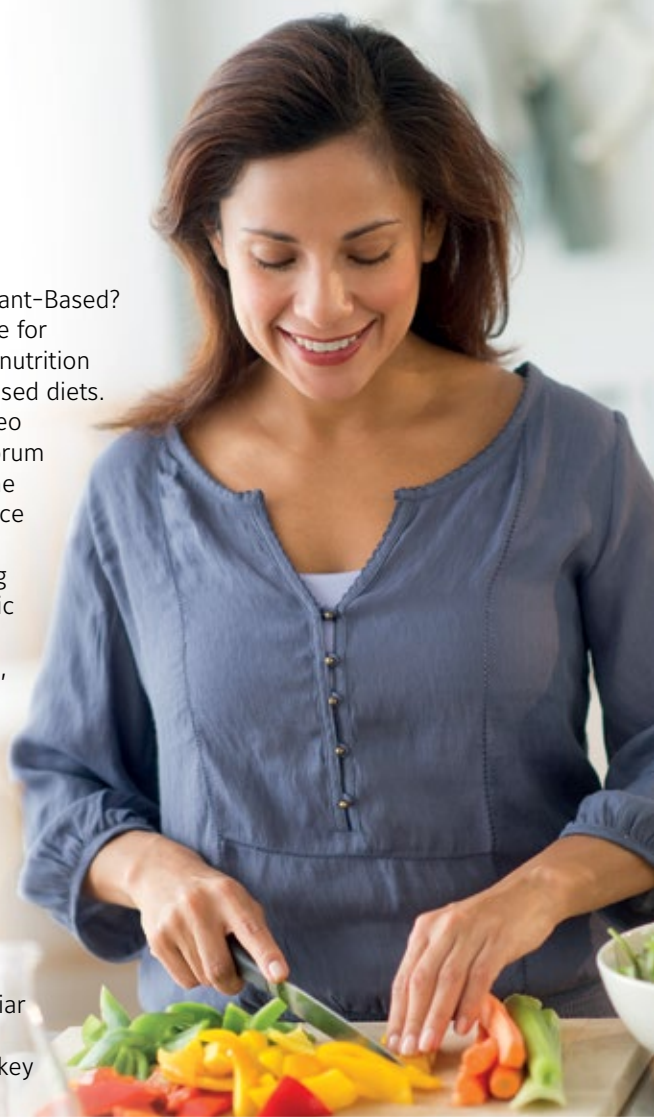


Plant-based or paleo #1?

A recent event at the Sydney Adventist Hospital, "Paleo or Plant-Based? Tackling Current Controversies in Nutrition", provided the chance for attendees to hear from a variety of Australian and international nutrition experts examining the evidence surrounding paleo and plant-based diets.

With such strong media coverage surrounding the rise of paleo diets it's not surprising that the presenters spoke to a packed forum of health professionals keen to hear the latest evidence. A theme that ran throughout each presenter's talk was the strong evidence that exists for encouraging diets rich in whole plant foods for positive health outcomes. Evidence continues to mount showing diets rich in these foods are protective against a range of chronic diseases.

So why, with all this evidence for the basics of healthy eating, do we still find so much confusion and disagreement around nutrition? Dr Rosemary Stanton looked at this question in the final talk of the event. Among the reasons she highlighted was the tendency for many of us to talk about nutrients rather than the whole food they come in. When we talk about foods as if they are a single nutrient we leave out all the information that we need to make healthy choices. If we simply describe a food as being carbohydrate rich we could be talking about legumes or lollipops or any other number of completely unrelated foods. An excellent first step to breaking through the confusion surrounding nutrition can simply be to get more familiar with real food and whole plant foods are a great place to start. Over the next few health features we'll cover even more of the key learnings from this fantastic event!



Gnocchi with spinach and walnuts

Preparation time: 5 minutes Cooking time: 10 minutes Serves: 4

- 1½ tablespoons olive oil**
- ⅓ cup walnut pieces, chopped**
- 1 small onion, finely chopped**
- ⅓ cup dried currants**
- 2 garlic cloves, crushed**
- 120g baby spinach leaves**
- ¼ cup salt reduced vegetable stock**
- 625g fresh potato gnocchi**

1. Heat 1 teaspoon oil in a non-stick frying pan over medium heat. Add walnuts and cook, stirring often, until golden. Transfer to a plate. Set aside.
2. Add remaining oil to pan. Add onion and sauté for 3 minutes or until tender. Add currants and crushed garlic. Cook, stirring often, for 1-2 minutes until currants are plump. Add spinach and stock. Gently toss until spinach begins to wilt.
3. Meanwhile, cook gnocchi, following instructions on the packet, until al dente.
4. Drain gnocchi and immediately return to the pan. Add spinach mixture and walnuts. Gently toss and serve.

NUTRITION INFORMATION PER SERVE: Kilojoules 1720kJ (411 Cal). Protein 9g. Total fat 16g. Carbohydrate 55g. Sodium 145mg. Potassium 625mg. Calcium 65mg. Iron 2.8mg. Fibre 6g.

Call and arrange to speak to one of our qualified nutritionists at Sanitarium Lifestyle Medicine Services on 1800 673 392 (in Australia) or 0800 100 257 (in New Zealand). Alternatively, email us at nutrition@sanitarium.com.au (Australia) or nutrition@sanitarium.co.nz (New Zealand). For more great recipes and health articles visit our website www.sanitarium.com.au or www.sanitarium.co.nz

Sanitarium

LIFESTYLE
MEDICINE
SERVICES

Understanding

ICE CORE SCIENCE

by Dr Sven Ostring

AS DEBATE OVER CLIMATE CHANGE BREWS, teams of scientists are working to recreate a history of our earth's climate. But does the history they are finding disprove the biblical account of earth's history?

A key tool in this quest is the history frozen within the ice sheets that cover Greenland and Antarctica. By using a hollow drill scientists are able to drill down and extract long, thin cylinders of ice, called "ice cores".¹ The cores are made up of layers of ice, appearing something like a translucent tube of Life Savers. Scientists observe that the top layers are formed by annual snowfall. If ancient layers of ice were similarly formed by annual snowfalls and if the chemical composition, levels of pollutants and concentrations of pollens and dust within each layer were a result of the climate at that time, ice cores provide key data to recreating the earth's climate history over a large expanse of time.

One ice core illustrates the process. On July 1, 1993 a team of scientists finished drilling and extracting the GISP2 ice core near the centre of Greenland. The entire ice core is 3km long and weighs about 40 tonnes. But how many years does it represent, what does it say about our climate history and what does that history say about the veracity of the biblical account of creation?

It's not always easy to count the number of layers in an ice core precisely. Scientists use different measurement techniques to compare the results, but these measurements don't always fully agree and some of the measurement techniques can't be used further down the core.² Also, layers become very thin deeper in the ice—to the point where scientists can't visually distinguish any layers at all so they employ an indirect way of counting the layers.³ After checking and adjusting their results, as well as having some friendly arguments along the way, the team of scientists finally arrived at the conclusion that the GISP2 ice core had about 110,000 layers. The scientists then made a critical decision on how to interpret the layers—they assumed all the layers represented individual years. Thus the scientists interpreted their counting of layers in the GISP2 ice core to represent 110,000 years.

Some have pointed to the ice core dating as evidence

that the biblical record is inaccurate. Careful analysis of these scientific studies, however, reveals the apparent challenge is not as conclusive as it is often claimed to be. This is for three reasons.

Firstly, the work of counting the layers is not a straightforward, precise process. It's more of an art than a science, and that art is strongly impacted by the assumptions and scientific models of those doing the counting.

Secondly, scientists make the assumption that each single layer represents one year in the history of the ice core. Consequently, the scientific conclusion that the GISP2 ice core represents 110,000 years of climate history, for example, hinges on whether this assumption is true.⁴ The scientists themselves acknowledge that it's possible for weather conditions like storms to produce multiple layers of ice in any one particular year.⁵ These layers are usually thinner and closely packed together, like the layers that are found at the bottom of the ice core.⁶ The impact of forming ice during periods when the earth's weather varied substantially is not possible to calculate without an independent, detailed record of that variability. This means that the current scientific estimate for the age of the ice core potentially varies dramatically from its actual age.

Third, there is another explanation for layers in the ice cores. The global Flood recorded in Genesis caused extreme and wildly erratic weather conditions. It likely would have been followed by an Ice Age when the massive ice sheets were formed in Greenland and Antarctica.⁷ In a short period of time this post-Flood Ice Age would have caused large amounts of snowfall and many layers of ice to be formed through the storms that occurred during this time. This would mean that the series of layers in the ice core could be formed in only a few thousand years.⁸

We have two explanations for the age of the ice cores. The really important question is: which one of them provides the closest estimate for the true age of the cores? The reality is that scientists do not know for certain that their interpretation of the data collected from the ice cores is accurate. As Professor Richard Alley states, "All scientific ideas are subject to revision; we should never be absolutely sure that the truth has been reached."⁹ The reason for this

Ice cores are a fascinating area of study.

is because scientific conclusions are based on unverifiable assumptions, reductionist models and equivocal data. To paraphrase a wise person, there are assumptions that seem right to a modern scientist but they lead to false conclusions.¹⁰

So where can we find the truth regarding the history of the earth? We must examine multiple sources of data. One source is ice cores but we can only verify scientific interpretations of the ice core evidence if we have historical records that we can reconcile these interpretations with. Do we have such a historical record that has proven itself to be accurate? The historic source for ancient history that has been demonstrated to be accurate is, of course, the Bible. Despite significant efforts to discredit it, the validity of the historical accounts in the Bible has proven to be reliable time and time again. And part of that account is the Flood

record, key elements of which have been corroborated in the written and oral traditions of multiple cultures around the globe, such as characters in the Chinese language. Scientific interpretations of ice core data that have not been reconciled with the implications of such a global flood on weather patterns and ice formations are potentially wildly off the mark.

Ice cores are a fascinating area of study. The data extracted—particularly of relatively recent periods when we have collaborating historic evidence to verify weather conditions and exceptional weather events—is valuable in studying recent climate variations. The science around ice cores becomes much more speculative, however, when we extrapolate data into periods during which far less is known about the earth’s condition and when we exclude from our analysis data from the biblical record. R

1. For more information on ice cores refer to the introduction on the National Ice Core Laboratory webpage: <http://www.icecores.org/icecores/> or the highly readable book by Professor Richard Alley titled *The Two-Mile Time Machine: Ice Cores, Abrupt Climate Change, and Our Future*, Princeton University Press: 2002.
2. The scientific process of comparing different parameters to date the GISP2 ice core is described in the paper Meese, D. et al. "The Greenland Ice Sheet Project 2 Depth-age Scale: Methods and Results" *Journal of Geophysical Research*, 102 (C12) 26,411–26,423 (1997). Available at: <http://onlinelibrary.wiley.com/doi/10.1029/97JCO0269/pdf>. Historical records of volcanic eruptions were used to reconcile the dating of the ice core but these records only go back 2000 years. Beyond this point, it is also important to note that even if all of the parameters totally agreed, this does not mean that the scientific estimates of the number of layers are accurate. Professor Richard Alley has noted "Agreement [between these parameters] does not prove accuracy, however; perhaps all of us were being fooled in the same way." Alley, R. *The Two-Mile Time Machine*, p57. He is referring to the reality that we could all be fooled by the scientific assumptions and models being used to interpret the data.
3. This measurement technique is called laser-light scattering from dust (LLS). However, it is important to note the following comments about the LLS method: "LLS was a very valuable dating tool throughout almost the entire length of the core, particularly in the deeper ice at GISP2, where the other techniques either fail or become increasingly unreliable. However, an increased particular concentration may not be restricted to the spring or summer and additional influxes of dust may occur during any part of the year, creating additional peaks of a nonannual nature." Meese, D. et al. "The Greenland Ice Sheet Project 2 Depth-age Scale: Methods and Results" *Journal of Geophysical Research*, 102 (C12) 26,411–26,423 (1997).
4. The fundamental issue with this assumption is known as the problem of induction. The problem can be illustrated with the following logic: "All swans we have seen are white, and therefore all swans are white." Anyone from Australia knows that this reasoning is prematurely reductionistic! In the same way, while layers of ice at the top of an ice core can correspond to individual years, it does not follow that all of the layers represent individual years. The problem of induction calls into question all scientific claims based on finite evidence sets.
5. As Professor Richard Alley has noted: "Fundamentally, in counting any annual marker, we must ask whether it is absolutely unequivocal, or whether nonannual events could mimic or obscure a year. For the visible strata (and, we believe, for any other annual indicator at accumulation rates representative of central Greenland), it is almost certain that variability exists at the subseasonal or storm level, at the annual level, and for various longer periodicities (two-year, sunspot, etc.). We certainly must entertain the possibility of misidentifying the deposit of a large storm or a snow dune as an entire year or missing a weak indication of a summer and thus picking a two-year interval as 1 year." R.B. Alley, et al. "Visual-stratigraphic dating of the GISP2 ice core: Basis, reproducibility, and application" *Journal of Geophysical Research*, 102 (C12) 26,378, (1997). Available at: <http://onlinelibrary.wiley.com/doi/10.1029/96JCO3837/pdf>.
6. "[I]t is possible to have depositional depth-hoar layers form at any time of the year. These typically are thinner and of higher density than the summertime diagenetic depth-hoar layers and so can be distinguished readily in snow pits, but they could complicate observations at greater depths in the core." R.B. Alley, et al. "Visual-stratigraphic dating of the GISP2 ice core: Basis, reproducibility, and application" *Journal of Geophysical Research*, 102

- (C12) 26,377–26,378, (1997).
7. For a brief introduction into the concept of the post-Flood Ice Age, refer to the Geoscience Research Institute FAQ regarding the Ice Age: <http://grisd.org/resources/faq/ice-age/>. A more detailed description of the post-Flood Ice Age and an ice core dating model that incorporates the biblical creation and flood accounts is provided in the chapters "The Genesis Flood Caused the Ice Age" and "Do Ice Cores Show Many Tens of Thousands of Years?" in Michael Oard's book *Frozen in Time*. Master Books, 2004. Available at: <https://answersingenesis.org/answers/books/frozen-in-time/>. Note that the GISP2 project team used historical records of volcanic eruptions to reconcile segments of their ice core dating model with the top layers of the ice core, so it is scientifically legitimate for Seventh-day Adventists to use the historical record of the Flood to reconcile the model with the layers in the deeper segments of the core.
8. More recently, ice cores from Antarctica have been interpreted to be 420,000 years old (the Vostok ice core) and 740,000 years old (the EPICA Dome C ice core): Petit, J. et al. "Climate and atmospheric history of the past 420,000 years from the Vostok ice core, Antarctica" *Nature*, 399 429–439 (1999) Abstract available at: <http://www.nature.com/nature/journal/v399/n6735/abs/399429a0.html>; Augustin, L. et al. "Eight glacial cycles from an Antarctic ice core" *Nature* 429, 623–628 (2004). Available at: <http://www.nature.com/nature/journal/v429/n6992/full/nature02599.html>. These figures have not been produced by counting the number of annual layers, since the annual snow accumulation rate is much lower in Antarctica and so annual layers are not preserved reliably. Instead, major fluctuations or cycles in measurements from the ice cores have been observed and these have been matched with cycles in deep sea sediment cores, which have been interpreted to occur with a periodicity of 100,000 years. The 100,000 year period is based on the astronomical theory known as the Milankovitch theory. Since there were approximately four cycles in the Vostok measurements and eight cycles in the EPICA measurements, the ages of the ice cores were interpreted to be 420,000 years and 740,000 years respectively. However, there are significant problems with the Milankovitch theory. The most relevant problem is that the orbital forcing on the earth's climate for the 100,000 year period is small, even though this is the dominant periodicity in both the deep sea sediment cores and the ice cores. This is known as the 100,000-year problem. As the English astronomer Fred Hoyle has commented, "If I were to assert that a glacial condition could be induced in a room liberally supplied during winter with charged night-storage heaters simply by taking an ice cube into the room, the proposition would be no more unlikely than the Milankovitch theory." Hoyle, F. *Ice, the Ultimate Human Catastrophe*, Continuum, New York, 1981, p. 77. This suggests that orbital forcing at the 100,000 year period is not the primary causal mechanism for the cycles in ice core measurements and that other causal mechanisms need to be explored. One viable candidate is rapid post-Flood climate variations, which would mean a much younger age for both the deep sea sediment cores and the Vostok and EPICA ice cores.
9. Alley, R. *The Two-Mile Time Machine*, p174.
10. Proverbs 14:12; 16:25 (ESV). This observation has been confirmed in the inspired counsel that has been given to the Seventh-day Adventist Church in the chapter "The Literal Week", *Patriarchs and Prophets*, p111–116: Available at: <http://www.whiteestate.org/books/pp/pp9.html>

Dr Sven Ostring is director of Personal Ministries, Sabbath School, Stewardship and Discipleship for the Greater Sydney Conference.



OPENING HIS WORD

Gary Webster

Jews in the news: ration tablets

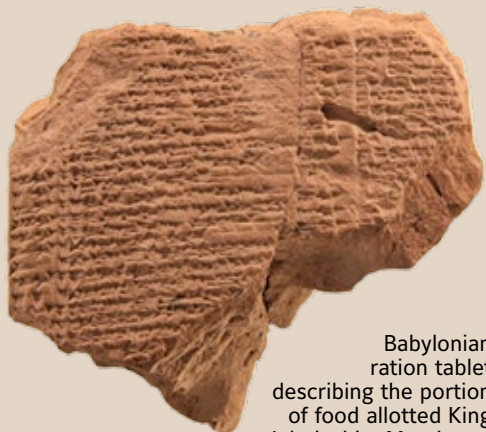
Daniel's stories reveal how God's end-time Israelites should live so as to fulfil God's purpose for their lives in this great cosmic war over worship. The book opens with the conflict of worship, firstly when Nebuchadnezzar takes vessels from God's temple and puts them in his temple, and secondly over Daniel's food rations. God's Spirit indwelt Daniel, which was why he made such an impact for God. Spirit-filled Christians are the world's greatest need today. Since God's Spirit lives in His people, their bodies are His temple. As with Adam, Jesus and now here with Daniel, this is where the battle for worship or allegiance begins for each of us. **Read** Daniel 4:8,9,18; 5:11,14; John 2:21; 1 Corinthians 3:16,17; 6:19; Genesis 3; Matthew 4:3,4.

The Spirit lives in those who obey God from faith in Him. Such obedience was evident in Daniel's life when he refused to defile himself with the king's ration of food and wine, which besides being offered to idols, was no doubt both unclean and alcoholic respectively.

Read Acts 5:32; John 14:15-18; Romans 16:26; Daniel 1:8; Deuteronomy 14:4-21; Proverbs 20:1; 23:29-35.

Four incentives for caring for our body temples today are: to have a close relationship with us, God actually lives in us through His Spirit; out of mighty love, our bodies now belong to God through Christ's infinite sacrifice; we will be judged by how we treat our body temples; like Daniel, with healthier bodies and minds we are able to glorify God in service to others much better and for longer.

Read 2 Corinthians 6:6; 1 Corinthians 3:16,17; 6:19,20; 1 Peter 1:18,19; Daniel 1:18-21; 6:1-3,28.



Babylonian ration tablet describing the portion of food allotted King Jehoiachin. Mentioned in Jeremiah 52:34, it provides further evidence for the Bible's accuracy.

MY MINISTRY

The gift that keeps giving

Ignite

Burnie, Tasmania

"We love making music and performing together," says 21-year-old Natasha Bakker, of Adventist singing group Ignite. "We've probably been doing it for about four years now."

Together with 20-year-old brother Nathan, 18-year-old Carolyn Bobongie and 17-year-old Alex Bobongie, Natasha performs regularly at church events, community events and various youth events.

"We were blessed to sing at the iThirst Pathfinder Camporee in January," she says. "This is definitely more than a hobby for us. This is our ministry."

In December 2014, Ignite entered a caroling competition run by Tasmanian newspaper *The Advocate*, and won first place with their rendition of Carol of the Bells. The prize was \$A1000 to donate to a charity, non-profit organisation or school of their choice.

"We chose to donate the money to ADRA," reveals Natasha. "It's attached to our church, the Seventh-day Adventist Church, and they do great work with their projects across the world."

2015 marks a time of change for the members of Ignite, who are all pursuing new endeavours this year.

"Nathan is going on a missionary trip to the Marshall Islands, I'm doing a Masters at the University of Tasmania, Carolyn will be going to Avondale and Alex is doing Year 11," Natasha reports. "So we won't be able to perform as regularly as we used to. But hopefully we can do some concerts during the Christmas holidays."

Natasha hopes that Ignite's ministry will inspire other church members and encourage them to use their gifts for God's glory.

"Don't be afraid to find out what your talents are, and then do something with them," she says. "God can and will use you." —Vania Chew



Ignite with Dr Nick Kross at iThirst Pathfinder Camporee.

REVIVED
BY HIS
WORD

March 7—21, 2015

READING THROUGH THE BIBLE TOGETHER
ONE CHAPTER A DAY

| | | | |
|--------------|--------------|---------------|---------------|
| 7 - Rom. 9 | 11 - Rom. 13 | 15 - 1 Cor. 1 | 19 - 1 Cor. 5 |
| 8 - Rom. 10 | 12 - Rom. 14 | 16 - 1 Cor. 2 | 20 - 1 Cor. 6 |
| 9 - Rom. 11 | 13 - Rom. 15 | 17 - 1 Cor. 3 | 21 - 1 Cor. 7 |
| 10 - Rom. 12 | 14 - Rom. 16 | 18 - 1 Cor. 4 | |

Kids' Space

WAI* KIDS



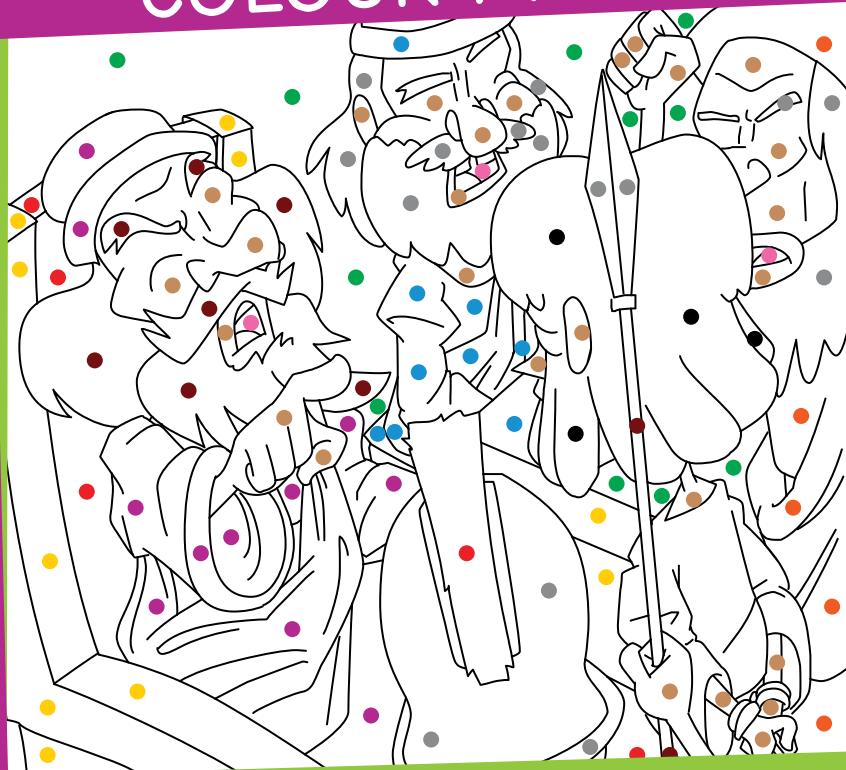
After **J**esus is arrested in Gethsemane, He is questioned, insulted, mocked and tortured **b**efore the Sanhedrin. During that time Peter denies Jesus three times, and Jesus is sentenced to death. Can we **m**easure His love?

USE THE **PURPLE** LETTERS ABOVE TO FILL IN THE MESSAGE BLANKS BELOW

WORSHIP MESSAGE

I thank _____ for _____ willing to suffer for ___

COLOUR ME IN



● Yellow ● Orange ● Red ● Green ● Blue ● Brown
● Purple ● Pink ● Black ● Grey ● Skin

MEMORY VERSE

"But He was pierced for our transgressions,... and by His wounds we are healed" Isaiah 53:5 NIV

*Wai - hello in Pitjantjatjara (Central Australia)

manifest

March 20-22, 2015
Avondale College of Higher Education

NEW WEEKEND PROGRAM:
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LETTERS

ORDINATION DEBATE

Dr Peter McGowan, Vic

Having examined the three sides of the debate about the ordination of women discussed in *Adventist World* (November 8, 2014), I feel frustrated that all three sides are ignoring the ordination “elephant in the room”. The facts are:

1: The New Testament records no instance where anyone is ordained, much less women to any office, using “the laying on of hands”. Specifically, the practice of the laying on of hands occurs 31 times in the New Testament: three times to bless someone (Matt 19:13, 15; Mark 10:16); eight times to arrest someone to put them in prison (Matthew 26:50; Mark 14:46; Luke 20:19, 21:12, 22:53; John 7:44; Acts 12:1, 21:27); six times to receive the Holy Spirit (Acts 8:17, 18, 19, 19:6; 1 Timothy 4:14; 2 Timothy 1:6); 10 times to heal someone (Mark 5:23, 6:5, 8:23, 25, 16:18; Luke 4:40, 13:13; Acts 9:12, 17, 28:8); four times with an unstated purpose but the context suggests that it was for either the reception of the Holy Spirit or similar (Acts 6:6, 13:3; 1 Timothy 5:22; Hebrews 6:2).

2: The New Testament only contains records of elders being appointed to a church office (Titus 1:5; Acts 14:23; 2 Cor 8:19). While other church officers are mentioned (eg, apostles, prophets, deacons) there is no record of these being appointed (or ordained) to their respective offices.

Further, the method by which elders were appointed appears to be by election of the congregation (Acts 14:23; 2 Cor 8:19) as is clear from the use of the verb *cheirotoneo*—“to elect by raising the hand”. [Note: The New Testament

uses the terms “elder” and “overseer” interchangeably. Acts 20:17, 28; 1 Tim 3:2 cf; Tit 1:5, 7; 1 Peter 5:1-3]

3: Our English word “pastor” is from the Latin *pastorem*, meaning “shepherd”; and thus the equivalent of the Greek *poimen*. The New Testament makes it clear that elders were to discharge this “shepherding” function (Acts 20, 17, 28; 1 Peter 5:2). However, there is no New Testament instance where a pastor/shepherd is a distinct office from that of elders or apostles.

This is not to say our modern church should not have ordained pastors. However, the qualifications for this office cannot be deduced from the Bible because the Bible is completely silent on the matter—a Bible discussion about ordaining pastors is about as productive as a Bible discussion about the qualifications of dentists.

Unfortunately, this means that the current discussion about whether women could/should be ordained as pastors is occurring in a biblical vacuum; that is, ordination is no more a biblical question than whether Euclid’s parallel postulate is a biblical question.

Lastly, taking an official church vote on women’s ordination as a biblical topic is wrong for two reasons: (a) votes do not decide Bible truth and never have, and, (b) trying to decide a non-biblical subject on the basis of the Bible is, by definition, extremely divisive and so destructive. (The litany of disastrous church council decisions, starting with Nicaea in 325 AD, ably demonstrates this.)

In hindsight, this vote will be judged a very foolish thing to have done.

Admin response:

The point Dr McGowan makes that ordination is not mentioned as such in the Bible is precisely why consensus on the subject of the ordination of women has not been reached after decades of study. It is important to be aware that the General Conference session will not vote on whether or not to ordain women.

Based on the fact that we have no consensus and with a desire to maintain unity in the church, the vote will be whether or not we can allow diversity in ordination practises within the church—allowing that some areas may choose to ordain and some may not.

DISTINCTIVE

Daniel Matteo, via website

Great article, (“Not-so-perfect cuppa, Feature February 7) thankyou. It upsets me that more and more of us are viewing the older generations’ standards as “legalistic”, “extreme”, etc. Or else perhaps we are just saying that to justify our own desired behaviours.

Whatever the reason, our people are losing our distinctiveness and the wholistic health and lifestyle blessings we once had. It is perhaps impossible in this society of mystery ingredients and processed food to avoid all caffiene absolutely 100 per cent.

Just as we are likely to inhale second-hand smoke sometimes. However why should we purposely purchase products we know are packed with it? There are lots of great-tasting, healthy alternatives.

All drugs work the same way. They feel great at the start but its just a matter of time until we wish we’d never started.

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 Page 4 for contact details.

POSITIONS VACANT

■ **Promotions manager–It Is Written Oceania (Wahroonga, NSW).** The purpose of the position is to build positive relationships with key stakeholders and donors to promote the ministry. The role involves donor and gift acquisition and management; conducting training; acquiring and developing humanitarian programs; and assisting in the development of promotional material. The successful applicant must be a baptised member of the Seventh-day Adventist Church with full commitment to its message, mission and lifestyle. He/she should have superior public speaking, written and verbal communication skills; proven ability to strategise and implement successful projects; self-starter and able to work autonomously; preferred to have a tertiary degree in divinity, business, communications or equivalent; and a proactive and “can do” attitude. Overseas applicants should ensure they satisfy Australian working visa requirements before applying for this position. Adventist Media Network reserves the right to fill this vacancy at its discretion. For more information about It Is Written Oceania visit <www.itiswritten.com.au>. Applications and enquiries should be directed to: Calvin Dever, Corporate Services, Adventist Media Network on (02) 9847 2222 or email <corpserv@adventistmedia.org.au>. Applications close **March 13, 2015**.

■ **Assistant chief financial officer–Seventh-day Adventist Church (South Queensland Conference) Limited (Brisbane, Qld).** Senior position responsible to the chief financial officer, various areas of financial management, reporting and administration functions. The successful applicant will be an active member of the Adventist Church, hold business/management/accounting academic qualifications, member/eligible to be a member of professional accounting organisation (CA/CPA) and demonstrate current extensive and relevant financial management and administration experience. They should possess general ICT knowledge, and good communication and relational skills. Written applications, including detailed resume and references, should be forwarded to: Chief Financial Officer, Seventh-day Adventist Church (South Queensland Conference) Limited, 19 Eagle Terrace, Brisbane, QLD 4000. Administration reserves the right to make an appointment to this position. Only current residents of Australia and New Zealand need apply. Applications close **March 25, 2015**.

■ **Aged care accountant–Seventh-day Adventist Aged Care (South Queensland) Limited (Brisbane, Qld).** Senior full-time position commencing March 2015 as part of the Conference finance team and responsible to the chief operating officer for all financial transaction processing and reporting within the aged care ministry of the Conference. The successful applicant should be a practising member of the Adventist Church and hold business/management/accounting academic qualifications (degree level), be a member or eligible member of a professional accounting organisation (CA/CPA), demonstrate current experience in financial management, possess good communication and relational skills. Send written applications to: Chief Financial Officer, Seventh-day Adventist Aged Care (South Queensland) Limited, 19 Eagle Terrace, Brisbane, Qld 4000. Administration reserves the right to appoint this position. Only current residents of Australia/New Zealand need apply. Applications close **March 25, 2015**.

■ **Business manager–Seventh-day Adventist Schools (South Queensland) Limited (Brisbane-based).** Senior position responsible to the chief financial officer and various areas of financial management within the growing education ministry of the Conference. The successful candidate will work in close consultation with the school principal to achieve positive financial/management aims and objectives for the school. S/he should be an active member of the Adventist Church and hold business/

management/accounting academic qualifications (degree level), demonstrate current relevant experience in financial management/administration and possess good communication and relational skills—essential for this position. Send written applications to: Chief Financial Officer, Seventh-day Adventist Schools (South Queensland) Limited, 19 Eagle Terrace, Brisbane, Qld 4000. Administration reserves the right to appoint this position. Only current residents of Australia and New Zealand need apply. Applications close **March 25, 2015**.

■ **Business manager (part-time)–Seventh-day Adventist Schools (South Queensland) Limited (Sunshine Coast).** Senior position responsible to CFO and various financial management areas within the growing education ministry of the Conference. Successful candidate will work in consultation with the school principal to achieve positive financial/management aims and objectives for the school. Should be an active member of the Adventist Church and hold business/management/accounting academic qualifications (degree level), demonstrate current relevant experience in financial management/administration and possess good communication and relational skills essential for this position. This position is part-time (20 hrs per week). Send written applications to: Chief Financial Officer, Seventh-day Adventist Schools (South Queensland) Limited, 19 Eagle Terrace, Brisbane, Qld 4000. Administration reserves the right to appoint this position. Only current residents of Australia and New Zealand need apply. Applications close **March 25, 2015**.

■ **Chief executive officer–Seventh-day Adventist Aged Care (South Queensland) Ltd.** This position involves giving leadership and representing aged care in South Queensland. Reporting to the Board, you will manage the operational activities of the organisation while driving strategic direction. A major measure of your performance will be an effective and harmonious relationship with residents, families, staff and other stakeholders. Cognisant of industry “best practice”, you will ensure provision, delivery and quality of care is in accordance with the needs of residents/clients and in step with aged care standards and ongoing reform. The successful applicant should have high level management and administrative skills, and tertiary qualifications in management. Written applications, curriculum vitae and referees should be forwarded to: Secretary, Seventh-day Adventist Aged Care (South Queensland) Limited, 19 Eagle Terrace, Brisbane, Qld 4000 or fax to (07) 3236 1305 or email to <colinrenfrew@adventist.org.au>. Applications close **April 30, 2015**.

■ **Executive care manager–Seventh-day Adventist Aged Care (South Queensland) Ltd.** This position involves overseeing the care needs of the system, the development and monitoring of consistent policies and procedures, and working with local care managers to ensure the best possible care for residents and the compliance with aged care accreditation standards. The successful applicant should have a tertiary qualification and experience in nursing administration with previous experience in caring for aged and disabled persons, and current registration with the Queensland Nursing Council or ability to achieve such registration. An understanding of the Commonwealth Government funding policies and procedures for residential aged care is essential. Written applications, curriculum vitae and referees should be forwarded to: Secretary, Seventh-day Adventist Aged Care (South Queensland) Limited, 19 Eagle Terrace, Brisbane, Qld 4000, or fax to (07) 3236 1305, or email to <colinrenfrew@adventist.org.au>. Applications close **April 30, 2015**.

Sign up for job updates and find more vacant positions at <adventistemployment.org.au>



APPRECIATION



Beryl Doble was farewelled from Tumbulgum church (NSW) in November 2014, after 23 years of service as church clerk, treasurer, bulletin editor and deaconess. She previously served 20 years in the mission field, together with her late husband Len, in New Guinea and Solomon Islands. She was presented with a framed picture of Mount Warning to remember her Tumbulgum church family. While we will miss her, we wish her all the best in her new endeavours.

ANNIVERSARY



Woods, Pastor Maurice and Marjorie Woods celebrated their 60th wedding anniversary with their children, Kay Heaton, Ruth Adams, Susan Johnson and Rodney Woods; and their grandchildren, great-grandchildren, siblings, nieces, nephews and close friends from the Cooroy/Gympie churches and community at a lunch at Lake Alfred park, Gympie, Qld. On 30.12.1954 they were married in Bundaberg by Pastor John Hankinson. They were also congratulated by their local member, the Prime Minister and the Queen. Blessed with full health (sometimes not so full), they look forward to their 70th anniversary and beyond.

WEDDINGS



Hilder-Doubikin. Leon Hilder and Kerrilyn Doubikin were married 21.12.14 in the beautiful gardens of their new home in Wyoming, NSW. Leon and Kerri met as a result of a mutual interest in music in their home church at Erina, where both are actively involved. A large group of family and friends gathered to wish the happy couple God's rich blessings for the future.

Vernon Parmenter

Hunter-Hilder. Bevan Hunter and Mary Hilder were married 23.11.14 in the Toronto church, NSW. We wish them much happiness and God's richest blessings for the future as they move into their new home.

Aaron Jeffries

Roberts-Martin. Troy Roberts, son of John and Julie Roberts, and Nycolle Martin, daughter of Gary and Sheryn Martin, were married 18.12.14 in the Riverstone Estate, Coldstream, Vic. Troy works as a shearer and Nycolle an office manager. They are setting up their home in Chirnside Park.

Peter Roennfeldt

OBITUARIES

Barnard, Roma Violet (nee Potter), born 23.5.1921 in Newtown, SA; died 28.12.14 in Warburton, Vic. On 6.4.1941 she married Basil Barnard, who predeceased her on 1.5.09. She is survived by her children, Edward (Ted)

and Helen (Watsonia), Carol and Maurice Dell (Warburton), and Jackie and Ray Oaklands (Elimbah, Qld); nine grandchildren; 22 great-grandchildren; and two great-great-grandchildren. Roma moved to Warburton at the age of 15 and, except for four years, spent the rest of her life there. She worked at the Signs Publishing Company and was well known as a music teacher in the town. She was a caring person who fostered several children and was known for her hospitality. Her faith was strong.

Bruce Manners



Denning, Roma, born 18.12.1932 in Windsor, NSW; died peacefully 27.10.14. She was predeceased by her son, Trevor. She is survived by her life companion, Graham; siblings, Val and Warren; daughter, Janine and son-in-law, Greg; grandchildren, Matthew, Andrew, Dianna and Philip; relatives and many friends. Roma studied at Avondale College in 1949 and continued her nursing training at the Sydney Adventist Hospital until 1954. In 1956 she moved to New Zealand where she met Graham. They married and started a family. Roma gradually went blind in later years but never let it affect her quality of life. Family and friends have paid tribute to a gracious lady whose wise words, witty humour and love for people will be missed.

William Ilerua



Glasson, Noel Lancelot Rawei, born 9.12.1933 in Invercargill, NZ; died 29.9.14 in Auckland, NZ. On 6.4.1966 he married Dorothy Glasson. Noel was a respected staff member of

Papatoetoe community church and is sadly missed by the entire community. Two of the biggest joys of Noel's life were his precious daughters, Carolyn and Gaylene.

Norman Hurlow

Parsons, Joan Lorraine (nee Murphy), born 19.4.1930; died 16.12.14 in Murwillumbah, NSW. On 19.1.1960 she married Robert John Parsons. She is survived by her husband (Uki); her children, Wayne, Jane, Elwyn, Dianne, Robert and Louise; and grandchildren, Blake, Jessica, Justin, Michelle and Oliver. Joan was a loved member of her community and will be remembered for her kindness and generosity. She will be greatly missed by her family.

Cranville Tooley

Stahl, Edeltraut (Edie) (nee Elendt), born 22.9.1929 in Stolpe, Germany; died 8.12.14 in Flinders Hospital, SA. On 1.4.1951 she married Erich Stahl. She is survived by her husband; her sons and their families, Wolfgang, Burkhard, Manfred and Siegfried; grandchildren, Susanne, Sabine, Alex, Daniela, Siegfried, Nathan, Kylie, Dietrich and Andreas; and great-grandchildren, Annelise, Bethany, Oscar, Dylan, Jade, Narritja, Molly and Alexander-James (all of SA). Edie deeply loved her Lord, nature and children. She was a woman of unshakeable faith and selfless generosity.

Brenton Wilkinson, Dietrich Stahl

Thrift, Phyllis Ann (nee Scotton), born 25.1.1931 in Armidale, NSW; died 17.11.14 in Wyoming. On 6.1.1959 she married Errol. She was predeceased by Joyce Scotton, Arthur Scotton and Laurel Sparke. She is survived by

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The above ministry is independent of the Seventh-day Adventist Church organisation but is supportive of the Church.

her husband; her children and their families, Susan Rampton (Lismore), Leanne Fair (Valentine) and Darren (Geelong, Vic); grandchildren, Kelly and Joel Kingston, Kirk, Rachelle and Genevieve; and her brother, Owen Scotton. Phyll graduated from the Sydney Adventist Hospital in 1953. She lived a life of love, hospitality, creativity, dedication to family, friends and to health ministry in the Warburton (Vic) and Gosford (NSW) areas.

Don Madden, David Price

Wilson, Thomas, born 25.1.1935 in Belfast, Northern Ireland; died 30.12.14 in Armadale, WA. On 3.4.1961 he married Jean McGregor. He is survived by his children, Craig and Adrianna Wilson (Mt Richon), Dean and Regina Wilson (Landsdale), Ian (Girrawheen), and Sharon and Simon Good (Canning Vale). Tom's spirituality manifested itself in service for others. His faith in God remained strong right to the end. He now awaits the call of the Lifegiver.

Lynn Burton, Robert Kingdon

ADVERTISEMENTS

Literature Ministry Reunion Day. Have you ever worked as a colporteur or literature evangelist? A very special Sabbath has been set aside to celebrate the great work that you have done and are doing. We want to thank you. It is being held at Springwood church (Qld) on March 21, 2015. For more information see advertisement on back page or contact <johnbrereton@adventist.org.au> or visit <www.movemelord.com>.

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Finally . . .

Speak when you are angry and you will make the best speech you will ever regret.

—Ambrose Bierce

Next RECORD Mar 21

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MORE INFORMATION:

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