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PNG ADVENTISTS MOURN LOSS OF WOMEN'S MINISTRY LEADER 7

FEATURE

**A STONE IN THE SHOE: 5 PRACTICAL
TIPS FOR USING APOLOGETICS 16**

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THE LIVE MORE PROJECT



WELLNESS GAMECHANGER

The South Pacific Division is developing an exciting wellness initiative called **The Live More Project** as part of the Comprehensive Health Strategy. We are inviting anyone who wants to improve their wellness, regardless of where they may be at today, to participate in the free Advance Screening.

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Starting late September 2017.
Limited spaces. Don't miss out!

DESIGNED TO THRIVE

THE DIAGNOSIS IS NOT GOOD. . .

I am visiting the doctor. My diagnosis is dire.

"But I don't understand, Doc. I feel fine."

"Really?"

"Yeah. In fact I feel great. More blessed than ever."

"Well I've run some tests and the evidence says otherwise. The good news is, this condition is very common and can be treated. The bad news is, if left untreated, it is fatal. You're definitely an ELC."

"That can't be true. I feel healthy, happy, comfortable. Wait . . . what's ELC?"

"ELC means you are an Entry Level Christian."

"That doesn't sound so bad. What does it mean?"

"Well it's not at first. Every Christian starts as one. But many people never grow out of it. Imagine being stuck in puberty forever. But worse. Your growth is stunted. You cannot survive there forever. Usually something happens."

"What happens? Is it bad?" My voice sounded distant in my own ears.

"It can be. Like I said, the longer it lasts the worse it is. Firstly, it means your eyesight is not very good. Over the years, a Christian should develop spiritual discernment. It means you see other people as God sees them and you make better decisions than you would have before. Bad eyesight impacts on your heart, making it stunted and unloving. You trip over things you shouldn't. Other parts of the body have to overcompensate for your heart's lack of effort."

I was shaken. Was it really true? Well I suppose there had been symptoms.

"How long have I had it?"

"Quite a while it seems." The doctor looked at me sternly. "How long have you been a Christian?"

"Most of my life."

"I see. Well there are signs that your own system has fought it. I can see that you've not always allowed the disease to take full control. But right now it's in the ascendancy again and spreading. It's actually quite contagious. Especially if you hold any kind of leadership position. Do you?"

All I could manage was a sheepish look.

"You see, people compare themselves to leaders. If

leaders don't deal with their own complacency, they won't either. We'd better start treatment right away."

"How long do I have, Doc?"

"Oh you could live quite a long time in this state. But in the context of eternity, well, it's a very short time isn't it really?"

"I'm ready. Please help me."

"Well first you need a full heart transplant."

"What?" I was shocked. "That's crazy!"

"Look I've been doing this a long time. It's the only way. I can give you a new heart."

"Will it hurt very much? It sounds risky."

"It is and it isn't. It will hurt and it is dangerous but I'm a professional. I can guarantee it will change your life. It might be uncomfortable but it's the only way."

"Then what?"

"Do you ever hear voices in your head?"

"Yeah, I usually just ignore them. Isn't that good?"

"What about the one telling you to do good things?"

"Well, I ignore that too."

"Ah, that my friend is your inbuilt protection mechanism against ELC. Keep ignoring it and the voice goes away. Think of it like anti-virus software."

"Let me write you a prescription. Start with a daily immersion in God's Word. Allow it to challenge you and to help you to weed out the infection. You have a parasite that's trying to gain strength from you. If you starve it, it will die and you will be more like you were created to be. Act on it."

"Don't over-indulge in anything, especially in rich foods. You also need to serve others, especially those who everyone else has written off. That will help your eyesight."

"Sounds hard."

"It is. If you don't feel the cost, you'll never move past being an ELC."

"Can it be done?" The Doctor looked at me, His eyes filled with compassion and love. For the first time I noticed the terrible scars on His brow. "It can," He said. "Trust Me."

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"Mary and Benny Soga."

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THE AVONDALE EXPERIENCE

Our son's decision to go to Avondale College of Higher Education shocked us. Travis had finished Year 12 and every time we asked about his future plans he would say "I don't know" or avoid the topic as only a teenager can do. At least he was working part-time in the Weet-Bix line at Sanitarium. However early in the new year of 2013 he made his announcement out of the blue—he was going to Avondale. We had spent Christmas together and, unbeknown to his parents, Travis's older sisters, both Avondale graduates, had painted the college in a good light—basketball, dorm life, Adventist friends . . . so the decision was made.

The girls had gone to Avondale as baptised and committed Seventh-day Adventist Christians. However, Travis was not—he was somewhat passive aggressive in regard to the Church and his father's work. But recent mission trips had seen a change in his spiritual journey.

Travis met Jesus at Avondale: in a Gospels class taught by Dr Kayle de Waal, the head of Avondale Seminary; in informal Bible discussions with friends in the dorm; and in the exceptional speakers in the weeks of the Festival of Faith.

He started studying basketball (not really, international development) and graduated with a degree in chaplaincy and counselling. I baptised him at the beginning of his second year as a full time student. Pam and I thank God for Avondale.

When my parents, and later I, graduated from Avondale (1960 and 1985) we had degrees from Pacific Union College and Andrews University (US). When my daughters graduated (2011 and 2012) they had degrees from Avondale College, and when Travis graduated (2015) his degree was from Avondale College and Charles Sturt University.

Avondale is growing academically and functions much like a university. As chair of the Avondale College Council I know it is not perfect. However, the greater vision of Avondale is still to prepare graduates for a life of service in the world.



GLENN TOWNEND
SPD PRESIDENT

/SPDpresident

NEW ADVENTIST HIGH SCHOOL FOR WESTERN HIGHLANDS

LEIGHTON KASIMO

The Pukamil community in Jiwaka Province (Papua New Guinea) has given a large portion of land to the Seventh-day Adventist Church for the establishment of a new high school.

Local leaders say they want to see changes in their community that Christian education brings. Therefore they took the initiative and contributed money, timber and other necessary materials and constructed a double classroom. The official handover of the classroom to the Church's Western Highlands Mission took place on June 8.

Jiwaka Province education secretary Erwin Us, himself a local from the community, assured Adventist leaders that the Jiwaka Provincial Government will give full support for the new school to commence in 2018 by building a few more classrooms and houses for teachers. The



ERWIN US SHAKES HANDS WITH PUKAMIL LOCALS.

Governor of Jiwaka Province, William Tongap, also attended the handover ceremony and committed K500,000 (\$A208,000) to the new Adventist high school.

Education director Richard Murke and stewardship director Pastor Leighton Kasimo thanked the community on behalf of the Western Highlands Mission as well as paying tribute to Mr Us and Governor Tongap for making it possible for the new school to commence next year.

ADVENTIST AWARDED ROTARY'S HIGHEST HONOUR

TRACEY BRIDCUTT

Operation Food For Life (OFFL) co-founder Dennis Perry has been awarded the Rotary Foundation's highest honour for individuals who have performed exceptional community service.

Mr Perry received the Paul Harris Fellow award during a ceremony at Penrith RSL Club (NSW) on Saturday night, June 24, attended by community leaders, past presidents and Rotary members.

The award is the highest recognition that Rotary bestows on individuals who exemplify the organisation's motto "Service above self".

Mr Perry said he was shocked and humbled to receive the award, which consists of a gold lapel pin, medal and certificate, plus \$A2000 for the OFFL ministry.



DENNIS WITH ROTARY OFFICIALS.

He said he proudly took the opportunity during the award ceremony to mention that he is a Seventh-day Adventist. "In everything all our Operation Food for Life volunteers and I do, we must always be a walking advertisement for Jesus," he said.

Earlier this year Mr Perry was awarded the NSW Government Community Service Award in recognition and appreciation of his outstanding contribution to the community.

AUSTRALIA FOCUSING ON NEW GLOBAL MISSION PARTNERS

TRACEY BRIDCUTT

The Seventh-day Adventist Church in Australia (AUC) has announced a new focus for its Global Partnership program.

Following a 14-year partnership with Mongolia, the AUC will now turn its attention to the countries of Laos and Timor-Leste.

"In a similar way to how we have worked in Mongolia we will be sending teams to support the work already happening in these countries, serve in their communities and facilitate evangelism," said AUC Ministerial Association secretary Brendan Pratt.

"Currently a team is working with the church leaders in Timor-Leste and Laos to determine needs, desired outcomes and how we can best partner in mission."

In Timor-Leste, which has a population of 1.26 million, there are 536 Adventist Church members and just one church. In Laos, a country of 7.1 million residents, there are four Adventist churches with a membership of 1232.

AUC president Pastor Jorge Munoz is hoping to encourage as much enthusi-

asm within Australian teams volunteering in the new partner countries as was the case for Mongolia.

"Since 2002 more than 50 teams have made the trek to Mongolia to work on various projects," he said.

"Teams have come back excited and enthused about the global mission of the Church and how we can make a difference beyond ourselves."

Projects have included building churches and schools, teaching health and cooking, working in prisons, running kids' clubs, building community playgrounds and greenhouses.

"The evangelistic efforts have been successful and today the Adventist Church in Mongolia has more than 2500 members," Pastor Munoz said.

Pastor Magdiel Perez-Schulz, assistant to the General Conference president and GC field secretary, was part of the initial conversation, along with the president of the Southern Asia-Pacific Division, when the AUC was asked to refocus its Global Partnership energy and work in Laos and Timor-Leste in a similar way to how it has in Mongolia.



MAKING A DIFFERENCE IN TIMOR-LESTE.

"We commend the AUC for such an effort and we pray God may bless their efforts in partnering with these two fields," Pastor Perez-Schulz said.

The Adventist Development and Relief Agency (ADRA) is already working in both of these countries with a focus on providing clean drinking water and sanitation.

Leaders from Laos and Timor-Leste will be at the Australia-wide pastors convention in February 2018 to outline how the partnerships can work most effectively.

The Global Partnership offering on Sabbath, July 22 will go toward supporting teams to work in Laos and Timor-Leste.

FIRST-OF-ITS-KIND CONFERENCE CHALLENGES WOMEN LEADERS

BRENTON STACEY

The strengths and weaknesses of Seventh-day Adventist women in leadership were explored at the inaugural Lead like the Queen Conference in Canberra (ACT).

The conference provided an opportunity for women leaders to share advice on how to work with male colleagues and to learn strategies for resilience, balance and reaching goals.

Held during the Australian Queen's Birthday long weekend at the Australian National University, the conference was organised by Sycamore Lane in partnership with Women in Ministry, which supports initiatives that build the skills, opportunities and networks for Adventist women in pastoral ministry.

"I organised the conference to help women stand, speak and embrace

their uniqueness as women in leadership with confidence," said organiser Kylie Cullinan, who received a Graduate Diploma in Theology from Avondale College of Higher Education in 2000 and is now director and leadership coach at Sycamore Lane.

Lead Like The Queen brought together academics, administrators, artists, educators, health professionals, homemakers, ministers, students and retirees from across the South Pacific.

Dr Steve Currow, Ministerial Association secretary for the Church in the South Pacific, and Dr Lyell Heise, one of the trustees for Women in Ministry, met with the ministers and the stu-



SOME OF THE GUEST SPEAKERS PRESENTED DIGITALLY.

dents on the Sunday evening in an exchange of ideas about the needs and the opportunities for Adventist women in pastoral ministry. While highlighting challenges faced by women in ministry across the South Pacific, the exchange also signalled the Church's intention to increase its support for women in ministry.

STUDENTS SATISFIED WITH AVONDALE EDUCATION

BRENTON STACEY

An overwhelming number of students at Avondale College continue to express satisfaction with the quality of their higher education experience, results from a national survey show.

This is the second year the survey has included responses from students at non-university higher education institutions such as Avondale.

Almost 90 per cent of the 1071 undergraduate students completing the 2016 Student Experience Survey said they were satisfied with the overall quality of their educational experience. While slightly fewer responded to questions about teacher quality and skills development, the levels of satisfaction were higher. Satisfaction with learner engagement, learning resources and student support (all between 75 and 80 per cent) were marginally lower.

The ratings for Avondale were higher than the national average for all indicators except learning resources,

which students rated only slightly lower. The students rated the overall quality of their educational experience the same as students at universities (80 per cent). Learner engagement is also on par but, as in the past, learning resources is lower. "I am not sure we can compete on the latter," writes Quality and Strategy vice-president, Professor Jane Fernandez, on a news forum as part of the Higher Education Private Provider Quality Network (HEPP-QN). "But our strengths have been in our teaching and support of students."

The responses to the 2016 survey support this, showing marginal leads by non-university higher education institutions in teaching quality (three percentage points), student support (four percentage points) and skills development (one percentage point).

About 178,000 students from all 40 Australian universities and a record



55 non-university higher education institutions participated in the survey, a response rate of 46 per cent (up from 38 per cent the previous year).

The Social Research Centre administered the Student Experience Survey on behalf of the Australian Government Department of Education and Training as part of the Quality Indicators for Learning and Teaching (QILT) initiative. The results are important because they allow users to compare up to six institutions in six different categories.



Catalina Camp for the Deaf

OCTOBER 27-30, 2017

Are you Deaf, hard of hearing, or an Auslan signer—and interested in Christian fellowship?

If so, this camp* is just for you. Enjoy worship, fellowship and fun at the Catalina Conference Centre, on the shore of Lake Macquarie, NSW, a facility with a fascinating wartime history.

Guest presenter is Jeff Jordan, pastor of Southern Deaf Fellowship in the USA, and associate coordinator of Deaf Ministry for the General Conference Special Needs Ministries, accompanied by his wife, Melissa, his interpreter.

Presentations professionally interpreted into Auslan and spoken English.

Price includes twin-share accommodation with catered meals

Twin-share \$330 (Early Bird \$280)

Single-private room \$390 (Early Bird \$340)

For more information and online registration:

Website: www.sdadeafdu.org/camp2017.htm

SMS: 0409 711 346

Email: sdadeafdu@gmail.com



Applications close October 2, **Early Bird, August 30.**

*Operated by the SDA Deaf Church Down Under, in cooperation with Christian Services for the Blind and Hearing Impaired.



PNG ADVENTISTS MOURN MARY SOGA

KENT KINGSTON WITH FETRY KAMAE

After a three-month illness, Mary Soga died of a tuberculosis-related infection at Goroka General Hospital (Papua New Guinea) on June 12, aged 62.

At the time of her death, Mrs Soga headed up the women's and children's ministries departments for the Eastern Highlands Simbu Mission (EHSM), where her husband, Pastor Benny Soga, is the president. They have four children: Sonja, Darren, Tracy and Dawn.

Mrs Soga is originally from Aua Island, Manus Province. Accompanying her husband as he took on various roles around PNG, she held a number of positions, including women's and children's minis-

tries director at Morobe Mission (2000-2002), North East Papua Mission (2003-2007) and South West Papua Mission (2008-2010), and Partners in Ministry coordinator at EHSM (2011-2015).

EHSM general secretary Pastor Danny Philip paid tribute to Mrs Soga, saying that she and her husband have "served the Church with total dedication and commitment in the responsibilities entrusted to them. She has performed exceptionally well regardless of challenges encountered.

"We are in mourning at this time," he said. "Do uphold Pastor Benny Soga and children, Mary's family and the EHSM team in prayers as we're sharing tears at the loss of our colleague, wife and mother."

"Her loving, caring personality will be sorely missed by all, especially her family and the women she served so faithfully," said Erna Johnson, who focuses on women's ministries in her role with the South Pacific Division's discipleship team. "We know we will see her again. Maranatha, come Lord Jesus."



MARY AND BENNY SOGA.

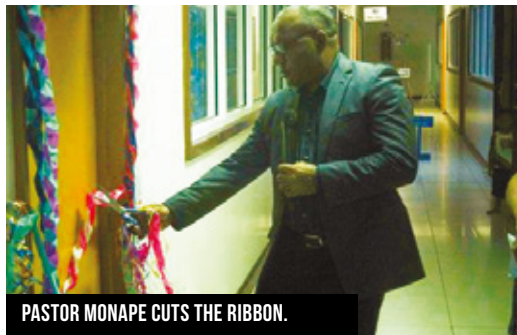
NEW BOOKSHOP FOR MOROBE MISSION

ADRIAN ALES

Seventh-day Adventist Church members in Lae (Papua New Guinea) gathered to witness the opening of the new branch of the Adventist Book Centre (ABC) by Morobe Mission in Eriku on June 25.

The newly opened shop was packed with people after the cutting of the ribbon by Papua New Guinea Union Mission general secretary, Pastor Henry Monape. A short devotion was also conducted by Pastor Monape, which ended with a dedicatory prayer.

"It was the Mission's goal and vision to expose books and other resources, not only to the Adventists, but also to the non-Adventists," said Densley Daniel,



PASTOR MONAPE CUTS THE RIBBON.

a long-time serving shop supervisor for the Morobe Mission's ABC shop.

"It was five years (2013-17) since the opening of the first Morobe Mission run ABC shop in Two Mile, and being the only employee we have faced many challenges, but to God be the glory, everything with God is possible."

NEWS GRABS



QUESTIONS OF LIFE AND DEATH

Five US Adventist healthcare systems, representing 80 hospitals have formed the Adventist Bioethics Consortium. The new body will consider contemporary issues in bioethics, including euthanasia, gender dysphoria and stem-cell research—to advise Church leaders and "avoid mission drift from our Adventist heritage". —*LLU News*



CHOSEN

Adventist pastor Oleg Goncharov has been elected to a Russian government advisory body where he will focus on civil harmony in regards to religion and ethnicity. Pastor Goncharov currently serves as director for Public Affairs and Religious Liberty for the Adventist Church in the Euro-Asia Division. —*Adventist Review*



WE COME TO YOU

A group of Puerto Rican Adventists worship outdoors, share their food and stories of Jesus with homeless people. "Church Without Walls" has up to 70 people, who support one another in various ways, including finding accommodation. The first footwashing service brought some participants to tears. —*Adventist Mission*

HOT TOPICS



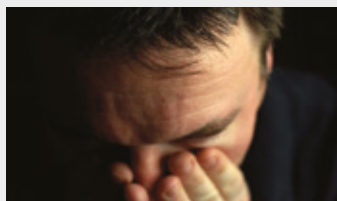
NOT WELCOME

There's little official information on why NZ law lecturer Doug Tennent has been deported from Papua New Guinea. The Catholic Archbishop of Rabaul, who invited Mr Tennent to PNG, says it's about politics. Mr Tennent is investigating the fairness and legality of agreements between a Malaysia-based logging company and landowners. —*Radio NZ*



NEUROTOXIN

A 30-year Oxford University study has found clear links between alcohol and brain deterioration, particularly of white matter and the hippocampus (the first brain region affected by Alzheimers). The researchers didn't claim direct causation but the study contradicts the belief a small amount of alcohol protects the brain. —*The Guardian*



HIDDEN PAIN

A swathe of sex abuse allegations in the US in recent years have led to predictions that the numbers of abuse revelations linked with evangelical churches, schools, mission organisations and media ministries may eclipse that of the Catholic Church. Victims were often blamed and high-profile perpetrators allowed to continue their work. —*New Republic*

END OF AN ERA: MISSION HOSTEL DECOMMISSIONED

JARROD STACKELROTH

It was an event that attendees heralded as the end of an era: the decommissioning of the South Pacific Division's (SPD) mission hostel at Wahroonga (NSW).

The decommissioning ceremony itself, held on June 21 in the square between the original building and the 1968 extension, was brief and fairly low key. Almost all of the roughly 20 people who attended, mostly SPD staff, had spent time at the Fox Valley Road property, either as an expatriate missionary or as a missionary's child.

During the ceremony, Dr David Thiele, recently returned from Pacific Adventist University where he had served since 2000, gave a brief history of the hostel, while SPD president Pastor Glenn Townend offered the decommissioning prayer.

"The Seventh-day Adventist Church understands itself to have a special responsibility to take the gospel to the world," began Dr Thiele during his address. "This task is taken as seriously in the SPD as it is anywhere else in the world, and the mission hostel being decommissioned today has played an important part in that task."

Dr Thiele described some of the history of the hostel. Officially hosting its first missionary family in 1951, it saw the addition of motel-like rooms behind the main building in 1968 and has undergone a major refurbishment since.

Dr Thiele ended with this statement: "The decommissioning of the mission hostel should give us pause as we consider that we are still here; the task is not yet complete. But He who has led us thus far will continue to lead until the mission of the Church is complete and 'the church victorious will be the church at rest'."

Pastor Townend shared his own memories of staying at the hostel when he was a boy: the fond ones—exploring the bushland behind the property—and the not so fond ones—having an intense reaction to a smallpox vaccine. He paid tribute to all the missionary families who have passed



AT THE DECOMMISSIONING CEREMONY.

through—thousands of people—and commended the job they did in the Pacific. He estimated that while there were up to 400 expatriate missionaries in the field in the 1960s and '70s, now there are far fewer as local leadership, in both ministry and education, is strong.

He then prayed, including a moment of silence, for those gathered to add their own thanks and thoughts.

"We want to rejoice in the success of mission in the Pacific and we pray for it as well. And we want to see more happen here [in Australia and New Zealand]," Pastor Townend said.

SPD property manager Roslyn Montelone shared how missionaries and other visitors to the SPD will be accommodated in future. There are currently two two-bedroom units available nearby, both of which will be used as transit flats. A third unit is currently being renovated.

The mission hostel will be demolished and medical consulting suites will be built on the site as part of the Sydney Adventist Hospital development.

"Mission is not finished," said Dr Graeme Humble, Adventist Mission and SPD field secretary. "There are just new ways of doing it; we are adapting to the times."

Dr Humble, himself a former expat worker, said the event was nostalgic and he understands change is not always easy. "The future is uncertain when you have change but be of good cheer, God is still in charge."

See *Record Rewind*, page 13.

FLASHPOINT



CAMP ORDINATION

Dietrich Stahl was ordained at the recent South Australian Conference Big Camp held in the Barossa Valley. After graduating from theology at Avondale College in 2007, Dieter worked as chaplain at Karalundi school, WA, where he met his future wife, Diana, an exchange student from Papua New Guinea. Since 2010, Dieter has ministered in a number of churches across South Australia and is currently pastoring congregations at Fleurieu Central, South Coast, Tooperang and Kangaroo Island. Officiants of the ordination service included Pastor Jorge Munoz, president of the Adventist Church in Australia, Pastor David Butcher, SA Conference president and Pastor Joseph Maticic, Ministerial secretary. —Vania Chew



SPECIAL DELIVERY

Adventist Church members in the Kainantu District (Eastern Highlands, Papua New Guinea) recently made a difference in the lives of local police officers. More than 12 vehicles carrying church members arrived in Kainantu with food for the officers, including fresh vegetables, and firewood. The old Kainantu airstrip was filled to capacity as enthusiastic Adventists formed lines, sang and marched into town led by the young people and Pathfinders. After the sermon, Kainantu District director, Pastor Paul Ipu, presented the food to the officers on behalf of the Adventist Church, with the officer in charge of the police barracks thanking the Church for its support and kindness. —Francis Mosia



COMMUNITY FUN

Several Adventist congregations in South Auckland (NZ) recently combined efforts to “be the church” in Clendon, a suburb in Auckland stricken with poverty, unemployment, gangs and crime. The initiative, called “iCAN58”, is in its third year and this year was in the form of a large-scale community event run at the Clendon shopping centre. It included live music, performances, testimonies, and praise and worship, as well as food parcels, on-the-spot health checks, face-painting, balloons, a sausage sizzle, doughnuts and Up&Go. “It was all for free,” said church member Fa’alua Sululoto. “We do it to show people that we care about them and we’re here to support them.” —Jacinda Turnbull-Harman



MAMARAPHA CELEBRATES

Mamarapha College (WA) student John Lee is from the Ngumpan community, 95 kilometres from Fitzroy Crossing in the Kimberley. He had links with the Adventist Church through his daughter Tia, who attended several Adventist schools. Tia’s prayers for her parents prompted her to send John an Aboriginal and Torres Strait Islander Ministries Bible, which led to Bible studies, visits from remote area senior pastor and Mamarapha College liaison Pastor Don Felhberg, and material supplied through literature evangelist Brenton Lowe. John attended Mamarapha College last year, returning this year, and was recently baptised at Gosnells church in front of fellow students, church members and friends. —Don Felhberg



A ROYAL AFFAIR

Sylvia Stilinovic, Media Response secretary for Adventist Media, and husband John, Corporate Services secretary for the South Pacific Division, recently had an incredible once-in-a-lifetime experience, meeting the Queen at Buckingham Palace. John and Sylvia were randomly selected from a shortlist of Australian applicants to attend the Queen’s Garden Party in May, and were in for even more of a shock when they were among the 35 guests—out of 8000 at the afternoon tea—chosen to be presented to the Queen herself. “It was an unbelievable experience,” said Sylvia. “It still feels like a dream. It was really very special.” —Maritza Brunt



ACTS OF KINDNESS

On a recent Sabbath morning, staff members from the Trans Pacific Union Mission went into the streets of Suva (Fiji) to spread some kindness. Wearing Hope Channel t-shirts and braving the rain, more than 20 staff members and their families gave out hot cups of Milo, a packed lunch, and donated warm clothes to the hungry and homeless around Suva. —Pete Navosailagi/Record staff



SYDNEY SHOWCASE

Joshua Ibbott, who graduated from Central Coast Adventist School (NSW) in 2016, was selected to showcase the guitar he hand-crafted for his major HSC Industrial Technology project at Sydney Olympic Park. Joshua was one of a handful of students selected from NSW secondary schools to exhibit his work at the recent “Timber and Working with Wood Show” hosted by The Institute of Industrial Arts Technology Education. —Brenton Luchow



THE HARVEST IS PLENTY

More than 500 young people attended a recent youth rally in Samoa, held over five days from May 31 to June 4. The theme of the rally was “Arise together; the harvest is plenty”, and highlights included teaching simple methods of studying the Bible and starting up small groups in school campuses, villages and workplaces, with a strong emphasis on the vital importance of prayer. —TPUM

BREATHING *Life* INTO BELIEF

FOR 10 EUROS, THE BROCHURE promised, the after-dark tour would reveal life in the Middle Ages, as one walked the cobbled lanes of the quaintest and best preserved of all German towns of the period: Rothenburg ob der Tauber. Dusk arrived, and along with a score of others, mostly families, we milled around the square waiting for our guide, the “Nightwatchman”.

Out of the gloom he appeared—a cloaked and hooded figure, clutching a dangerous looking pike. He blew his ram’s horn to get our attention, then introduced himself to the assembly. When some then pressed in to pay, they were rebuffed.

“You pay at the end of the tour,” he announced, not bothering to explain why.

“Now follow me,” he barked authoritatively. “Stay close; it is dangerous here after dark. And walk in the middle of the *strasse*; you never know what someone might empty on your head from an upstairs window!”

But what about freeloaders who duck off into the dark when it comes time to pay? I wondered, recalling how, a few weeks earlier, I’d been

scolded by an offended pilgrim for eavesdropping on her tour guide while standing in a queue with her group.

A hundred metres down the street we stopped at the first station, just opposite a colourful Christmas shop, where the Nightwatchman began to explain town life after dark 500 years ago, the purpose of his employment (the third lowest in municipal society, above gravedigger and executioner, “who worked together, although in a slightly different time frame”) and its history. At one point he explained how Rothenburg had fallen on hard times but had revived its fortunes by having preserved its authentic picturesque past and exploiting it: “When you don’t have any money, you need a good idea,” he explained, himself having once being unemployed and poor. And like the Pied Piper of nearby Hamelin, he continued to attract followers.

His passion for Rothenburg was something shared by many, which he illustrated in the amazing story of how through the intervention of empathetic personalities on opposite sides of the conflict, it was spared destruction in the closing stages of World War II.

Eventually we made our way back from the gloomy executioner’s gate to the Rathaus market square, from where we’d set out an hour or so earlier, on this most entertaining tour. It had been the highlight of my European trip.

Time to pay. And obviously I was not alone in my estimation and appreciation. Amazed, I watched the crowd, probably nearer 100 by then, pressing bills—50s, 100s—into his hands: “Keep the change; that was so good.” “Thanks, I’ll never forget this night . . .” And so it went. No-one left without paying, most adding a substantial gratuity.

Our Nightwatchman, along with his “good idea”, knew what he was doing when he at first refused payment. Because he knew his subject and had such enthusiasm for it, he lived each evening’s presentation immersed in it, informing us not so much as street thespian but as a credible medieval townsman. He knew we would respond with generosity.

About 100 years ago, Ellen White observed something similar, relating an instructive anecdote about presenting the gospel: “On this point [enthusiasm] there is a useful suggestion in a remark once made by a celebrated actor. The archbishop of Canterbury had put to him the question why actors in a play affect their audiences so powerfully by speaking of things imaginary, while ministers of the gospel often affect theirs so little by speaking of things real. ‘With due submission to your Grace,’ replied the actor, ‘permit me to say that the reason is plain: It lies in the power of enthusiasm. We on the stage speak of things imaginary as if they were real, and you in the pulpit speak of things real as if they were imaginary.’” (*Education* p 233).

The Nightwatchman breathed life into inanimate history by dint of persuasive enthusiasm, and made it real and present, a salutary example of how we might live the reality of Christianity and the future we believe in.

LEE DUNSTAN EDITOR, SIGNS OF THE TIMES.



#WETHECHURCH

GRADUATING OUR 'YOUTH' TO YOUNG ADULTS

THERE IS POWER IN WORDS. IN Proverbs 18 we learn that “Words kill, words give life . . .”

There are countless numbers of articles claiming that “we [the Church] are losing our young people”. It is our belief that we need to start to reframe the narrative and breathe life into the young adult generation who are engaged and part of this great Church.

Part of reframing the narrative could mean reflecting on the history of youth ministry within our Church. In the foreword of James White’s *The Youth’s Instructor*, a publication dating back to 1850s, it explains that the purpose of the publication was to assist youth “aged from 16 to 20”. Early Adventists saw that youth were critical for the growth of our Church. During this period of time (16–20 years of age), youth became adults and married at the average age of 20. They took on roles of responsibility while raising a young family and helping to grow the Church.

Fast forward to today. The last Australian census results (2015) revealed that the average age of people getting married was 30.1 years of age. We see these statistics reflected in our churches. As a result, there is a tendency for

the “youth” age bracket to now extend to 35-plus years. Far longer than the original intent of “youth” being only until 20 years of age. And so we face a dilemma.

We now have many adults, some in their mid-30s, who have not “graduated” from youth to the greater church body. In part, this is a reflection of the current culture that we live in. But we wonder how much of it may be attributed to the words and narrative we use to describe these young people. We label this group as “youth”, and consider our ministry for them in terms of youth activities and allowing them to take part in a youth service every so often. However, the fact is, many of these youth in their 20s or early 30s have huge leadership capacity and in their 9–5 work lives are running companies, flying planes and leading organisations.

Why are we not engaging these passionate, talented young adults, often veiled beneath the label “youth”, in the significant, influential leadership roles within our Church? Rather than running programs for this age group, why are we not engaging them in building our Church and growing God’s

kingdom? But that’s a discussion for another time. Back to reframing the word “youth” . . .

When we use the word “youth”, it suggests that there is still some growing up that needs to be done before one can be entrusted with responsibility. While each of us could testify that “life never stops teaching” and we should never stop learning, there is power in the narrative when we use the words “young adults”.

You see, when we say young adults we are saying, “Yes we are young but we are also now adults” (18-plus) and with being an adult comes responsibility. Language can be a barrier to what young people achieve or are called to achieve. As young adults, we want to respond to our calling—we want to step up, engage and be the Church we are called to be. Perhaps it’s time for us as a Church to leave the word “youth” to those who are in high school and graduate our young people (those over 18) to young adults—ready, willing and capable of building God’s Church.

MARTIN VAN RENSBURG AND ALINA VAN RENSBURG, SOUTH QUEENSLAND YOUNG ADULT MINISTRY DIRECTOR.



community.”

The video series features Dr Darren Morton, senior lecturer in health and physical education at Avondale College of Higher Education. According to Dr Morton, LMP contains “fascinating insights from science, lifestyle medicine and positive psychology”.

“This project has been 15 years in the making and I have presented the material to hundreds of audiences around the world,” he said.

“Over the past couple of years we have been testing it on students at Avondale College. The results are very exciting. On average we see 15-20 per cent improvements in mental health and vitality and about a 30 per cent reduction in depressive symptoms, stress and anxiety.

“We have also trialled LMP in community groups and found that both young and old benefit.”

In 2018, LMP will be launched to leaders from the Church and key institutions, members, employees and the community.

“The aim is for all of us to personally experience LMP and then share it with authenticity, credibility and compassion with the community,” Mrs Przybylko said.

“It is for the Adventist Church to be the head, and not the tail, in the area of lifestyle medicine. This is one of the goals of the Comprehensive Health Strategy. And each leader, member and employee can be part of this wellness movement, no matter where they may be at today.”

** To participate in the free advance screening, apply before July 31 to <www.livemore.info>. Limited spaces are available.*

TRACEY BRIDCUTT HEAD OF NEWS AND EDITORIAL.

[@Tracey_Findlay](https://www.instagram.com/Tracey_Findlay)

Stress less and live more—sounds incredible doesn't it? But it's not simply a pipe dream! You can be part of a unique opportunity to transform your life.

Participants are being sought for a free advance screening of a new online wellness initiative known as the Live More Project (LMP)—part of the South Pacific Division's new Comprehensive Health Strategy.

The 10-week advance screening begins in late September and is open to Adventist Church members from Australia, New Zealand, Fiji and Papua New Guinea. It involves watching fun



DARREN MORTON.

and entertaining weekly videos designed to increase your wellness. Each week you will then be challenged

to complete a daily activity arising from what you have learned.

Once you have completed the advance screening you will receive a “badge” that will unlock some simple training so that you can share the information with your family, friends and wider community.

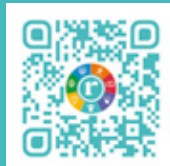
“From 2018 LMP will also be available in Australia and New Zealand to share in a small group at your home or at your local centre of influence, whether that be your church, clinic, hospital, ADRA office or wellness centre,” SPD health strategy consultant Geraldine Przybylko explained.

“LMP will be available on the new Comprehensive Health digital platform that enables you to socially interact, encourage one another to do your best, and track your challenges and wellness score.

“This will be the first initiative on the digital platform that will be a repository of our Adventist health message that will be promoted to the



**THE
LIVE MORE
PROJECT**



SCAN HERE
OR GO TO
WWW.LIVEMORE.INFO
TO LEARN MORE ABOUT
PR STEVE'S STORY





AN UNUSUAL BUILDING

On June 21, the South Pacific Division decommissioned the mission hostel, a "home away from home" for missionary families. This is an excerpt from David Thiele's speech at the service outlining the Wairoonga building's history:

[Before the mission hostel] families with small children were often crammed into a single room and shared common kitchen and dining facilities. Writing of this original "mission cottage" in *Adventist Record* (July 16, 1951), Stella Parker Peterson described it as "wholly inadequate".

Evidently, Pastor W G Turner, Australasian Union Conference president (1946–1948), agreed and put in motion plans to develop the mission hostel. The measure of his commitment to this project can be recognized when we consider the shortage of building materials and the costs involved in a project of this size in the immediate post-war context.

The project was completed and a report written up in *Record* in July 1951, complete with a photo. The author opens her report, "An Unusual Building", with this comment:

The building you see on this page is not just another building. I like to think that angels from the courts of heaven are specially commissioned to hover over this structure which edges up to the bush and where dwell, as occasion demands, those who have been on His service in some of the earth's most difficult fields; who are heralding His coming to the uttermost parts of the earth.

This enraptured response to the new building must be set in its historical context. Furlough for missionaries at this time was for six months. Adequate accommodation was one of the most urgent needs. Also Sydney

was Australia's international hub to a far greater extent than it is today. The location was ideal for missionary families: close to church headquarters, medical facilities and schools for the children to attend while on furlough.

The hostel was completed and missionaries from all over the South Pacific started to occupy it—the first being A J Dyason, home from Fiji. In March 1951, Ron Ellison and his family arrived from Papua. In 1952 Pastor C A Hart, on leave from the Coral Sea Mission, stayed at the hostel. While he was here, his daughter Paula married Arthur Judd. The reception was held at the hostel.

Over time the hostel was developed, refurbished and extended. The motel-style flats at the back were added in 1968. The old coin operated gas heaters were phased out and replaced. There are stories of missionaries arriving from the tropics in mid-winter and not having enough coins on their first night home to keep the heaters going!

The decommissioning of the hostel will be seen by some as a dark day in Australian Adventist mission history. Any such interpretation is plausible but scarcely necessary. It does signify the end of an important chapter in our mission history. The era of large scale expatriate missions in the island nations of the South Pacific is certainly over.

| DAVID THIELE

LIVING HIS WORD WITH WAYNE BOEHM

FAMILY DYNAMICS

Family histories provide an understanding of our heritage. Emerging from the Genesis story are two distinct family lines—Cain and Seth.

Consider Genesis 4:16.

Discuss this text with your family. Are there lessons that can be drawn for our own families? Are there any changes you can make that will help your family grow up in the presence of the Lord?

Consider further Genesis 4:16 and 5:3.

What do these texts tell us about the background and environment in which the children of Adam grew and lived?

These two texts provide a fascinating insight into the lives of two diverging families. Although little is mentioned of Cain's two son's, Enoch and Lamech, the Bible does give some insights to the choices made by Lamech.

Consider Genesis 4:19.

Lamech takes two wives and further boasts of his sin in killing a man just like his father. Like Cain, Lamech was unrepentant of his sin, causing him to both boast and mock the grace afforded to Cain by God (Genesis 4:24).

Conversely, the descendants of Seth, who also include two men named Enoch and Lamech, grew up in the knowledge of God.

Consider Genesis 5:1,2.

How significant are these texts in providing a foundation for this generation and the descendants who would follow?

While little information is given of Cain's generation, the Bible records in detail the number of years lived by each of the patriarchs—all their days were full and yet the curse of sin was still evident. They all died bar Enoch. Consider the meaning of Psalm 90:12 for your life.

Two genealogies representing two different human responses to God's claims and sovereignty leave us with a clear choice and example to live in the presence of God.



BALANCE = POWER

Finding the balance between God's will and your will

A CERTAIN MAN DECIDED TO become a power lifter. He practised every day until at last he was able to lift 300 kilograms. Everyone was astounded at his ability. He was very careful to load his bar correctly—with even weights on each end of the bar: 150 kilograms on the right and 150 kilograms on the left. Then he would lock his back into position, brace his abs, place his hands in just the right position on the bar,

fill his lungs with air and the lift was successful.

One day the man was careless and decided he didn't need to load the weights evenly. As long as the total weight was 300 kilograms, he determined that he could put any weight on each end. So he put 200 kilograms on the right and 100 kilograms on the left. The total was 300 kilograms but the bar was unevenly balanced. When he attempted the lift, the strain was too

much and he suffered great injury.

These are the key elements of this parable:

THE MAN = EACH ONE OF US.

THE BAR = FAITH.

THE WEIGHTS = ON ONE SIDE, THE WILL OF GOD; ON THE OTHER SIDE, OUR WILL.

THE LIFT = THE EXERCISE OF FAITH.

When we exercise faith there are two weights in play on the ends of our bar of faith. On the right is the weight of our will; on the left is the weight of

THE DEVIL DOESN'T CARE BY HOW MUCH THE WEIGHTS ARE OUT OF BALANCE, AS LONG AS THEY ARE.

God's will.

If there is a correct balance between the weight of our will and the weight of God's will, then our bar will be correctly weighted; we will be able to safely and successfully lift the bar of faith. However, if there is an imbalance, then not only will our lift be unsuccessful but we also stand the chance of being critically or mortally injured.

It doesn't need much, and it doesn't

take much, to unbalance the weights on our bar of faith:

- ∞ That favourite little sin or innocent indulgence.
- ∞ That unconquered passion, unguarded moment or secret flaw.
- ∞ Selfishness, pride or worldly ambition.
- ∞ Self sufficiency, stubbornness.
- ∞ Self-glorification, greed or addiction.
- ∞ An incorrect perception of God or expectation of His promises.

The devil doesn't care by how much the weights are out of balance, as long as they are! If we load even one gram extra onto the weight of our will, then that imbalance weakens our ability to successfully lift the bar of faith. And weakened faith causes us discouragement and doubt so that we might give up and lose our reward.

There was a Man who went about doing good. He treated everyone with kindness and respect. He allowed the despised of this world to draw near Him and did not treat them harshly. He healed the most dreadful of diseases, the most hopeless of cases. He raised dead people to life. He wept with those who wept, and rejoiced with those who rejoiced.

Then one night, alone in a garden, breaking under the unseen weight of the sins of the world, He cried out to His Father: "Not my will, but Your will be done." In His humanity, He didn't allow His will to override God's will but He submitted His will to be in harmony with God's will. His will and God's will were in perfect balance. And because of that, He lifted the bar of faith higher than it had ever been lifted before, endured the shame and pain of the cross, and separation from His beloved Father. Even in His agonised question: "My God, my God, why have You forsaken me?", His will was not out of balance with the will of God, for His final utterance was "It is finished!"

How was Christ's will in balance with the Father's will? RELATIONSHIP. Faith and will are centred in relationship with God.

Christ had a strong, living, active

relationship with His Father; He knew His Father and He trusted Him. ". . . I seek not my own will, but the will of the Father which hath sent me" (John 5:30)," he said. And in John 4:34 He declared, "My food . . . is to do the will of him who sent me and to finish his work."

Under inspiration, the writer of Hebrews, speaking of Christ, quoted from Psalm 40:8: "I desire to do your will, O my God."

The more we know the Father, the more we are living in His love, the more we will put our will in line with His will, and then we will be able to successfully lift the bar of faith higher than we have ever lifted it before. Because the weight of our will is in perfect balance with the weight of the Father's will.

Just how high did Christ lift the bar of faith? In the amazing chapter entitled "Calvary" in the book *Desire of Ages*, and picking up the dying moments of His struggle on the cross, we read:

"Amid the awful darkness, apparently forsaken of God, Christ had drained the last dregs in the cup of human woe. In those dreadful hours He had relied upon the evidence of His Father's acceptance [previously] given Him. He was acquainted with the character of His Father; He understood His justice, His mercy and His great love. By faith He rested in Him whom it had ever been His joy to obey. And as in submission He committed Himself to God, the sense of the loss of His Father's favour was withdrawn. By faith, Christ WAS victor" (p 756).

Great faith isn't defined by our natural abilities or efforts but by two weights in perfect balance: our will and God's will. "I tell you the truth, if you have faith as small as a mustard seed, you can say to this mountain, 'Move from here to there' and it will move. Nothing will be impossible for you'" (Matthew 17:20).

DIANA TANNER ATTENDS NORTH PERTH CHURCH, WA.

A STONE IN THE SHOE

Using apologetics to reach those who doubt

HOW CAN YOU POSSIBLY believe THAT?" The question from John², a work colleague, took me aback. The arrows were flying fast and I felt I was caught without my armour. "I mean, how could a loving God possibly allow the suffering we see in our world? The rape and murder of even one innocent child is enough to convince me that God couldn't possibly exist!"

I had started my job as a pilot with the Royal Flying Doctor Service of Australia a few months earlier but, as always, felt that my job was secondary to my calling—to introduce Jesus to my colleagues and friends. But I had run into some turbulence along the way. Despite having an Adventist education, attending church regularly and growing daily in my relationship with the Lord, somehow I always ended up frustrated in my conversations with intellectuals who didn't share my faith.

My attempts to steer conversations toward spiritual themes were repeatedly thwarted, and in one sweeping remark a colleague could write off everything I had just said. I was getting discouraged.

It was not long after this conversation with my colleague that I began studying Christian apologetics. I was amazed to find that there are some simple strategies I could adopt when faced with questions like

John's. Of course, it is always the Holy Spirit who convicts and draws people closer to God. The strategies I describe are simply tools any of us can use in our efforts to cooperate with the leading of the Holy Spirit. These strategies are especially useful for interacting with people we are likely to meet again. Some variation may be necessary for one-off encounters.

1. RESIST THE URGE TO REACT DEFENSIVELY.

When someone makes a sweeping statement like "God couldn't possibly exist", it's very tempting to jump to His defence with a retort like, "But He does! I know He does!" or "There's so much evidence that God exists—think about the complexity of creation!"

While well-meaning, these responses are not likely to convince an educated sceptic and while you are explaining yourself, your friend is probably preparing the next question to stump you, rather than carefully listening to your response. Don't fall for the temptation to defend yourself; you have a much more important victory to win.

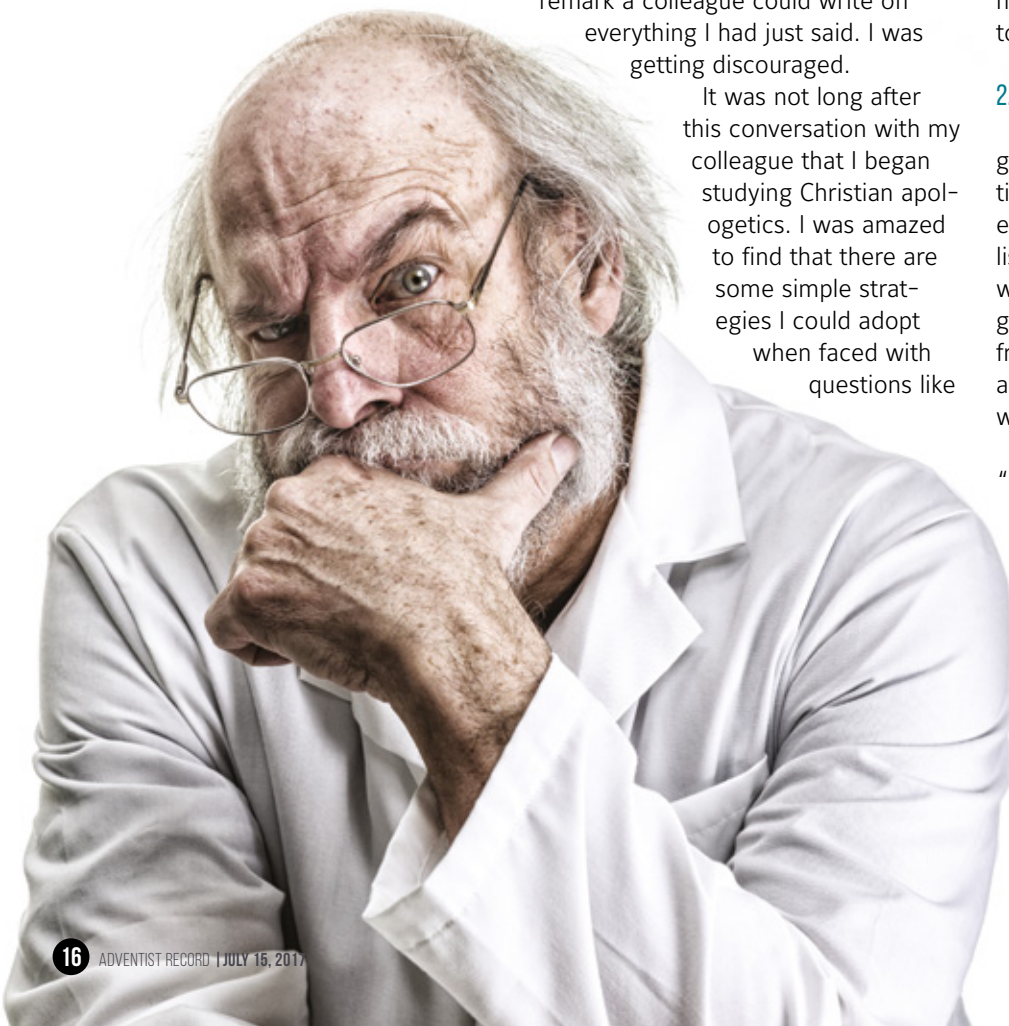
2. ASK QUESTIONS.

A far more powerful tactic is to ask gentle, sincere, yet searching questions. Most people are more interested in telling us what they think than listening to a discourse about what we think. A well-placed question can give you valuable insight into why your friend holds to her current position and can even help her to scrutinise her worldview.

Imagine a conversation like this. "Do you really believe the Bible?" your friend asks. "Everybody knows it's just a book of fairy tales."

It's tempting to answer, "Yes, I do; it is the Word of God" or "The prophecies of Daniel prove the Bible is true", but these answers are likely to attract a further sarcastic remark. What can you do now?

This is a situation where asking a question can help. Try something like this: "Wow, I am interested by your statement; it sounds like you have given this some thought.



Do you mind if I ask why you have concluded that it is a bunch of fairy tales?" This question takes the focus from a supposed majority opinion to a personal one: "Why do you think . . .?" If he responds with "Everybody knows" or "Haven't you read all the books . . .?", politely but clearly redirect the burden of proof back to him. Respond by saying, "Can you give me a specific example?" Or alternatively, "Which scholar are you referring to? Why do you suspect his or her conclusions are reliable?"

The purpose of your questions is to glean additional information, clarify his view and place the burden of proof back onto him. It is your job to play jury, not defence. As Ellen White said so eloquently, "Truth is straight, plain, clear, and stands out boldly in its own defence; but it is not so with error. It is so winding and twisting that it needs a multitude of words to explain it in its crooked form."

Don't be disconcerted by impressive sounding yet vague assertions such as "everybody knows . . ." If you are genuinely out of your depth, try something like this: "Wow, you've made an interesting point. I'm not an expert on this topic but I want to do some research and get to the bottom of it. How does Thursday sound?" We become more credible when we openly admit our weak points, so that when we do make statements, there is more reason for our colleague to take us seriously.

3. LISTEN

As your friend answers your questions, listen carefully to what she says and possibly also to what she does not say. Many times a logical objection is merely a smokescreen for an emotional objection. For example, I've met a significant number of people who say they can't believe in God for various logical reasons, but after conversing for a while, it is clear that the real issue is often disappointment because God didn't heal a loved one or they were hurt by hypocrites in the church or other similar reasons.

Another of my colleagues professes to be atheist, but after many con-

versations, she finally revealed that the real reason for her dismissal of God was the premature death of her mother and her perception of God's role in that loss. If you listen carefully you may be able to discern what your friend's underlying objection is, and this is invaluable when you plan your next step.

4. LEAVE A "STONE IN THEIR SHOE"

Rather than trying to convert your friend to Christianity in one conversation, it is often more effective to simply "put a stone in their shoe", as Gregory Koukl calls it.² A stone in the shoe is something your friend can't ignore—a piece of information that doesn't fit with their current worldview or a question their current viewpoint doesn't provide a satisfying answer for. As they cogitate, it will be uncomfortable, just like a stone in their shoe.

In one of our examples above, where we were asked about the Bible, now is the time you might say, "I've come across some evidence for the reliability of the Bible. I'd be interested to hear next time if you think my evidence will stand up to your scrutiny." Alternatively, you might simply leave your friend with a question to ponder such as, "Earlier in our conversation I got the impression that you saw Jesus as a good man, a moral teacher perhaps, but not really a divine being. Do you think it's possible to call Jesus a good moral teacher if he is a liar, or deluded? How would you process His divinity claims?" This type of "stone" forces your friend to re-evaluate the beliefs he currently holds. If he realises his worldview is not as solid as he first thought, he will at some point be required to make a weighty decision and he may even come to you for advice. This is when you can begin to share with him some of the reasons for your faith.

5. REMEMBER TO DISTINGUISH IDEAS FROM PEOPLE

A final reminder is to make a distinction in the way we treat people as opposed to how we treat ideas. As Seventh-day Adventists, we believe

people are made in God's image and are the focus of His plan of salvation. This gives each and every person incredible value.

As Adventists, we also believe in objective truth, meaning that some ideas are inherently better than others. We live in a culture that claims all ideas are equal. Relativism is the flavour of the day, meaning that your ideas are good for you and my ideas are good for me. In all our interactions with people, we should clearly show that people are equal but ideas are not.

Reveal in your body language, in your tone of voice, words and actions, that you value your friend. Make it so warm and safe for her that she picks you as her first choice confidant. The ideas you share will then be stripped of emotional baggage and stand or fall on their merits, and both of you will see this happen without even trying!

You may wonder what happened with my colleague John, who was so concerned about the suffering he saw in the world. John and I have had many conversations over the course of the past nine years, ranging from suffering to homosexuality to the historicity of Jesus. He still wouldn't consider himself a Christian—not yet anyway. Yet he has admitted to me privately that he prefers to cling to his views despite the evidence and logic, rather than because of it. This is an about-face from his initial fortress of beliefs and, hopefully, in the dark of night, he will allow the warmth of God's love to infiltrate. I continue to pray for John regularly and I know the Holy Spirit is continuing to work on his heart. For some of our friends and colleagues, the road to belief may be a long and winding one. Yet we are assured that it is worth it in the end because all heaven will rejoice when just one sinner comes home.

1. Not his real name.

2. Gregory Koukl, *Tactics: A Game Plan for Discussing Your Christian Convictions* (Grand Rapids, MI: Zondervan, 2009), 38.

NATHAN TASKER LIVES IN PORT AUGUSTA, SA, WHERE HE WORKS FOR THE ROYAL FLYING DOCTOR SERVICE OF AUSTRALIA.



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THE FACTS ON SATURATED FAT

One area that has received plenty of attention over recent years is saturated fat and heart health. Along with the rise of the paleo diet, there has been a rise in claims that the long-held belief that saturated fat is bad for heart health is misguided; that consuming an abundance of saturated fat is actually the key to good health rather than a danger to a healthy heart. But is this new message actually based on a change in the science?

Researchers have been looking at this question on behalf of the American Heart Association, wading through and summarising all the available evidence to assemble a presidential advisory on dietary fats and cardiovascular disease.

So when it came to saturated fat, what did they find? Three key conclusions were:

- > *Randomised clinical trials showed that polyunsaturated fat from vegetable oils replacing saturated fats from dairy and meat lowers cardiovascular disease (CVD).*
- > *Prospective observational studies in many populations showed that a lower intake of saturated fat coupled with a higher intake of polyunsaturated and monounsaturated fat is associated with lower rates of CVD and all-cause mortality.*
- > *A dietary strategy of reducing the intake of total dietary fat, including saturated fat, and replacing the fats mainly with unspecified carbohydrates does not prevent CVD.*

So fat as a whole isn't the enemy but the type of fat we eat matters. By reducing our saturated fat intake in favour of poly and monounsaturated fats, as part of an overall healthy, plant-heavy diet, evidence suggests we can lower our risk of heart disease and help protect our health.

TYPES OF FATS AND WHERE THEY'RE FOUND



SATURATED FATS

These are found in higher amounts in animal foods like meats and high fat dairy foods like butter and cream. Discretionary foods like cakes, biscuits and fried foods also tend to have high levels.



POLYUNSATURATED FATS

Found in seeds like flax, chia, sunflower and sesame seeds and their oils and pine nuts, walnuts and brazil nuts.

Canola oil is also a source along with oily fish.



MONOUNSATURATED FATS

You'll find these in avocados, almonds, cashew nuts and peanuts. They're also in plant-based oils like olive, canola, peanut, soybean, rice bran and sunflower oil.

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PROPHETIC PREPAREDNESS

Re: "The end of Bible Prophecy" (Feature, June 17). Great article. In my mind I think the Bible's prophecies can be as precise as Daniel 9 pinpointing the coming of Jesus' ministry and death to the year, and be as vague as Nostradamus when it comes to Uriah Smith's old prophecy about Ottoman Turkey being the King of the North under Daniel 11. So even in the same book of the Bible we have the clear and

the vague.

But I wonder if God intends it to be just like that. For example, imagine if Jesus had told the apostles that He still wouldn't have returned 2000 years later! The fact is, God wants each generation to be prepared as if it is the last generation. Sometimes those vague, Nostradamus-like prophecies work best.

Stephen Ferguson, WA

FAIR GO

"Never alone" (June 17) gives good advice, warning against putting our leaders on a wobbly pedestal and treating them as "idols". But I fear [the author] has given Elijah a bit of a spanking . . .

In Scripture, Peter is inspired to say "Holy men of God spake as they were moved by the Holy Ghost." Elijah is in heaven now, some 3000 years. Elijah's weak human moments came after a 16-mile physical race ahead of Ahab's chariot, in very human anticipation of wicked Queen Jezebel's threat to slay him. Like the 850 prophets of Baal, within 24 hours. Add to all this his extended run of 30 miles until he found shade.

What he did not know was an angel's accompaniment on that physical test. His "low" spot was a fairly typical response to three and-a-half years of threat and lonely heartbreak but at least God honoured His servant and took him home.

Wal Taylor, Qld

ACCESSIBLE CHURCHES

Thank you for "Jim's World" (May 20). I agree—the Church has much to learn from secular enterprises. For example, I would like to expand the point regarding accessibility.

Have you ever seen a [certain popular fast food chain]

restaurant that does not provide access for people with disabilities?

Many of our churches were built prior to disability access legislation and are not legally required to comply. But imagine the message it would convey if it was known that anyone could attend a Seventh-day Adventist church regardless of their mobility status.

If we had to choose, I would see this as a far more important investment than the current push to implement a more contemporary logo and consistent colour scheme. Jesus invited everyone to come to Him, and went out of His way to express love and care to the people with disabilities. We should do the same.

Julie Finnegan, Vic

THE BEST APOLOGETICS

I was utterly thrilled with the editorial "Apologetics seems to be a poor cousin. . ." (June 3). I just hope and pray everyone reads it.

Many think that because we teach the fundamentals—the account of Creation, the fall, the Flood and the Tower of Babel—this encompasses the teaching of Creation. They do not understand what the teaching of apologetics encompasses and how important it is in this evolutionised world.

I've been teaching Creation

at a local Christian School for about 12 years and I see the difference this has made to their spirituality. It is incredible how, knowing the Bible is true and that you can defend it, really changes a child's view of the Bible.

They hear incredible evidence and exciting information and are captivated—dinosaurs, the Ice Age, DNA, Nano-tech, symbiosis etc. Boys especially love science and absorb this knowledge like sponges.

When I also read "Barna research shows Christianity in crisis" (June 17) I was not surprised to find only four per cent of 18–30 year olds have a "Biblical worldview". This is what we aim to teach in Creation lessons, so eventually children will be able to see everything around them through the eyes of the Bible. What a challenge!

What does it take to wake us up of the issue of our young people and evolution?

Keep up these great editorials. I love them!

Margaret McKay, NSW

TEST ALL THINGS

Re: "The end of Bible Prophecy" (June 17). Sadly, many in the Church today do not believe in prophets, including, and especially, Ellen White.

In the Scriptures we are told to "despise not prophesyings" (1 Thessalonians

5:2) and to "believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper" (2 Chronicles 20:20). But how do we know who is a prophet from God?

Thankfully, the Bible gives us the tools to test who is a true prophet. These can be summarised in seven points: a true prophet's message will be in complete harmony with the word and law of God (Isaiah 8:20); their predictions will come to pass (Deuteronomy 18:22); prophecies to edify the church, counselling and advising in religious matters (1 Corinthians 14: 3,4); will exalt Christ as Son of God and Saviour of humankind (1 John 4: 12,15); speaks with authority (Matthew 7:29); bears fruit (Matthew 7:20); and will exhibit certain physical signs (Numbers 24:4, Daniel 10:10,11,16,17).

Let us "test all things; hold fast what is good" (1 Thessalonians 5:20,21).

A E Hobbs, via website

NOTE: Views in "Have your say" do not necessarily represent those of the editors or the denomination. Comments should be less than 250 words, and writers must include their name, address and phone number. All comments are edited to meet space and literary requirements, but the author's original meaning will not be changed. Not all comments received are published.

THIS MONTH IN



Do miracles still happen?



Alco-free in a boozey culture



About marriage—by single men

+ Sue Radd's recipe



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MALO E LELEI KIDS*

KIDS SPACE



DAY OF PENTECOST

On the day of Pentecost the disciples, together with some other believers, gather together to pray. As they pray, there is the sound of a great wind. The Holy Spirit comes from heaven and fills the whole house. What appears to be tongues of fire rest on each person there. The disciples begin to speak in different languages. Jews from other nations who are in Jerusalem understand because they hear about Jesus in their own language. Peter speaks to the crowd, and 3,000 people join the believers.

DECIPHER THE WORDS, FOLLOW THE LINES, AND FIND THE MISSING WORDS.

Word puzzle grid with missing letters:

- su
- adn
- ivle
- nituy
- unitiescomm
- hewn

GRACE MESSAGE

The Holy Spirit helps
 _____ work in
 our _____.

MEMORY VERSE

How good _____ pleasant it is
 _____ God's people _____
 together in _____. (Psalm 133:1)

*hello in Tonga.



SOUL FOOD PANTRY



THEY SAY THE BEST IDEAS often come while eating, and a Sabbath lunch just over a year ago was no exception. Leah Hodge and a group of her friends, all members of the Blue Haven Seventh-day Adventist Community Church (NSW), were dreaming up ways for their church to outreach and connect with their community.

Their first idea, a soup kitchen, took a nosedive the very next day. A teacher from a local Adventist school told the friends his church had been unsuccessful in starting a soup kitchen as there wasn't a great need.

But then the teacher told them about a different ministry—a food pantry—that was gaining traction in the Lake Macquarie region. The group of friends volunteered one evening and came away impressed.

"That was when we knew that a food pantry was what we wanted to do for our community," says Leah. "We prayed about it every single day for a few weeks and God blessed our plans."

And so Blue Haven's Soul Food Pantry was born, with 35 members from the community queuing up for a bag on the July 7 opening day.

"We were shocked!" says Leah. "We had no idea we were going to have that many people."

Since then, the food pantry has been growing. The little church plant with only 20 regular attendees has reached almost 300 people in the Blue Haven community alone, and more than 40 people come faithfully to the

pantry each week.

The concept is simple: each Thursday at 6am, a team member drives to the food bank in Sydney. Bags are then filled to the brim with bread, non-perishable items, and fresh fruit and vegetables, and sold to the community for \$A5. The money earned from the bags goes toward the running of the food pantry—the food, travel, and re-usable, branded bags.

"It's brilliant," says Barbara, a community member. "I've only been attending for two weeks now but I wish I'd found it sooner. There should be food pantries like this all over New South Wales!"

But what's even more inspiring than the bags of food are the volunteers. A ministry like Soul Food Pantry takes a team of workers to make it happen each week, but with the exception of Leah, her mum Elizabeth, Pastor Danny Milenkov and assistant pastor Dan Brunt, all the volunteers are community members.

"I look forward to this every week with anticipation," says Pia, a local who volunteers. "I don't ever plan anything else on a Thursday because my whole day is just devoted to this."

Through the food pantry, Pia and a few other community members are currently receiving Bible studies and occasionally attend services on Sabbath. But it's the friendship built that has inspired most of the community

to attend other evangelistic or health programs run by the church.

"Everybody needs food but today more people are really struggling to make ends meet," says Blue Haven senior pastor Danny Milenkov. "This ministry is something that you do where you're meeting a real need. And it's reaching people—it has only been a year but we're already seeing fruit from it."

Dreams for this ministry are big. Soul Food Kitchen, a quarterly health program and cooking demonstration, has already proven successful, and Leah hopes to run these more regularly. The church is also hoping to buy their own truck to pick up food, and simply just inspire other churches to start their own pantry.

But ultimately, the biggest dream is to keep running the pantry until Jesus comes.

"We prayed about the [Soul Food Pantry] name for so long!" says Leah. "But the whole point of this ministry is to lead them to Christ, through Christ's method alone—to meet them where they're at, provide them with their physical needs—so eventually they may see what we've got, how we're being fed spiritually and want that for themselves."

MARITZA BRUNT ASSISTANT EDITOR.
@MARITZAEMUNOZ

Wedding



KAKADI-LOVA, MacBill, son of John and Mary Kakadi (Solomon Islands), and Shirlian, daughter of Peter and Joymarie Lova (Logan, Qld), were married on 4.6.17 at Mt Gravatt Church in Brisbane, Queensland. MacBill and Shirlian met at SQ ATSIM Family Camp in 2015. It was an absolutely beautiful occasion filled with much joy and celebration. MacBill is a wood machinist and Shirlian is a child care assistant. They plan to live in Loganlea and will continue worshipping and serving God at the Murri-Wantok Church, Valley region.

David Garrard



KENT-MUELLER, Lachlan, son of Jasper and Janine Kent (Rosebank, NSW) and Madeleine, daughter of Joerg and Ute Mueller (Hainrode, Thuringia, Germany) we married

on 5.2.17 at Yaroomba Beach, Qld. The bride's parents and many of her family and friends traveled from Germany for the special occasion. Lachlan & Maddie plan to live on the beautiful Sunshine Coast, Qld.

Anthony Kent



KOCHANSKI-FLETCHER, Paul, son of Brunon (deceased) and

Krystyna Konchanski (Blacktown, NSW), and Carly, daughter of Pr James and Rosemarie Fletcher (McGraths Hill), were married on 26.3.17 at Brunkerville (near Cessnock) N.S.W. Paul and Carly were blessed with a beautiful day in an amazing natural location. It was a wonderful time of celebration with family and friends who witnessed such a happy union.

At present they are based in Cooranbong where they are waiting and praying for God's guidance as they serve Him together.

James Fletcher

SUNDARALINGAM-IRELAND,

Dr Ananth, son of Kandiah and Sivamalar Sundaralingam (Melbourne, Vic) and Emma, daughter of Graeme and Kristine Ireland (Bena, Vic) were married on 14.5.17 at the Grand Hyatt Hotel in Melbourne, Victoria. A doctor and nurse met by "accident" in a hospital emergency department at a photocopier. After some time seeing each other, this led to a memorable wedding day for family & friends that saw not only two people joined together, but two cultures as well. The happy couple will establish their home in Glen Iris, Melbourne.

Paul Kotanko

Obituaries

NOVELLY, Ilene (nee Bruce), born 25.9.1916 in Brisbane, Qld, died 30.6.17 at Victoria Point. On 17.11.1943 she married Victor Novelty who predeceased her in 2006. She is survived by Bruce Novelty (Perth, WA), Evan Novelty (Mission Beach, Qld), Myron Novelty (Tamworth, NSW) and Hady Novelty (Ipswich, Qld). Ilene was truly a mother in Israel who spent her life for others. She supported her husband Vic in his ministry in NZ & Australia and even in retirement gave her ministry to others in the retirement village at Victoria Point. Reaching 100 years of age last September, she will be missed and remembered by many.

Bob Possingham

RICHARDSON, Joyce Elaine (nee Brighouse), born 3.2.1932 in Warkworth, NZ; died 29.4.17 in Boronia Heights, Qld. On the 16.1.1954 she married Chas Richardson who predeceased her in 2012. Joyce is survived by her children Diane and Paul Irving (Qld), Lance Richardson (Auckland, NZ), Stewart and Sandra Richardson (Qld), Kerry and Rowena Richardson (Qld), Neal and Kerri Richardson (Qld). Joyce taught primary school and served as a school principal in several locations including Balmoral SDA Primary and Brisbane Adventist College. She was instrumental in developing a detailed appraisal process for teaching reading to children with

special needs. Joyce loved music and taught herself to play piano, euphonium and digital horn. She lived a full life with many accomplishments.

Wolfgang Stefani

TAYLOR, Lorraine Susan (nee Magerl), born 7.10.1949 in Perth, WA; died 1.4.17 in Perth due to complications from heart surgery. She was predeceased by her mother Kitty. She is survived by her father Kurt Magerl (Mullaloo, Qld); siblings Ron (WA), Kevin, Monica Cameron (WA) and Christine Martin (Qld) and son Michael (WA). She was Auntie Raine to many.

Gys Seegers

TURBET, Mary Florence (nee Stamm), born 7.12.1927 in Bowral, NSW; died 11.5.2017 in Roseville, NSW. She married Earnest Carter on 13.6.66 in Bowral and later Mac Turbet in November 1992. Mary had 4 step sons, 10 step grandchildren and 7 great step grand-children. Mary was a loved and faithful member at the Thornleigh Church for 50 years. Her counsel was highly valued by those who knew her. She had a strong faith in Jesus.

Bob Saunders George C. Porter



YOULDEN, Isobel Loraine (nee Peach), born 29.8.1920 in Melbourne, Victoria;

died 20.5.17 in Geelong. On 9.9.1944, she married Arthur Robert Youlden, who predeceased her in 1996. Isobel is survived by her two children Annette (Geelong) and Ross (Brisbane) and their spouses; her grandchildren Danny, Darlene, Hugh, Rohan, Deedra and their spouses; her great-grandchildren Kayne, Zoe, Isobel, Giselle and Israel; and her many nephews and nieces. Isobel served many community needs including as a Branch President of both the WCTU and the CWA and as a devoted church member and leader. She will be remembered for her hospitable, fun-loving spirit, her practical wisdom and the profound influence she had upon several generations of fellow Adventists. Isobel went to her rest in the hope of the resurrection.

Hugh Heenan, Geoff Youlden

POSITIONS VACANT

EDUCATION ACCOUNTANT

Australian Union Conference (Ringwood Victoria)

The Australian Union Conference is seeking to fill the full-time position of Education Accountant. The role is to provide accounting services to 'Accounting Services' clients in the Education sector, and as requested, to assist in providing a financial advisory and technical resource to Education Systems CFO's, Directors of Education and school principals, to ensure that the financial objectives of Education Systems within Adventist Schools Australia are met. Applications to: Pr Tony Knight - Director of Personnel Australian Union Conference 289 Maroondah Hwy RINGWOOD VIC 3134 Ph: +61 3 9871 7591 Email: tonyknight@adventist.org.au Applicants must be legally entitled to work in Australia. The Australian Union Conference reserves the right to fill the role prior to the Close of Applications Date. **Applications close July 31, 2017.**

LECTURER OR SENIOR LECTURER (MINISTRY AND THEOLOGICAL STUDIES) -

Avondale College of Higher Education (Cooranbong Campus).

Avondale College seeks applications for the position of a Lecturer or Senior Lecturer to undertake teaching and research in the Avondale Seminary. The successful candidate will hold a PhD in Ministry and Theology, and be able to demonstrate ability to teach and engage with students in the learning and teaching arena. Applicants should also be research active and have a record of recent publications. For full criteria and job description please visit www.avondale.edu.au/information/employment. Enquiries may be directed to employment@avondale.edu.au Applications, with a statement addressing the selection criteria and contact details of at least three referees should be emailed to employment@avondale.edu.au.

Applications close July 21, 2017.

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WESTERN AUSTRALIAN CONFERENCE CONSTITUENCY MEETING

Notice is hereby given of the regular Constituency Meeting of the Western Australian Conference of the Seventh-day Adventist Church, to be held at Carmel Adventist College Auditorium on the weekend of 9 - 10 September 2017. A combined Sabbath program will commence at 10am.

The business of the meeting will commence at the conclusion of the closing Sabbath program on 9 September, concluding 10 September. The meeting will receive reports from the President, General Secretary, Chief Financial Officer and Departmental Directors, vote on various nominations and various other items in accordance with the conference Constitution. Further information is available from the Conference Secretary sidgriffith@adventist.org.au

BACK TO GEELONG, celebrating 120 years: Sabbath, November 4, 2017 @ Geelong church, 6-10 Little Myers St, starting at 9:30am. Worship, reminisce, reconnect, lunch provided. RSVP Marion 0409527540, October 1, or via Facebook.

GREY NOMADS CAMP, ADVENTIST ALPINE VILLAGE, OCTOBER

2-7, 2017. Plan now to attend the South New South Wales Conference Grey nomads camp

for a spiritual feast and social fellowship at Adventist Alpine Village, Jindabyne, NSW. Set in the beauty of the Australian Southern Alps. Numbers are limited to 150 attendees. To receive an application form and details of accommodation options please contact Robyn Howie. Phone: 02 6249 6822 or email <robynhowie@adventist.org.au>.

BACK TO NARRABRI.

Celebrating 50 years on Saturday 21st October, 2017 @ 23 Gibbons St Narrabri. All former ministers, past members, friends & family are welcome. Join us to worship at 10am & then share in lunch which is provided. Please bring any memorabilia & memories to share in an afternoon programme. RSVP to Betty Murray on (02) 6792 6520 or email eamurray@hotmail.com

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FINALLY

CHARITY BEGINS AT HOME—BUT SHOULD NOT END THERE.

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POSITION VACANT | SYDNEY ADVENTIST HOSPITAL CHAPLAIN (Full time) – SPIRITUAL CARE SERVICES

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Essential

- A living personal faith
- Appropriate tertiary qualifications
- One or more units of Clinical Pastoral Education and willingness to undertake more
- Demonstrated experience in Christian ministry
- Previous experience in assessing and caring for the spiritual needs of people with serious illness
- Proven communication skills with people from diverse backgrounds
- Commitment to ongoing spiritual, professional and personal development
- Active member of a local church

Desirable

- Relevant post graduate qualifications

Applications should address the selection criteria and include the following:

- Curriculum Vitae
- Application form (found at www.sah.org.au/job-vacancies)
- CPE certificate(s) and Final Unit Evaluation(s)
- A verbatim of a recent pastoral encounter
- Contact details of at least three referees including your current pastor/mentor

Enquiries and applications to Dr Branimir Schubert, Director of Mission and Culture, via email Branimir.Schubert@sah.org.au or phone (02) 9487 9437.

Applications close Friday 4 August 2017.



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