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LEGALIST OR LOVELY-IST? page 16

MEET SIMON, A FORMER SPONSOR CHILD.

Simon is now a Boys' Dean in Nepal. After working in the morning, he rides his bike to a nearby university to complete a Bachelor of Education (English) program.

During his final year of high school, Simon's village was devastated by a landslide and he lost a younger brother. Yet he graduated from Year 12.

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Offering to help Pacific islanders study lifestyle medicine

Cooranbong, New South Wales

An offering to be collected in Seventh-day Adventist churches next Sabbath (June 11) will help reduce the "crippling" burden of chronic disease in the South Pacific islands.

The Avondale College Offering will support the Lifestyle Research Centre at Avondale. The centre will offer seed money to Pacific islanders so they can begin postgraduate study in lifestyle medicine. This Pacific Partnership is designed to empower those with influence to share their knowledge with their communities.

Many of those communities must meet the challenge of treating chronic lifestyle medical issues, said Dr Chester Kuma, the Adventist Health Ministries representative for the Church in the South Pacific's Discipleship Ministries team. "More of our members are now dying from lifestyle diseases than from communicable diseases." He gives as examples the 80 per cent of deaths attributed to lifestyle diseases in Fiji and the 90 per cent overweight rate in the Cook Islands.

Ignorance and the availability of highly processed food are two of the contributing factors. Growing a garden is still commonplace, said Dr Kuma, but proceeds from the sale of fresh produce at market now fund the purchase of processed food. "What's driving that? Ignorance. It seems we don't understand how sugar relates to diabetes or salt to high blood pressure," he said.

The South Pacific is "crippled by chronic disease," said Dr Darren Morton, lead researcher at the Lifestyle Research Centre. "It's the diabetes hot spot of the world." Offering education in the management and treatment of chronic disease using lifestyle medicine interventions—which Morton says are cheap, simple and effective—"could radically transform people's lives, their relationships and their com-

munities."

Dr Kuma is a Solomon Islander born in Papua New Guinea. He began his medical training in Fiji and is a former head of surgery for Solomon Islands. "It

makes me sad when I return to the Pacific islands," he said. "I willingly gave up surgery, the love of my life, because surgical intervention wasn't solving the problem." Dr Kuma remembers amputating limbs almost every day. "I wanted to begin educating people about how to prevent lifestyle diseases."

It was the right decision, Dr Morton said. "It's not enough to put bandaids on chronic disease; we need to treat the cause. Lifestyle medicine is about encouraging changes in behaviour and attitude."

The money collected on June 11 will support Pacific islanders as they study the Graduate Certificate or the Graduate Diploma in Lifestyle Medicine. Avondale offers the courses through the Lifestyle Research Centre.

The Pacific Partnership is another example of the centre's growing contribution to the Church's comprehensive health strategy. But will it work? Dr Kuma thinks so. "Those who'll be trained will become trainers of trainers. That's how we'll spread the message and address the ignorance. I welcome the initiative." —*Brenton Stacey*



Pacific farmer selling fresh produce.

Image credit: The Australian Centre for International Agricultural Research/Flickr

First baptism since cyclone ravaged area

Ra Province, Fiji

Thirty-six people have been baptised into the Seventh-day Adventist Church in Ra Province, following a Last Empire evangelistic series in the region, organised by Marika



Thirty-six were baptised in Ra.

Valetini, pastor of Nalawa District.

Pastor Valetini believes this is the first Adventist baptism in Fiji after Cyclone Winston hit the country in February, described as the strongest

tropical cyclone to make landfall in Fiji and the South Pacific Basin in recorded history. Ra Province was one of the worst hit areas. Despite the devastation and lack of funds, the pastor and his church members chose to view this as an opportunity to reach out to the community.

"Church members joined hands for a week of prayer and visitation," reported Pastor Valetini. The evangelistic series lasted three weeks with the pastor preaching to a crowd of approximately 70-80 people each evening.

"To our surprise, the Lord called in 36 more members to the waters of baptism on April 30," Pastor Valetini said. "Eleven couples were among those baptised. The Lord is really working through lives today." —*Marika Valetini/Vania Chew*



Radical

James Standish

I suppose if you have to go somewhere for work, Geneva isn't too bad. Still, when it's winter and your family is thousands of miles away, it isn't really where you want to spend a blustery weekend. With no friends or family in sight, I decided to visit St Peter's Cathedral where John Calvin preached. After a thorough inspection, I went to the Museum of the Reformation. But what I found most interesting wasn't in the cathedral or museum, but rather it was what a family tree of Christianity in the gift shop had to say about Seventh-day Adventists.

We all know about the Reformation that separated Catholicism from Calvinism and Lutheranism in the 1500s. But the chart didn't show Adventism growing directly out of either of these movements. Instead a branch entitled "the Radical Reformation" jotted out wildly in the 1500s from mainline Protestant denominations, beginning with the Anabaptists and ending with? Adventists.

I'd always thought about the Adventist family tree being, more or less, Methodism back to Lutheranism/Calvinism/Anglicanism, and back to various non-conformist groups throughout history. I'd never thought of us inheriting the spiritual DNA of anyone else. What was this radical reformation and what does it mean for us? I asked myself this question after coming across some rather confronting information about Calvin and Luther. They led what was called the Magisterial Reformation—a reformation that believed in the intertwining of church and state. And that had ramifications.

Yes, Calvin was a great reformer, but the way he acted was often dissonant with our Adventist beliefs. He ruled as a civil ruler—combining his version of religion and state coercion together. During his de facto rule of Geneva, a "heretic" was even burned at the stake!

Similarly, Luther advocated the persecution and exile of the "heretical" Anabaptists. As I studied the lives of the reformers, as much as I admired them, there was a trend. Yes, they left Catholic theology and hierarchy. But they kept many of the Catholic methods and much of the mindset. They left the Catholic Church, only to set up hierarchies that emulated it. Calvin was even called the "pope

of Geneva" by some. These abuses are what the radical reformation set about addressing.

The Anabaptists and their descendants didn't just adopt adult baptism. They rejected hierarchy and religious coercion, they rejected creedalism, they rejected all methods of violence—including "just wars"—and they emphatically rejected the intertwining of church and state. Versions of these views became part of the core of early Adventism. Writing about church hierarchy, Ellen White advocated for a distribution of authority—rising from the bottom to the top, rather than the traditional top-down structure. She went so far as to say, "It is not wise to choose one man as president of the General Conference." Later she softened this view. But she consistently advocated against power centred in one person or place. Rather power should be diffused among faithful people around the world, she said. "There should be no Jerusalem centres, no kingly power."

And when it came to mixing church with state she was equally clear: "The union of the church with the state, be the degree never so slight, while it may appear to bring the world nearer to the church, does in reality but bring the church nearer to the world." Ellen White, though a strident anti-slavery activist, wrote during the US Civil War that Adventists "cannot engage in this perplexing war . . ."

When it came to creeds, early Adventists were even more emphatic. J N Loughborough stated: "The first step of apostasy is to get up a creed, telling us what we shall believe. The second is to make that creed a test of fellowship."

Are we in danger of drifting from our radical reformation roots? Like the ancient Israelites, are we empowering a king we can touch, praise and follow rather than the ever present but unseen God? Do we want rigid clarity of who is in, and who is out, and what must be done to be either? Do we drift with society to the point that our views are indistinguishable on war and peace, religion and state? Like Peter, are we grasping the sword—emulating secular means to achieve spiritual ends? Authentic spiritual goals can only be achieved by authentic spiritual means. Our pioneers embraced that radical idea. Do we?

Glenn Townsend Senior consulting editor
James Standish Communication director
Jarrod Stackelroth Associate editor
Kent Kingston Assistant editor
Vania Chew PR/editorial assistant
Dora Amuimuia Sales & marketing
Tracey Bridcutt Copyeditor
Linden Chuang Assistant editor—digital
Dora Amuimuia Graphic designer

Letters editor@record.net.au
News & Photos news@record.net.au
Noticeboard ads@record.net.au
<http://record.net.au>
Mail: Adventist Media Network
Locked bag 1115
Wahroonga, NSW 2076, Australia
Phone + 61 (02) 9847 2222
Fax + 61 (02) 9847 2200

Subscriptions
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(03) 5965 6300

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"Karatlaini Tukutukuwaqa and Osea Delanimate took part in TPUM Project Hope."

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

Making the most of opportunities



Bieber's a believer

Vania Chew

In April 2014, Justin Bieber made headlines when more than 273,000 people signed a petition, urging the White House to deport the Canadian pop star and revoke his green card.

"We would like to see the dangerous, reckless, destructive and drug-abusing Justin Bieber removed from society and his green card revoked," said the petition. "He is not only threatening the safety of our people but he is also a terrible influence on our nation's youth."

Just two years later, the 22-year-old singer has done a 180-degree turn. He has won his first Grammy, embarked on a tour of his fourth album that covers more than 100 cities around the world, and become the first music artist to crack more than a billion views on video-hosting service Vevo. It's a transformation that hasn't gone unnoticed with media outlets such as American channel CNBC describing the process as "Justin Bieber's evolution from troubled teen idol to bankable star."

"How did Bieber transform his brand so dramatically, regaining much of the music world's respect, in less than a year?" wonders Uptin Saiidi, segment producer on CNBC's *Power Lunch* and reporter for cncb.com. He goes on to quote sources that suggest Bieber needed to effect a major transformation to stay relevant to his maturing fan base.



Image credit: Justin Bieber Instagram

But there's no mention of a certain night in 2014 that had a dramatic impact on Bieber's life. On that night, Bieber dropped to his knees, sobbing, and told a pastor that he needed Jesus.

Since then, Bieber has been unashamedly public about his conversion and newfound faith. But his "rebirth" was met with cynical comments filled with scepticism, scoffing and scorn. And a lot of those comments came from the very people who should have been encouraging and embracing him—Christians.

"He talks too much about love and not enough about sin." "He's only doing it for the publicity." "Let's see how long this lasts."

What is it about Bieber's testimony that renders Christians cynical? Have we been in the church so long that we've become jaded? Is it so impossible to believe that the same awesome God who changed our lives could have changed Bieber's?

While most of us haven't committed Bieber's particular misdeeds, I think it's safe to say that we don't have perfect pasts. The difference between Bieber's past and ours is that for the most part, our misdemeanours will never be splashed across the front covers of glossy tabloids.

In our minds, celebrities deserve the gossip and humiliation that arise from such events. They've chosen life in the public sphere and with it, the consequences of that choice. But it leads us to forget they are really just people like you and me. People who have emotions, people who make mistakes and people who recognise their need for a Saviour.

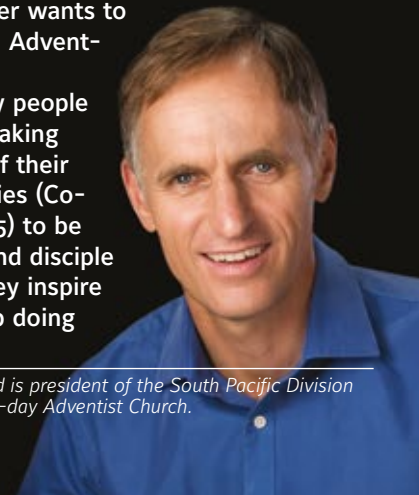
Vania Chew is PR/editorial assistant for Adventist Record.

A group of Seventh-day Adventist taxi drivers in Port Vila, Vanuatu, meet to discuss how they can minister to the many different tourists they drive around. They speak to people about their beliefs, show the passengers Adventist sites on the desired journey and give each one a GLOW (Go Light Our World) tract or "The Great Hope" (the last chapters of Ellen White's classic *The Great Controversy*). They know that the tourists come from countries that have no religion or different religions but this does not deter them from making the most of the opportunity.

The Adventist Men and Adventist Women groups of Efate Island were looking for a place to hold an annual convention. Because of Cyclone Pam earlier that year they could not find any suitable place—most venues had been destroyed. They finally asked to use facilities at Mele Village, the largest village in Vanuatu, which has no Adventists living in it. The Adventist Men and Women's groups were surprised to be accepted. During the annual convention they visited the homes of the village, offering support. They found an older widower with disabled children who also supported other needy people. His house was roughly constructed in corrugated iron and needed repair. They offered to fix it and soon after starting the work they realised a total rebuild was needed. The groups raised the funds and constructed the house after working hours—concrete floor and walls, timber doors and proper roof, at no cost to the man. Needless to say, the village now is open to any Seventh-day Adventist work and the widower wants to become an Adventist.

Ordinary people who are making the most of their opportunities (Colossians 4:5) to be disciples and disciple others. They inspire me to keep doing the same.

Glenn Townend is president of the South Pacific Division of the Seventh-day Adventist Church.





Risk factors

A surprising report from the Australian Institute of Health and Welfare shows that a diet low in fruit and vegetables is more deadly for human health than a diet high in sugar, salt and saturated fat. Health experts say fruit and vegetables reduce the risk of chronic diseases, including cancer. —*Courier Mail*



Standing together

The Vanuatu Christian Council asked churches to dedicate worship services on the weekend of May 14-15 to the independence struggle of the people of West Papua. The mostly Christian indigenous West Papuans say their culture, land and human rights are under threat from continued transmigration from other parts of Indonesia. —*Radio Vanuatu*



Mini missionary

A 12-year-old boy from Maryland, USA, preached during an evangelistic series in Rwanda and saw hundreds of people come forward to accept Christ. Dillon Smith was baptised only a week before the Africa trip. He spoke as part of a 2200-site evangelistic push in Rwanda that aims to baptise 100,000 people. —*Adventist Review*



Facing change

Pope Francis has surprised Vatican watchers with a promise to investigate the possibility of allowing women to be deacons. He said he has already spoken to experts and would like to see an official commission established to explore the topic. Deacons can preside at christenings, weddings and funerals but not confession or communion. —*ABC*



Campaign-free zone

A district pastor in Kenya's west has banned politicians from the pulpits of the region's Adventist churches in the lead-up to national elections. Pastor Richard Ondieki said politicians misuse the podium in order to seek popularity and cause divisions between members with different political views. He said politicians are welcome in the pews. —*HIVISASA*



Giving back

Magic Johnson, the former Lakers basketball superstar, has donated \$US550,000 to the Adventist Oakwood University and church in Alabama, USA. Johnson paid tribute to his Adventist mother and the positive impact the university has had on his family. His donation will go towards a new family life centre and student scholarships. —*Adventist Review*



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This camp is operated by the SDA Deaf Church Down Under, in cooperation with Christian Services for the Blind and Hearing Impaired.



Special Sabbath highlights plight of refugees

Maryland, United States

The General Conference of the Seventh-day Adventist Church has designated Sabbath, June 18, as Adventist Church World Refugee Day.

President Ted Wilson is encouraging Adventist churches around the world to support the special day “to highlight the situation that so many people face and to help us consider our responsibility as Adventist Christians to help”.

“I would like to call our people to action on this matter—to unite in prayer for the 120 million refugees and internally displaced people around the world,” Pastor Wilson said.

“Let us challenge ourselves to examine our Christian response and attitude toward these groups.”

The Adventist Development and Relief Agency (ADRA) Australia has welcomed the special day—the date chosen being the closest Sabbath to the UN’s World Refugee Day on June 20.

“ADRA Australia has long campaigned for refugee issues in Australia and around the world, and has a long history assisting refugees who are fleeing, or who have fled,

from violence in their home countries,” CEO Mark Webster said.

“Currently, ADRA offices throughout the Middle East and Europe are supporting refugees fleeing the ongoing Syrian civil

war that has raged for more than five years.

“ADRA Australia currently funds a school in Lebanon for 120 Syrian refugee children. Education is a powerful tool to help these children gain skills and a hope for the future, and provides a welcome distraction from the horrors of war that they have witnessed.

“Closer to home, ADRA works with refugees and asylum seekers in Melbourne through the Settle Assist program to create opportunities for positive change and help with a smooth transition into a new life.” —Tracey Bridcutt

A number of resources are available for use in local churches on this special Sabbath, including an ADRA video from a refugee camp in Idomeni on the Greek border. Go to <<https://www.adventist.org/en/information/special-days>>. Donations can be made at <adra.org.au/refugees>.



ADRA-funded school in Lebanon.



Syrian refugees.

‘More care’ the focus for San staff

Wahroonga, New South Wales

“More care” is the focus for staff at the Sydney Adventist Hospital, where they are reaffirming their aim to provide an even better experience for patients.

From admission to discharge, nurses and other staff are looking to ensure that patients experience the hospital’s mission of “Christianity in Action” and have such a positive time at the San they will tell family and friends about it.

It’s one of the hospital’s strategic initiatives to highlight how it follows Christ’s message of health and healing and in response to “significant competition”, according to CEO Philip Currie.

“These days there are many competitors around us and they continue to grow,” he said at this year’s Adventist HealthCare Limited (AHCL) Focus Days, held May 2-3 at the Fox Valley Community Centre.

“If we don’t differentiate with the way we care and what motivates us then we may look like any other hospital.”

The focus days were attended by about 80 senior managers from the San, Dalcross Adventist Hospital and San Day Surgery Hornsby, and were an opportunity to reaffirm

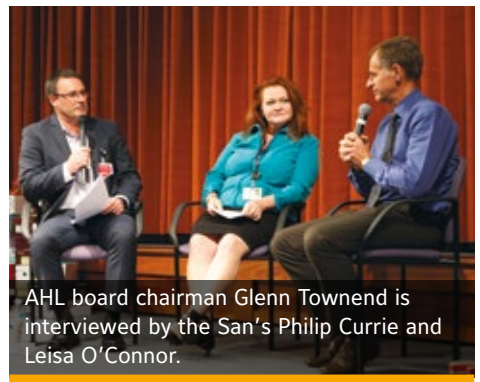
AHL’s mission, look at the corporate vision and be inspired by various guest speakers.

Mr Currie said AHCL’s corporate strategy for 2015-2020

will not change but a number of strategic initiatives will be implemented to help deliver it.

“We are not looking for growth at this point of time beyond what we already have,” he said. “We have got additional capacity beyond which we have patients at the moment. A key corporate strategy is to fill those beds.”

The focus days were also an opportunity to celebrate the San’s many achievements over the past year, including an expanded coronary care unit, new intensive care unit and a new cardiac catheter lab. —Tracey Bridcutt



AHL board chairman Glenn Townend is interviewed by the San’s Philip Currie and Leisa O’Connor.

Tithel wave

Wahroonga, New South Wales

Statistics on church membership are notoriously unreliable across denominations, including our own in many regions. But there's a number that no-one overstates: tithe.

You see, it's easy to over-report church membership. But overstating tithe? Well, then you have to explain to the auditors where the missing cash has gone. And trust me, you don't want to be the guy in that position. So when the numbers sound good, they are good.

And today, we have some very good numbers to report.

Tithe across the South Pacific Division (SPD) was up almost eight per cent in 2015. This continues a period of strong tithe growth. Over the past decade, SPD tithe has increased by 75 per cent. This, despite the difficult years of the global financial crisis.

The news is particularly good for the Trans Pacific Union Mission, where tithe was up almost 26 per cent. And in the Papua New Guinea Union Mission, tithe grew 20 per cent in 2015 alone.

Incredibly, one of the largest percentage increases in tithe of any mission or conference occurred in Vanuatu, which saw an amazing 26 per cent tithe growth in 2015.

Remember, Vanuatu was hit by Cyclone Pam last year, described by the ABC as "one of the worst disasters to ever hit the Pacific region".

"It can be difficult to compile reliable measures of membership support and discipleship across our vast region," noted SPD treasurer Rod Brady. "Tithe is audited so it's a reliable piece of data to look at when we consider the health of the Church. Christ said where our treasure is, there is our heart. So growth in tithe doesn't merely reflect a growth in the financial health of the Church, it also provides an indication of the spiritual health of its members." —James Standish



Tithe across the SPD was up 7.89 per cent in 2015.

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Project Hope exceeds expectations

by Vania Chew

MORE THAN 400 PROGRAMS ARE READY FOR television as a result of Project Hope, a partnership between Hope Channel South Pacific Division (SPD) and the Trans Pacific Union Mission (TPUM).

The initiative brought together volunteers from Fiji, Vanuatu, Samoa, American Samoa, Tonga and Solomon Islands in an attempt to produce more than 300 television episodes for the community. Technical experts from Hope Channel International, Hope Channel SPD, the Philippines and Papua New Guinea also flew into Suva, Fiji, to help train the volunteers in camera operation, lighting, editing, audio recording and other aspects of production.

"I am just amazed at what God has done," said Pastor Wayne Boehm, director of Hope Channel SPD. "The day I landed in Fiji there was a category 3 cyclone. The country was still recovering from a category 5 cyclone, branded as the strongest tropical cyclone to ever make landfall in Fiji. There were earthquakes while we were there, and tsunami warnings as well. Five weeks later we left the country having completed 410 programs on the Bible, health, family, music and relationships. God helped us exceed our expectations. It's nothing short of miraculous."

There were earthquakes while we were there, and tsunami warnings as well.

Pastor Boehm paid special tribute to the volunteers, saying that it was heart-warming to see people who were willing to serve and leave their families,

friends and countries to be available for Project Hope. He was particularly inspired by the youngest presenter from Fiji who was just six years old. "It shows you're never too young to start being involved in discipling."



The conclusion of Project Hope was marked by a special ceremony on May 6, attended by Fiji President Jioji Konrote, TPUM president Pastor Maveni Kaufononga, TPUM secretary Pastor Bob Larsen, TPUM CFO Kingsley Wood and Project Hope coordinator Dr Ronald Stone.

President Konrote thanked the Seventh-day Adventist Church for its leadership in media ministry and presented the volunteers with certificates commemorating the initiative.

Adventist Media production editor Nick Lindsay appreciated the Project Hope experience, saying it was good to feel like he was contributing content that would make a difference and bring people to Jesus.

"This is the largest Project Hope that has ever been done," he said. "And it's a bit different because we trained technical staff from each mission and they were the ones who did the production."

"I don't see the need for us to run Project Hope in the near future," added Pastor Boehm. "Each mission is now trained and equipped to produce quality programs to be broadcast in their own countries and for their own communities, spreading hope around the South Pacific."

Vania Chew is PR/editorial assistant for Adventist Record.





LIVE MORE: HAPPY!

How looking after your limbo can give you an emotional brain boost

by Dr Darren Morton

I'M AUSTRALIAN, AND we Aussies are famous for shortening the names of everyone and everything—the names of the mascots for the Sydney Olympics were, unremarkably, Sid, Millie and Ollie.

So, in the spirit of simplicity, let me introduce you to your Limbo. It's the nickname I've given to the part of your brain referred to as the limbic system. It lives in the middle of your brain, just below the part that looks like a cauliflower, which I call the Leader. Your Limbo contains several structures, all with complicated names.¹ Among other things, it's your home of happy—brain scientists refer to it as your "emotional brain".²

HAPPINESS

We've learnt a lot about the Limbo through the work of brain researchers who love to press buttons. They began by wiring up the Limbos of cats and rats to send a tiny electrical impulse to that part of the brain.

The researchers found that if they stimulated one part of the cat's Limbo, the cat would begin to purr and become playful. If they continued to stimulate the Limbo, the cat would lose all interest in food. Happy and thin—sounds appealing, doesn't it? But the researchers also found that if they moved the wires slightly and stimulated another part of the Limbo, the cat threw a hissy fit and ate anything it could get its paws on. Repetitive stimulation of the Limbo in this way caused the cat to morph into an obese, hostile fiend.³

So the rats didn't feel left out, the researchers stimulated one part of their Limbo and gave them the ability to press a button. The researchers watched in amazement as the rats repeatedly pressed the button, even in preference to eating and drinking. If left unchecked, the rats would have eventually died from exhaustion, albeit with their paws still poised on the button.⁴

Feeling is the core business and mood the main gig of your Limbo, but it also has three other functions.

MEMORY

Have you ever met someone for the first time only to have their name vanish from your memory moments after they've told you? It's more embarrassing when they clearly make a mental note of your name. This is why Dale Carnegie, author of *How to Win Friends and Influence People*, says the sweetest sound is the sound of your own name. Remembering a person's name communicates care.

Do you remember the name of your first boy or girlfriend? I don't remember much about Year 3, but I do remember the name of a certain girl in my class. I liked her, and when I got to sit next to her in storytime, my heart pounded.

Your Limbo decides whether to file or forget the information with which it comes into contact. It makes this decision based on how it feels.

Strong feelings, strong memories. Little or no feelings, little or no memories.

So how do you make others feel? You'll be remembered, or not, for it.

MOTIVATION

Most of what we do we do for a feeling—either to avoid pain or to achieve pleasure.

This is why fear and love—two of our strongest feelings—are motivating forces. Even someone who avoids exercise would easily find the motivation to push themselves to exhaustion if they were being chased by something scary. And in his book *Emotional Intelligence*, Daniel Goleman shows how smart people can do dumb things when feelings are involved.

Remember: feeling is the Limbo's core business and mood its main gig. So your Limbo motivates you.

I help people adopt healthier lifestyles and what I've learnt from their experiences is that achieving long-term behaviour change requires more than just knowledge. The world is full of people who know what to do but don't do what they know. Why? The answer is, they don't feel like it. Their Limbo isn't in the mood so their motivation levels are low. The behaviour change experts who wrote the book *Change Anything*, say to adopt a new behaviour for good you need to discover a way to feel positively about it.⁵

Strong feelings, strong motivation.

MANY AUTOMATIC BODILY PROCESSES

I know you're not the kind of person who exceeds the speed limit when driving a car but you probably know someone who does. If that person were to speed down the road and then suddenly hear a siren and notice a police car with flashing lights in their rear-view mirror, they would likely experience several changes within their body. Their heart would pound. Their palms would sweat. Their stomach would do flip-flops.

A strong relationship exists between our emotional state and many automatic bodily processes. I use "automatic bodily processes" because these processes occur without you having to think about them. Thinking can't make your heart rate increase, palms sweat and stomach lurch, unless you think about something that makes you feel, in which case your Limbo does the work.

As your Limbo has such an impact on your heart, it's not surprising that people with higher anger scores are two-and-a-half times more likely to experience a cardiac event than those who are more placid.⁶ And it's not surprising that the emotional stress of heavy traffic increases the risk of a heart attack in the following hour by a factor of three.⁷ And those butterflies that take flight in your stomach during anxious moments? Scientists are discovering an intimate connection between the brain and the gut. Seventy per cent of your immune system is distributed around your gut⁸ so it's not surprising that an upset gut can negatively influence your health.

Why do happiness and health promote and complement the other? Because the Limbo is intimately involved in both.

How you feel effects how you heal.

LOOKING AFTER YOUR LIMBO

Happiness. Memory. Motivation. Many automatic bodily processes. Hmmm. I hope this is the sound you're mak-

ing as you consider how important it is to look after your Limbo. After all, it's your body's emotional hub. Live more happy and it's likely you'll live longer.



1. There's some debate among brain scientists about what structures make up the limbic system. I'll assume the system includes the parahippocampal gyrus, cingulate gyrus, amygdala, hippocampus, septal nuclei, hypothalamus, olfactory system, sensory association cortices and portions of the thalamus. So glad we cleared that up!
2. Clark et al. (2010). *The Brain and Behaviour*. Cambridge Press: Cambridge.
3. MacLean P & Delgado J. (1953). Electrical and chemical stimulation of the fronto-temporal portion of the limbic system in the waking animal. *Electroencephalograph Clinical Neurophysiology*. 5(1):91-100.
4. Olds, J., Milner, P. (1954). Positive reinforcement produced by electrical stimulation of septal area and other regions of rat brain. *The Journal of Comparative and Physiological Psychology*. 47:419-427.
5. Patterson et al. (2011). *Change Anything*. Piatkus: London.

6. Williams et al. (2000). Anger Proneness Predicts Coronary Heart Disease Risk: Prospective Analysis From the Atherosclerosis Risk In Communities (ARIC) Study, *Circulation*. 101:2034-2039.
7. Peters et al. (2004). Exposure to traffic and the onset of myocardial infarction. *New England Journal of Medicine*. 351(17):1721-1730.
8. Mayer, E. (2011). Gut feelings: the emerging biology of gut-brain communication. *Nature Reviews*. 12, 453-466.

Dr Darren Morton is a senior lecturer in health and exercise science and lead researcher in the Lifestyle Research Centre at Avondale College of Higher Education. He is also author of the book, Live More: Happy!, which will be published soon.

Avondale College of Higher Education Offering next Sabbath (June 11) supports the Lifestyle Research Centre as it continues to lead in the study of lifestyle medicine and grows its contribution to the Seventh-day Adventist Church's comprehensive health strategy. Giving to the offering will: offer seed money to Pacific islanders to begin postgraduate research in lifestyle medicine at Avondale; and support two of the centre's projects—Lifestyle Intervention and Infection Prevention. Your offering will improve wellbeing by reducing the burden of chronic disease and reducing the impact of preventable infections. And it will empower those with influence to return with this message to their communities, many of which are now having to meet the challenge of treating chronic lifestyle medical issues.



Christianity in action

Operation Food For Life (OFFL) president Dennis Perry and vice-president David Williams met recently with OFFL's Australian patron Philip Ruddock to update him on the charity's latest projects. Mr Ruddock described OFFL—a Papua New Guinea-based charity helping the poorest of the poor—as “an exemplary charitable ministry, which in all that it does demonstrates Christianity in action”. He also paid tribute to the “selfless volunteers who offer their services unconditionally and without discrimination”. Mr Ruddock is the second-longest-serving member of the Australian Parliament in its history.—*OFFL*



Record attendance

A record number of master guides attended a recent Pathfinder and Adventurer leadership training weekend at Mt Hutt Retreat (New Zealand). A total of 32 master guides, eight Pathfinder Leadership Awards (PLA) participants and six district directors attended the training. It included sessions on communication, camping skills, administration, group skills and discipline, and finished with a practical session involving a river crossing. The weekend was seen as a great opportunity for leaders to discuss and share ideas on how to run their Pathfinder and Adventurer clubs.—*Southern Connexions*



Paving the way

A select group of people witnessed the opening of a small Adventist Book Centre outlet in Madang Town (PNG) by Madang Manus Mission president Pastor Garry Laukei. Among the group was Paul Mabong, an executive committee member for the Mission and the Provincial Health deputy (Policy and Planning) for Madang Province. “The move to town paves the way for both Adventists and non-Adventists to come,” Pastor Laukei said. “We are now able to witness to the bulk of the public through printed pages.”—*Garry Laukei*



Committed

Tohi Koula Afele (Ema) was baptised at Logan Reserve church and received into the Samoan Kingston Church (Queensland) on April 9. Ema comes from a Catholic background but her parents were present and happy to see their daughter make a commitment to accept Jesus as her personal Saviour.—*Humberto Rivera*



New CEO for ADRA New Zealand

Following CEO Matthew Siliga's appointment as vice-president for Marketing at ADRA International, the Board of ADRA New Zealand has appointed Denison Grellmann as the new CEO. Denison has extensive development and leadership experience, having served with ADRA in countries including Madagascar, Mozambique and Laos, along with time at ADRA Australia and ADRA International. Most recently he served as the country director for ADRA Philippines.—*ADRA New Zealand*



High note for new orchestra

The Tasmanian Adventist Orchestra (TAO) is a new initiative by Joel Ackland to bring together musicians from the northwest coast of Tasmania for fellowship and outreach. Under the direction of Natasha Bakker, TAO presented its first performance in the Burnie and Ulverstone churches on April 16. The orchestra includes string, brass and wind instruments as well as piano.—*TASDA*



A picture of health

It's not unusual to hear people scoff at government dietary guidelines. In the face of an obesity epidemic, one of the most common criticisms is that the guidelines are wrong; that they don't lead people to health. The logic goes that if dietary guidelines actually represented a healthy way to eat, then we wouldn't be seeing increasing rates of overweight, obesity and chronic disease.

But this argument assumes that the average Australian is following the guidelines—the reality is they're not. Recently released data from the Australian Bureau of Statistics (ABS) found that less than 4 per cent of Australians are eating the recommended daily quantity of vegetables and legumes. That's worrying enough but it doesn't stop there; the average Australian isn't meeting the recommended minimum number of serves for all five major food groups.

So if we're not eating enough of all five major food groups, why is obesity and overweight on the rise? Because we're eating far too many of the "extra" foods that don't fall into these major food groups. The same data found that the average Australian was consuming more than one-third of their daily energy intake in the form of junk food—foods like sweetened beverages, cakes, lollies and alcohol.

In spite of what some people might say, we know what a healthy diet looks like: it's a picture dominated by foods such as whole vegetables, legumes, fruit and wholegrains. Statistics like these from the ABS highlight that the real issue isn't that this picture isn't right but that the average Australian's diet doesn't resemble this picture.



Beet and blueberry blitz

Preparation time: 10 minutes Cooking time: nil Serves: 3-4

1 cup raw beets/beetroot, diced	2 cups seedless grapes, stems removed
1 cup frozen blueberries	1 cup ice
2 teaspoons grated fresh ginger	2/3 cup water
	1 teaspoon honey

1. Place all ingredients in a blender. Blend on high until well combined. Serve immediately.

NUTRITION INFORMATION PER SERVE: 413kJ (99cal). Protein 1g. Fat <1g. Carbohydrate 22g. Sodium 21mg. Potassium 313mg. Calcium 16mg. Fibre 4g.



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



Restoration

by Dr Brad Kemp

ONE YEAR AGO THE CHURCH MET IN SAN Antonio (US) to review its activities and plan for the future. There were many reasons to be delighted. God was moving among His people. Reports from around the globe were inspiring. Just seeing people from every nation and tribe, gathered in His name, was a beautiful sight.

Sadly, the vote on ordination took a knife through that historic gathering, dividing women and men, Latin Americans and Africans, old and young, lay people and professional clergy.

In preparation for the vote, the world Church engaged in two years of comprehensive study on the topic of ordination, and then, the ordination of women. The results of this prayerful and deeply serious discussion were published in a report by the Theology of Ordination Study Committee (TOSC). The results were inconclusive. Some of our most

senior, conservative scholars favoured ordination. Some did not. Some senior church leaders supported opening ordination to women, should a world field believe God was moving in that direction. Others did not. There were godly men and women on both sides of the discussion, and no consensus was reached. There was, however, a very clear majority in this committee who supported allowing each division to make its own decision on the issue.

This is in keeping with Ellen White's counsel. Specifically, she states: "The division of the General Conference into district union conferences was God's arrangement. In the work of the Lord in these last days there should be no Jerusalem centres, no kingly power. And the work in the different countries is not to be tied up by contracts to the work centring in [the General Conference], for this is not God's plan. Brethren are to counsel together; for we are just as much under the control of God in one part of His vineyard as

in another" (*General Conference Bulletin*, April 10, 1903).

Regrettably, the TOSC report was set aside by General Conference leaders at last year's session and a popular vote was taken on the issue. As a consequence, this vote now requires everyone to abide by just one of the positions proposed, irrespective of whether their conscience believes it to be right or wrong. The questions I'm left with are: Has the position taken by the Church been the right one? What does the Bible say about the treatment of women and gender equality? Is it even an issue for God?

Genesis 1:26 states: "Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground. So God created man in his own image, in the image of God he created him; male and female he created them." From the beginning God gave rulership equally to man and woman. There was no discrimination.

Genesis 2 goes on to provide some role definition but does not subordinate one to the other. It speaks of a partnership. Old Testament scholar Jirí Moskala notes the following: "The Hebrew phrase *'ezer kedegdo* literally translated is "help as opposite to him" or "help as corresponding to him", meaning that they are equal partners in life, even though they are sexually different (the biblical Creation text stresses the sexuality of both of them). Thus, even though they have different physical functions, there is no subordinate or superordinate hierarchical status in their relationship."¹ They are different but equal.

In Genesis 3 we find the consequences of the fall and its effect on human relationships. Humans and nature are no longer in harmony. Death begins. And women become subjugated to men.² None of these are God's intentions. They are the awful results of sin. God never wanted anyone or anything to die. He wanted humanity and nature to live in harmony. He made man and woman to be equal, honouring each other and honouring God.

Which brings us to the purpose of Christ coming to our earth. Yes, of course His primary mission was to bring redemption. But He also came to bring restoration. It's not without consequence that He announced His public ministry proclaiming from Isaiah, "[I've come] to set the oppressed free." Pentecost was a new beginning for God's people. We see the Holy Spirit given to all present in the upper room, some 120 persons, both men and women.³ We see the gospel preached to the representatives of nations visiting Jerusalem at that time. We see the crippled and sick healed. It was the beginning of restoring Eden's values. This finds its natural end point in Galatians 3:26-29 when Paul says there is "neither male nor female" in Christ, and in His church, "for you are all one in Christ Jesus". The New Testament keeps

pointing us back to the values that God embedded at Creation.

As Christians, and particularly as Seventh-day Adventist Christians, we are on a journey with Jesus towards the Eden ideals. That is why we eat the Eden diet. It's why we rest on the day created for rest in Eden. It's why we believe in marriage. It's why we work for harmony between nature and humanity. And, yes, it's no coincidence that God chose a woman to lead His end-time Church to remind us that in Eden, men and women were equal. And we should strive for the same level of mutual respect today.

On all these issues we have a choice. We can choose to take a sin-shaped position or a cross-shaped one. We can choose to adopt values from the times of the Patriarchs or those from Pentecost.

The trajectory of Scripture is quite clear. It begins with Creation, moves to the fall of man, reaches the cross of Christ and redemption from sin, moves out to the restoration of the values of God for His church, His people, and awaits the second coming of Christ and re-creation. This is the biblical narrative. This is the direction of Scripture. And yet when I consider the decision made at San Antonio I see a Church that was not willing to be restorative, to put back the creation order of relationships between women and men. Instead I see a Church that chose to uphold the effects of sin on human relationships. By so doing we failed to continue the work of restoration that Jesus began and ignored the foundation of Adventist theology. Like the children of Israel who refused to cross the

Jordan, we lived under the fear of the sin narrative, not the freedom of the salvation narrative.

Genesis 1:26 describes God's order for mankind: "Let us make **man** in our image, in our likeness, and let **them** rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground. So God created **man in his own image**, in the image of God he created him; **male and female** he created them."

As followers of Christ on the journey of restoration to the new creation, we should aim to emulate Eden, not be slaves to the effects of the fall. ↩

He made man and woman to be equal, honouring each other and honouring God.

1. Jirí Moskala, *Back to Creation: Toward a Consistent Adventist Creation-Fall-Re-Creation Hermeneutic* (Biblical-Theological Reflections on Basic Principles of Biblical Hermeneutics Applied to the Ordination of Women). A paper presented to the Theology of Ordination Study Committee, 2013.

2. Genesis 3:16.

3. See Acts 1:12-14. Also Acts 2:1 refers to this same group being together the night the Holy Spirit was given. Here is a fulfilment of 2:28, 29, "Even on my servants, both men and women, I will pour out my Spirit in those days."

Dr Brad Kemp is president of the New Zealand Pacific Union Conference.



LEGALIST *or lovely-ist?*

by Daniel Matteo

SEVENTH-DAY ADVENTISM IS A NON-CHRISTIAN faith!" said a minister from another denomination to me recently. His chief accusation against Adventists? "They believe they are saved by works." The evidence? "Look at all the unscriptural rules. You don't eat this, you don't drink that. There's no freedom in Christ."

I asked him why a true Christian wouldn't faithfully follow the principles of good health laid down in Scripture, but there was no moving him. To him these things were iron-clad evidence of legalism. I found out later from a friend that after our conversation he made it a special point to preach a sermon in his church about the spiritual freedom he has because he eats bacon.

A little later I became involved in a similar discussion but this time it was with Seventh-day Adventists. Do church members today really need to worry about things like diet and alcohol? Are these things really "salvation issues"?

"We've moved on from the 'legalism' of previous generations," they contended, "and we are now free in Christ to eat and drink as we please."

As I reflected on these two parallel exchanges I realised that, both inside and outside our Church, the same attacks are being levelled at the Adventist lifestyle. This

despite the fact that science is finally lining up behind the health principles that we have been teaching for so long. A plant-based diet, regular rest and exercise, abstinence from harmful substances, committed altruism and communal spirituality have caused us to be blessed. How can we be moving away from what God has given us, just at the time when society is finally embracing the benefits?

Perhaps it could be because of a growing misunderstanding of what Seventh-day Adventism actually is.

For both my pastor friend and my Seventh-day Adventist friends, the issue was salvation. They felt these distinctive points of lifestyle were something that Adventists do to be saved.

They aren't.

In Revelation 14:12 (NKJV) the third angel cries, "Here is the patience of the saints; here are those who keep the commandments of God and the faith of Jesus."

This text summarises the core of Adventism: salvation through faith in Christ, which results in committed obedience to Him.

When we try to justify an unhealthy practice by saying it isn't a "salvation issue", we miss the point. The fact is that an infinite number of things can be said not to be salvation issues, because there really is only one salvation issue.

"For by grace you have been saved through faith, and that not of yourselves; it is the gift of God" (Ephesians 2:8 NKJV). God has bestowed His grace and salvation upon us as a free gift. If we desire to receive that gift we respond in faith. We all learned that in Sabbath School when we memorised John 3:16, didn't we? That really is the only salvation issue in Scripture. Everything about Christian lifestyle, whether big or small, flows from this. Every good work, every act of obedience, every moment of consecration, every choice to avoid sin, it all follows from the salvation that is already ours by faith.

That is why Paul says, "For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them" (Ephesians 2:10 NKJV).

"So what if I have a few drinks occasionally?" someone once asked me. "If God forgives murderers, won't He forgive me?" The key issue here is not God's mercy but the opposition between salvation by faith versus rebellion against God.

We are not saved by obedience but neither are we saved by wilful disobedience.

If the Holy Spirit moves on the heart of a murderer and he repents, he will be saved. However if, later on in his life, the Holy Spirit brings him to conviction about his use of alcohol and he says, "I don't care what God says about this, I'm going to do it anyhow!" that is rebellion. It is the opposite of faith. That is how a person forfeits their salvation.

If however he says in his heart, "I don't have the strength nor the desire in myself to quit drinking. But I want God's will in my life. If He will teach me from Scripture and give me the power to overcome, I will submit my life to His will." In this attitude of faith and submission, even if he goes on to struggle with the habit for years before God gives him victory, he will not lose salvation. He is acknowledging the righteousness of God's command and walking in a saved relationship with Him.

We obey God, not to be saved, but because we love and trust Him. He has already saved us when we believed. Love, not the hope of rewards in the kingdom, is the driving force that changes our lifestyles. In fact, when we really love Jesus, heaven itself is a side issue. The only reason we really want to go there is not the wonderful rewards but because we want to be with Him.

Specifically as it pertains to health, my pastor friend asked, "Why do Seventh-day Adventists have standards that go so far beyond what Scripture requires for salvation? Even though your fundamentals say you are saved by grace, you must surely be legalists at heart. Otherwise you wouldn't have so many health rules! In Scripture you don't have to do any of these things to be saved!"

He seemed surprised to learn that we already know that! But it's a good question. Why are our standards so high?

I believe it's because Seventh-day Adventists have a deeper understanding of the length and breadth of the gospel. That's not to say that we know it all and there is nothing others can teach us. However the light of the sanctuary and great controversy teachings give us a profound comprehension of God's unfathomable love for us in Christ. We look at the cross and see the Lamb slain from the foundation of the world, who crushed the head of the serpent by being bruised for our iniquities, who intercedes for us in heaven and is returning in glory to reign, who will open judgement before us and then destroy death, sin and Satan forever heralding a new creation. We look and we are overwhelmed.

Through perceiving His amazing love for us, we fall head over heels in love with Him. Thereafter we no longer want to get by on just the bare minimum for salvation. We want to be wholly consecrated and submitted in every way possible to our Saviour who has done so much for us. Yes, we

want to live by the moral principles that all Christians live by, but we also want more! We want to give up every habit that harms the body-temple in which Christ resides. We want to rest with Him on His day. We want to give more and more of our resources toward His work. Despite our present condition, we want to eat and drink and live our lives as closely as possible to the perfect ideal He created for us in Eden before sin.


What's more, we can show Scriptures that reinforce the fact that people who are in love with the Lord will naturally respond in this way. It is all a labour of love! This is who Seventh-day Adventists are.

We are not legalists, we are "lovely-ists"!

This sets us free from judging others by these standards because we know how desperately short we are falling of Christ's purity. We also remember that God is dealing with us slowly, so we likewise give others patience, love and prayer as they grow into these principles.

Of course, Adventists like any other Christians, aren't immune from mixing up the fruit of the Spirit with the price of salvation, believing it is our "good works" or "avoidance of bad works" that gains us entrance to heaven. But just because there is a counterfeit, it does not mean there is not a genuine article. If we put our faith in our own works, we will fail. If we put our faith in the atoning blood of Christ, we will be both redeemed and transformed.

So when it comes to our lifestyles let's look to Jesus each day and be "lovely-ists", not justifying poor lifestyle decisions, but rather acknowledging our insufficiency and asking Him daily for transforming power to overcome.

Let's not be legalists; let's all be lovely-ists! 

Daniel Matteo pastors the Edmonton and Mossman churches in Far North Queensland.

DIGGING INTO THE WORD

Gary Webster

Darkness to light

While recently conducting evangelistic meetings in Sydney, a man asked how it's possible to be "in the world but not of the world?" In fact, to be "in the world" is one of Christ's means for being not "of the world".

Read John 17:14-18.

When the restored demoniac asked to stay with Christ, instead of granting the request Jesus told him to go home and tell others what great things God had done for Him. In other words, staying close to Jesus and not being "of the world" occurs when we give Him away to others. It's God's purpose for our being "in the world".

Read Mark 5:18,19.

Jesus modelled this by making His home in Capernaum on the Via Maris—the "Way of the Sea"—an ancient trade route that ran through Capernaum and connected Egypt with both Asia Minor and Mesopotamia. Making Capernaum His "centre of influence" gave Him "global reach" to those in the darkness of sin.

Read Matthew 4:13-17.

Why not decide today to interact with others for the express purpose of influencing them, so they will turn from darkness to light? In so doing you will also protect yourself from being "of the world".



Roman milestone marker in Capernaum. Christ made Capernaum, a largely pagan city situated on an important trade route, His home in order to obtain global reach to those living in sin.

THE Pregnancy Diaries

DAY 2: DAWN

The nausea started one Sunday. When I told my husband he smiled cheekily, "Are you pregnant?"

At an age where experts warn about diminishing fertility, I expected months to pass before I had to consider becoming a responsible adult. "It's probably gastro," I replied, telling him about some dubious vegetables I had eaten for lunch. And yet, there were other signs . . .

The nausea continued, accentuated by vomiting. I ached around my chest but my husband thought it was muscle soreness, since we had gone swimming the previous week.

When I confided in a five-month-pregnant friend, she grinned and presented me with a home pregnancy test the following day. I was conflicted—even before I used it.

What if I'm pregnant? We're not ready! But imagine how excited my husband will be! What if I'm not pregnant?

I knew I should have frozen my eggs in my twenties. But oh, the freedom we can continue to enjoy!

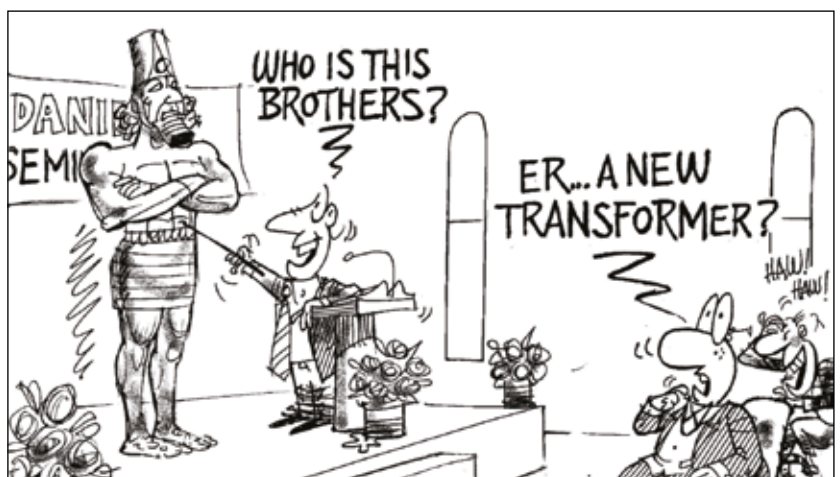
Do I want a child or not? Breathe. You've prayed about it—whatever happens, God is in control.

The next morning, I used the test. The first line appeared quickly and strongly. A minute later, a second line indicating pregnancy faintly materialised. When I got home from work I looked at it again—it looked very much like two lines. I alternated between grinning and freaking out!

Two days later, I wrapped the stick, hid it in a bag full of Christmas gifts and presented it to my husband. It took forever but he finally got to the package, unwrapped the stick and stared at it confusedly as he rotated it every way possible. When realisation dawned, the highest-pitched squeak emerged from this 1.85-metre tall man.

The doctor confirmed it the following week. "No, it's not food poisoning," he smiled. "Congratulations."

Melody Tan is associate editor of *Signs of the Times* and is expecting her first child.



LETTERS

A NEW HEART

A E Hobbs, via website

Re: "A time for war"

(Editorial, April 16). Hebrew scholars say there are eight words in the Bible that relate to killing and they are very specific. For instance, there is a specific word for sacrifice, capital punishment and even for the word "kill" found in Ecclesiastes 3:3. The word "kill" in these examples differs to that which appears in the sixth commandment, "Thou shalt not kill (*ratsach*)." If you explore the use of the word *ratsach* in the Bible you find it not only relates to a physical act of violence but extends to thoughts, feelings and words. I am guilty of killing if I display anger, if I judge, criticise, gossip, belittle, bully or call someone a fool or stupid (Matthew 5:21,22).

To live in harmony with the sixth commandment a "heart transplant" is required—the kind that is found in Psalm 51. If a "new heart" is created in me then I will become an influence to people unto life rather than death; a channel of love, peace, joy and salvation.

INFINITE WORTH

Chris Chick, NZ

Re: "A time for war"

(Editorial, April 16). Let's say someone breaks into your home to steal and do harm to your family. You muster up some courage to apprehend the violator and during the melee you rip off their ski mask. The person trying to rob you is your 16-year-old son. Does this change the whole dynamic on how you are going to sort out this altercation? I'm pretty sure you will not use lethal force.

Everyone who has been born on this earth has been born in the image of God; everyone has infinite worth. We are in the act of restorative work in non-lethal ways; we engage evil with ways that bring healing, not death.

Jesus gave us a very risky way of bringing healing to this world and, if I am wrong, then I want to be wrong with the likes of Jesus, Gandhi and Martin Luther King Jr, who gave up their lives rather than taking the lives of those who acted and thought differently.

Our battle is not against flesh and blood but against the dark powers and systems of this world that enslave those who also need rescuing. If it has flesh and blood, it is not your enemy. We have one job, and that is to love and give worth to these people who may even threaten our lives and the lives of others.

PAPER PULPIT

Casey Wolverton, Qld

Adventist Record is a pulpit for some of the best sermons being preached in the body of Christ today. Each edition's carefully written articles may not be traditional sermon manuscripts, but many of them pack a punch as hard as any of today's best Adventist preachers.

I was reminded of this when reading the editorial by Kent Kingston, "A Time for War". The sheer force of his argument took my breath away. And whether you agree with his conclusion or not, you can't deny that the level of journalism plus theological depth applied reaches a standard of excellence worthy of applause.

I believe this is the case

with nearly every editorial coming out of *Record* these days.

James Standish, I'm proud of the work your team produces every edition, and believe you've absolutely earned the pulpit you collectively preach from. Preach on!

PACIFIC PROGRESS

Mary Trim, NSW

I greatly appreciate and enjoy the increasing number of reports of progress written by leaders of the Church In the Pacific.

"Light on the track" (Feature, April 16) by Kepsie Elodo was a recent example and fitted in well with ANZAC commemorations.

It was thrilling to read of Christian witness on the Kokoda Track. The descendants of Pastor Lock, who set up the mission work in that area before World War II, must have praised God as they read of continuing faithfulness.

WITNESS

Pearl Niu, via website

What a positive and rewarding article ["Light on the track"] I thought this was, with its response to the witness of the Lock family. Great to read such an article. Thank you Pastor Kepsie Elodo.

APPRECIATION

John Guise, Vic

I have recently become a resident of the Advent-care Retirement Village at Nunawading and received in my mailbox the *Adventist Record*. While not an Adventist may I say that I enjoy reading it and find the content very relevant and sometimes quite challenging.

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.

THIS MONTH IN

SIGNS OF THE TIMES

THANK GOD FOR ATHEISTS?

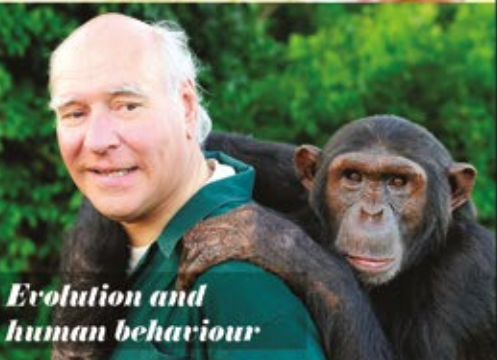
Six trends you need to know



Smoking and the Bible



What you'll be like in heaven



Evolution and human behaviour

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A CHRISTIAN PERSPECTIVE OF THE WORLD TODAY

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HI KIDS!

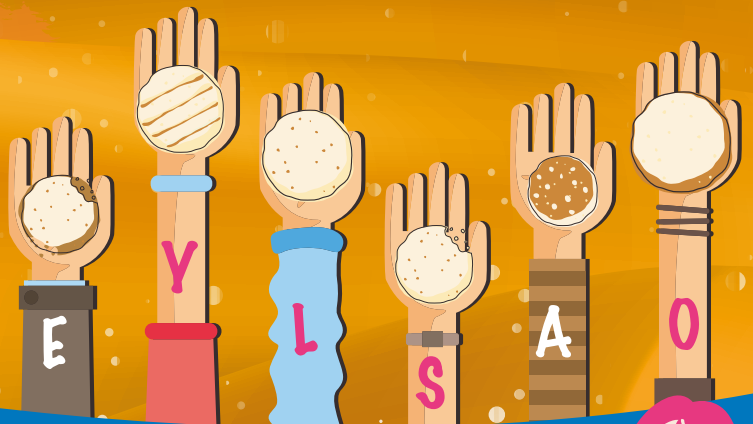
Kids' SPACE

The Israelites begin to worry about running out of food. They begin to grumble. They long for the meals they ate in Egypt. So early each morning, God sends manna. Leftover manna sours and begins to smell bad but manna collected on Friday is fresh and good to eat on Sabbath.

MATCH THE MANNA

Match the manna and place the letters to find out the memory verse.

"If   u  c  
th    bb  th 
d   ight...   u
wi   find j  
in th    rd." Isaiah 58: 13-14, NIV



We worship God when we enjoy keeping the Sabbath.





Hearts for mission

Bert and Lily Thorpe were nursing graduates of the 1903 class at the then Sydney Sanitarium and Hospital (the San). They were called to New Zealand and due to be married. Lily expected her nursing uniform would be her wedding dress but fellow students bought some material and a classmate sewed her a dress for the occasion. Her classmates also supplied shoes and other accessories. So they were married in the San parlour and as there was no money for either a reception or a honeymoon the newlyweds then retired to their rooms in the respective student dormitories.

The next day they set sail for New Zealand only to find that the passage had been booked in their single names so Bert was accommodated with the single men and Lily with the unmarried ladies. Within an hour or two, Bert found he was a dreadful sailor and was bedridden for a week. Lily was not able to visit the single men's quarters and when they arrived in Christchurch a week later, she had difficulty in recognising her gaunt, haggard and unshaven husband.

After two years of service in New Zealand, the young couple travelled to Tonga as missionaries with Bert once again ill for the entire trip. In Tonga, Lily worked as a teacher. One of her students was the King's son and a real troublemaker. She disciplined him, to the shock and horror of the other pupils. The following day the King arrived in his carriage, strode into the classroom, thanked Lily for doing such a good job and told the class that if his son misbehaved again she was to continue to discipline him.

While the Thorpes remained in Tonga long enough to master the language, they were soon called to work for the Church in Java where they quickly learned the Javanese and Malay languages. Much loved by the local people

for their kindness and medical skills, they found spreading the gospel in the largely Muslim country very difficult. Lily worked as a teacher once again while Bert laboured for the souls of the people. He was sure one prospect was "the Kebun" (gardener). Bert spent many hours with him, often on a daily basis. The Kebun always listened politely and then typically without a word would leave and go back to work. The needs of Java were great and the medicines supplied by the government and the mission budget often ran out, so Bert and Lily at times bought supplies with their own meagre resources. In time the harsh climate destroyed the health of the young missionaries and while very ill with malaria, Lily gave birth to a stillborn son. So the family returned to Australia for a time to recover their health.

But their hearts were in mission work and they returned to Tonga, to the Mizpah School this time. Here their eldest daughter, Elva, was born. On their way back to Australia for furlough after the Great War (1914–1918) they stopped in Fiji and found the world-wide influenza epidemic of 1919 was raging. So they stayed and, using their nursing skills, had great success and saved many lives as a consequence.

The family then spent three years at Avondale where Bert managed the campus store. In 1922 they went as missionaries to Tonga for a third term of service but eventually had to make a final return to Australia due to Lily's poor health. They settled in Cooranbong and their daughter, Elva, taught "commercial subjects" at Avondale College for decades, preparing generations of young women for secretarial service in the Church.

Very late in their retirement years, Lily was amazed to find a picture of "the Kebun" on the front cover of the new Sabbath School pamphlet. At the age of 105, he had become a Christian and been baptised as a member of the Church. What a day of great rejoicing that was for these committed missionaries!

**Australasian Record, May 21, 1979.*



Lily and Bert Thorpe.

MYSTERY HISTORY



Do you know?

■ The people in the photo. ■ The date the photo was taken.
Send to heritage@avondale.edu.au

ANNIVERSARY



Mitchell. Don and Judy were married 21.3.1956 by Pastor Ralph

Tudor at Hurstville church, NSW. They celebrated their 60th wedding anniversary with family and members of the bridal party. They have three children: Mark,

Christine Hodgen and Karen Bridcutt; five granddaughters and three grandsons.

WEDDINGS

Campbell-Walker. Allan Campbell (Wauchope, NSW) and Carole Ann Walker (Coffs Harbour) were married 6.3.16 in Wauchope church. They met at North New

South Wales big camp in 2015 and were the first couple to be married in the new church building at Wauchope.

Dove-Maller. Kenneth Dove and Barbara Maller were married 20.3.16 in Maroochydore, Qld, before family and friends. It was a very happy occasion enjoyed by the 133 guests supporting

the couple. We wish them God's richest blessings for their future together.

John Rabbas



Hills-Ferris. Pastor Desmond Hills and Valmae Ferris were married 20.3.16 in the Toronto church, NSW. A feature of the

POSITIONS VACANT

■ **Television panel presenters (part-time/casual)-Adventist Media (Wahroonga, NSW).** Are you vivacious, informed and opinionated about current events, entertainment, Christian faith and the challenges facing families in 2016? Adventist Media is looking for witty, intelligent and passionate communicators of all ages to appear on a new women's panel TV show. You'll need to devote time to researching the topics and commit to several hours of shooting in the studio every fortnight/month. Applicants in good standing at their local Adventist church, and with qualifications/experience in journalism, media, acting, public speaking or performance are especially sought. For more information or to submit your letter of application, please contact the producer, Kent Kingston, at <kentkingston@record.net.au> or +612 9847 2218. Applications close **June 10, 2016.**

■ **Communications and public relations coordinator (part-time)-Greater Sydney Conference (Epping NSW).** To promote the activities of the Church in Greater Sydney through various media channels, both throughout the church community and in the broader outreach of the mainstream population. The successful applicant will be a practising member of the Seventh-day Adventist Church with a strong commitment to its mission and lifestyle. Appropriate communication, writing or journalism experience and/or qualifications. Well developed people skills. Well organised and able to work to deadlines. A high level of computer and keyboarding skills. Initiative and self-motivated. For more information and a detailed position profile, please contact Ian Low (HR officer) on (02) 8876 5240 or email <ianlow@adventist.org.au>. Applications close **June 7, 2016.**

■ **Business manager-Karalundi Aboriginal Education Community (Meekatharra, WA).** Karalundi is a co-educational K-12 Christian boarding school that serves the Aboriginal people of Western Australia. The successful applicant will be a self-motivated, energetic person who has a passion to share Jesus and His Word; have senior management experience and an interest in the development and training of Aboriginal young people; have the ability to manage the assets, finances, human resources and business operations of the organisation; cooperate with the principal to provide leadership to Karalundi as a whole; be able to engage government and NGOs to maximise funding opportunities; have cross-cultural experience together with a willingness to learn from others; and be a team builder and have excellent problem solving and conflict management/resolution skills. For further information please contact Steve Piez, director of Aboriginal and Torres Strait Islander Ministries, via <stevepiez@adventist.org.au> or phone 0409 357 701.

■ **Risk management services manager-Seven-day Adventist Church (South Queensland Conference) Ltd** is seeking a skilled risk management professional who will play a key role in the next phase of risk management and its implementation throughout the Conference. The successful applicant will further develop an established risk management framework for South Queensland

that supports the Conference to achieve its objectives, fostering operational excellence. As manager, you will give leadership to the process of ensuring that the Conference and all its entities are compliant with new and existing regulatory and legislative requirements. You will provide independent and professional advice to administrative and senior management, boards of directors and board sub-committees, including each of its operational companies. All applicants should be practising members of the Seventh-day Adventist Church and live in either Australia or New Zealand. This is a varied and challenging position that requires a person with vision, enthusiasm and energy who will give strong leadership in the area of risk management services. Detailed position profiles available on request. Written applications, including detailed CV and referees, should be sent to the Secretary, Seventh-day Adventist Church (South Queensland Conference) Limited, 400 Boundary Street, Spring Hill, Qld 4000; or fax: 07 3236 1305; or email to <colinrenfrew@adventist.org.au>. Applications close **June 25, 2016.**

■ **Principal-Hills Adventist College, Greater Sydney Conference.** Seventh-day Adventist Schools (Greater Sydney) Ltd is seeking to appoint an experienced principal for Hills Adventist College, a dual campus school, operating a P-12 education system. The successful applicant will be a practising and involved member of the Seventh-day Adventist Church and have a minimum of five years' teaching and administration experience in schools. The applicant will hold a teaching degree, with a Masters or higher qualification a preferred option. BOSTES registration and a current Working with Children Check clearance are essential. The core competencies of this role are: leading teaching and learning; developing self and others; leading improvement, innovation and change; leading the management of the school; and, engaging and working with the community. If you would like to lead an active team in a growing and developing Christian College as part of the mission of the Adventist Church, then this is the opportunity for you. For more information and a detailed position profile, please contact Ian Low (HR officer) on (02) 8876 5240 or email <ianlow@adventist.org.au>. Applications close **June 7, 2016.**

■ **IT Senior Information Security Officer, South Pacific Division (Wahroonga, NSW)** has undertaken significant change within its Information Technology department, and is seeking an experienced Senior Information Security Officer to support the enterprise-wide information security, compliance and risk management program. This role will conduct compliance assessments, coordinate IT security and compliance implementation projects, as well as conduct communication, training and awareness initiatives across the Church entities. For more information please visit the South Pacific Division's Human Resources website at <www.adventistemployment.org.au>. To apply, please send a cover letter, your CV, 3 work-related referees and the contact details of your Adventist Church Pastor, to: Human Resources, Seventh-day Adventist Church (SPD) Limited, Locked Bag 2014, Wahroonga, NSW 2076 Australia; email <hr@adventist.org.au>; Fax: (02) 9489 0943. Applications close **13th June 2016.**

service was the support of all 10 of their grandchildren, nine in the wedding party and one as the official photographer. When asked, "Who gives Des and Val to be married to each other?" the grandchildren responded enthusiastically, "We do!" Des and Val plan to live in the Avondale Retirement Village, and we pray for God's richest blessings for them as they set up their home together.

Ervin Ferris

OBITUARIES



Copley, Doris Olive May (nee Murphy), born 8.3.1923 in Kalgoorlie, WA; died 25.3.16 in Adventist Residential Care, Rossmoyne. On 15.6.1946 she married Charles Durbridge, who predeceased her in 1967. On 2.2.1975 she married Bill Copley, who predeceased her on 18.1.00. She was predeceased by her son-in-law Graham Barnett in 1998. She is survived by Jan Barnett (Perth); Kay and Barry Collinson (Perth); Del and Reg Nevins (Ballina, NSW); grandchildren Liesl Barnett, Piari Skeers and Judd Adams; and great-grandchildren Jett, Hunter, Isaac and Aelita. Doris's father died in a motor vehicle accident when she was five. In 1958 she was contacted by colporteurs Meta and Stan Bastian and joined the Adventist Church in south Perth. Doris was a very gentle, happy and resilient lady.

Roger Millist



Geia, Alma Dawn (nee Coutts), born 1.1.1922 near Cooktown, Qld; died 24.1.16 in Townsville. She married Albert Edward Geia. She is survived by Cedric (Ingham), Maurice (Halifax), Faith Geia (Atherton), Lillian Geia (Townsville), Lynelda Tippon (Moree, NSW), Doreen Dalton (Sydney), Delphine Writer (Townsville, Qld), Joseph (Gold Coast), Ella Geia (Numbulwar, NT) and Jennifer Geia (Cairns, Qld). At a young age Alma was taken from her mother near Cooktown, Qld, transferred to Palm Island and placed in a girls' dormitory. Her

faith in Jesus Christ was very strong and after much searching was baptised in 1964 at the Townsville Big Camp. Because of God's love Alma could forgive those who had taken her and caused her so much heartache. She was a woman of many talents: she could sew, knit, plant fruit trees and vegetable gardens. She loved her God and loved doing things for others.

Johnny Murison

Gough, Bertie George Henry, born 30.12.1920 in Melbourne, Vic; died 14.3.16 in Berwick. In 1943 he married Della Harris, who predeceased him in 2011. He is survived by his sons: Allan, Kelvin and Jonathan; five grandchildren; and eight great-grandchildren. Bert and Della were active members of the Newport (Spotswood), Albury and Nunawading churches. Bert loved studying his Bible and was a great Sabbath School teacher for many years.

Kojo Akomeah



Harrison, Robert Leslie, born in South Fremantle, WA; died in Fremantle. He married Robyn Hill. He is survived by his wife (Fremantle); nephew Eddie (Fremantle); stepchildren Bob (Parnellia), William (Horsham, Vic), Janine (Boddington, WA), Ivan (Boddington) and Aileen (Rockingham). Bob had a difficult start to life, spending his childhood in an orphanage after his parents died. After some years in the Australian Army, he worked as a truck driver most of his life. In 1993 he was baptised in Fremantle church by Pastor Pat Marshall. A humble, gentle and practical man, Bob now rests until resurrection morning.

Roger Millist



Shepherd, Brian, born 25.8.1954 in Mackay, Qld; died 13.3.16 in Mater Private Hospital, Mackay. On 16.11.1974 he married Patti Borg. He was predeceased by Frank Shepherd. He is survived by his wife (Mackay); and children Damien (Mackay), Adrian (USA), Sharlene Cole (Mackay, Qld) and Roseanne Ignatius (Brisbane).

Brian was a builder by trade and missionary in heart. He, Patti and their children served in building projects in the Philippines, Solomon Islands, Fiji and Australia for many years. They were committed to God and active members of the Mackay Central church.

Ragosa Tagalao, Tom Osborne

Szyfelbein, Richard Paul, born 6.10.1932; died 16.3.16 in Atherton hospital, Qld. He is survived by his wife Elisabeth; their three children: Ursula, Renata and David, and their families. Richard was a devoted husband and father, who loved God and his church. He knew what he believed and in Whom he believed. He will be sadly missed by his family and his church. Richard fell asleep in the Lord and is waiting for his part in the first resurrection when Jesus returns.

Wolfgang Jenke

Webster, Margaret Catherine (nee Roberts), born 2.11.1925 in Narromine, NSW; died 23.2.16 in Orana Gardens Aged Care, Dubbo. On 21.7.1947 she married Gordon Wallace, who predeceased her in 2004. She is survived by Neville Gordon and Rowena Carol Webster (Dubbo), Melva and Darrell Dennis (Dubbo), Glenyss and Calvin Reid (Newcastle); siblings William Roberts, Winston Roberts and Jane Manning; grandchildren Nathan and Jordan Dennis, Maclaren and Rowena Webster; James, Clayton and David Reid; and great-grandchildren: Riley, Avanna, Cooper, Jayla, Logan, Lochie, Sonny, Ailie, Percy, Bill and Frankie. Margaret was a founding and long-time member of Dubbo church. She loved the Lord deeply and served Him and His church faithfully. Margaret was an exceptional homemaker, cook and a very practical person.

Bogdan Petrovic

Wiltshire, Alvyn Penberthy, born 25.1.1923 in Cooranbong, NSW; died 15.3.16 in Cooranbong Retirement Village. On 12.12.1943 he married Verna, who predeceased him on 27.10.06. On 9.3.08 he married Rita, who

predeceased him on 14.8.15. He is survived by his children Claude (Queanbeyan), Marilynne (Hawkesbury River) and Glenda (Brisbane, Qld); grandchildren Dean, Michael and Sharlene (Sydney, NSW); and great-grandchildren Meika, Taia, Asha, Rory and Elliott (Sydney). Alvyn was a loyal, faithful, loving and gentle husband and father to his family, his church and his workplace. He worked at Sanitarium for more than 40 years, and was known as a quiet achiever. He loved nature and often took his family camping. He loved to walk for hours every day, which no doubt contributed to his outstanding health for 93 years.

David Blanch

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Finally . . .
None are so sinful
that they cannot find
strength, purity and
righteousness in Jesus
who died for them.—
Ellen G White

Next RECORD June 18

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AVONDALE OFFERING

LIFESTYLE IS THE BEST MEDICINE!

Scientific evidence is showing that returning to a simple lifestyle is often the best way to manage and treat chronic disease.

The Avondale College Offering next week (June 11) supports the Lifestyle Research Centre at Avondale College of Higher Education as it continues to lead in the study of this new frontier and grows its contribution to the Seventh-day Adventist Church's comprehensive health strategy.

Giving to the offering will:

- offer seed money to Pacific islanders to begin postgraduate research in lifestyle medicine at Avondale; and
- support two of the centre's projects—Lifestyle Intervention and Infection Prevention.

Your offering will improve wellbeing by reducing the burden of chronic disease and reducing the impact of preventable infections. It will also empower those with influence to return with this message to their communities, many of which are now having to meet the challenge of treating chronic lifestyle medical issues.

Thank you for your support of the Lifestyle Research Centre.



THANK YOU!

The Avondale College Offering in 2014 raised one-quarter (\$215,000) of the cost of building a new pitched roof for Avondale College Seventh-day Adventist Church. You gave generously.



www.egiving.org.au

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