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EDITOR'S NOTE:

The lonely void

Daniel Kuberek
Assistant editor, *Signs of the Times*

“

During His Sermon on the Mount, Jesus inserted God into a void that would otherwise only be occupied by our lonely desires.

When mainstream media networks began forecasting upcoming grocery shortages around Australia due to the COVID-19 Omicron variant, there was a feeling of *deja vu*. Online comments ranged from, “Here we go again . . .” to “You [the media] are the reason for the shortages!”

Most people now accept that news media outlets had an unintentional part to play in spreading panic about toilet paper shortages in April 2020. The term “self-fulfilling prophecy” comes to mind—a prediction that probably wouldn’t have come true if it weren’t for the prediction being made—and spread—in the first place. These self-fulfilling prophecies create a vicious cycle where should a prediction come true, it says very little about the clairvoyancy of those who made the prediction in the first place.

That idea has certainly changed how many people see “prophecies”. Where once a prophecy—certainly a biblical one—was viewed as untouchable and beyond human intervention, it has now become embedded in our individualistic, post-modern style of thought and is something we believe we control. Anyone can “create” a prophecy now, it seems.

When 2004 *Australian Idol* finalist Shannon Noll fronted South Australian television sets in a commercial for local retailer, Radio Rentals, he sang, “Anything you want, you got it!” covering Roy Orbison’s posthumous 1989 hit single. Placed in the context of consumerism, it’s certainly a phrase that might excite one to open their wallet; but in a broader context, that mentality says a lot about where our society is placed.

The “law of attraction” is a New Age pseudoscientific theory that literally boils down to those lines Noll sang. According to the self-professed “law”, you can have anything—or anyone—if you want it enough; you just have to manifest it into existence. New Age proponents of the theory also describe how if you achieve this level of self-belief, the “universe” will bestow your wishes to you. However, the law of attraction—just like self-fulfilling prophecies—has one common theme. It’s God-less.

Whether or not you believe in the self-help proponents of the theory—including having confidence to ask for things—the cynical subtext is that one must fend for themselves because no-one is out there to help you.

During His Sermon on the Mount, Jesus inserted God into a void that would otherwise only be occupied by our lonely desires. “Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. For everyone who asks receives; the one who seeks finds; and to the one who knocks, the door will be opened” (Matthew 7:7,8). To take this verse at face value, however, risks misinterpreting prayer as solely transactional—in some sense, portraying God as a salesman or master who rewards those who are faithful and punishes those who aren’t.

That is the risk of reading the verse in isolation. If we read the whole passage, Jesus’ main point reveals itself: “So in everything, do to others what you would have them do to you, for this sums up the Law and the Prophets” (Matthew 7:12). Far from self-centered subtexts found in the law of attraction or a transactional view of prayer, God wants us to experience Him fully by walking in His shoes. “For even the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many” (Mark 10:45). Our lives are more than just about making sure our cupboards are stocked and we have “anything we want”, it’s about the community we can experience with both God and our neighbours. His walk on earth is also a reminder that we are not alone, and “we can say with confidence, ‘The Lord is my helper; I will not be afraid. What can mere mortals do to me?’” (Hebrews 13:6). To live in communion with God is so much more than our wants and desires; God seeks a deep relationship with us in which we grow to understand Him. Such a vital ingredient that many are searching for—sometimes even unknowingly—in this complex modern world, and it all starts by sending a prayer up.



INSIGHT:

Society impact

Glenn Townend
South Pacific Division president

Joseph Bates and James and Ellen White—founding leaders of the Seventh-day Adventist Church—were radical supporters of societal issues that were divisive in their day: all were active in support of the abolition of slavery (which led to the US civil war) and Ellen White spoke to the largest crowds on the abolition of alcohol through the Women’s Temperance Society.

There are some Adventists who have found a public voice on domestic violence, climate change and religious liberty, in many of the countries of the Pacific. It is good to be concerned about what others are concerned about. Hopefully, we can give a credible biblical perspective on the issues, based on personal action.

Our pioneers spoke to issues that mattered to people in society. They supported current causes. Their focus was the last day gospel message to the world but they also knew that justice and good living were real concerns that needed to be addressed in practical ways. They brought a Jesus-centred and biblically principled focus to the issues of slavery and alcohol. Meeting practical needs from “a God perspective” is why our denomination started schools and hospitals.

As Adventists of this generation what are the societal issues that you and your contemporaries care about? What are the issues that you give your money to or actively support and could speak up about? What issues that mattered to Jesus and the Bible prophets could we bring a biblical perspective to? Poverty, domestic violence, climate change, child protection, racial discrimination, justice, lifestyle diseases, prison reform . . .

When Jesus and the prophets spoke about the issues of their day, it was divisive. They shared their perspective to give an alternative viewpoint—to give a God perspective. Could we have the courage and wisdom to do that today?

Community engagement and connection is important. God is interested in the things that add value or take away meaning for every life. When we speak and proactively respond to societal issues, it shows that we reflect the heart of God and have relevance.

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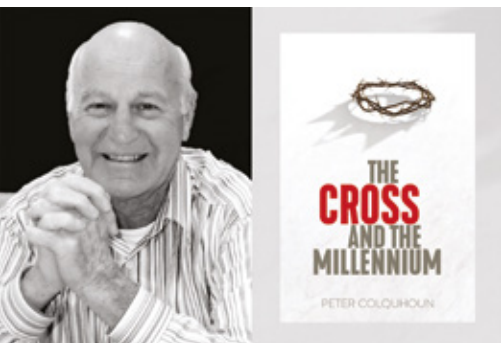
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Peter Colquhoun and the cover of his new book, *The Cross and the Millennium*.

New book goes deeper with millennium doctrine

📍 Warburton, Victoria | Lauren Webb/Nathan Brown

The millennium is vital to a correct understanding of the gospel and the great controversy, according to Pastor Peter Colquhoun, retired church administrator and author of *The Cross and the Millennium*, a new book from Signs Publishing.

"Without the story of the millennium, there would simply be no good news for planet Earth," said Pastor Colquhoun. In fact, the millennial events—the second coming of Jesus, the millennium, the end of evil and the re-creation of the world—have been central to Adventist hopes and beliefs since the beginning of our movement, he urges.

Despite this, there has been surprisingly little written on the subject. "Adventists have long believed in the premillennial second coming of Jesus," said Nathan Brown, book editor at Signs Publishing, "But we struggled to find a previous book-length study of the millennium in the history of Adventist publishing."

Living on Queensland's Gold Coast, Pastor Colquhoun served the Adventist Church as a missionary, pastor, evangelist, dean of students at the then Avondale College, and president of the South NZ, WA, South Queensland and North NSW conferences. *The Cross and the Millennium* is his first book.

Described in Revelation 20, the millennium has been the subject of speculation and misinterpretation among the broader Christian church for centuries.

The solution, he believes, is to pair our prophetic study of Revelation with a Christological approach—looking at the millennium through the lens of the gospel, Jesus' work in bringing the great controversy to a close. "Separate the millennial events from the cross and they are meaningless," Pastor Colquhoun states.

The Cross and the Millennium examines end-time events in time-honoured and unique ways. Opening with an exploration of historical and current views about the millennium, subsequent chapters reveal that the book of Revelation—from its opening messages to the churches, to its closing descriptions of the new earth—is rich with parallels between Jesus' work on the cross and His work in the millennial events. "Whether you have previously studied this promised sequence of rescue, judgement and re-creation or are new to the subject, this book invites you to a deeper understanding of the hope Jesus offers us," said Mr Brown.

The Cross and the Millennium is available from Adventist bookshops in Australia and New Zealand or online.



Bachelor of arts graduates and lecturers.

PAU holds graduation ceremony

📍 Port Moresby, PNG | Juliana Muniz

Following strict COVID-19 directives, Pacific Adventist University (PAU) was one of the few institutions in Papua New Guinea authorised to hold a graduation ceremony for the 320 students who completed their studies in 2021.

Complying with restrictions set by the PNG COVID-19 controller, the celebrations, held at the Koiari Park campus from November 23 to December 5, were separated into four separate sessions according to schools, with only graduates and faculty in attendance.

Catering for the many families and guests who weren't allowed to attend,

the ceremonies were livestreamed on the PAU Facebook page with an average of 2000 views per session.

South Pacific Division president Pastor Glenn Townend shared a video message with the graduands, encouraging them to keep learning.

"PAU has started a good work in you. . . [and] if you trust God, He will complete it and you will continue to keep moving on. You and I are always works in progress, but God guarantees that He will finish that work," he said in his address.



"Our staff are the hands and feet of Christ."

An opportunity to change a child's life

📍 Ringwood, Vic | Tracey Bridcutt

Every year more than 5000 students attending Seventh-day Adventist schools in Australia make commitments to Jesus through activities such as chapels, class worships, Bible study classes and special weeks of worship.

This shows the incredible impact of Adventist education on a child's spiritual journey, according to Adventist Schools Australia (ASA) national director Dr Daryl Murdoch.

Dr Murdoch said the key goal of Adventist schools is to impact every child and every family for Christ.

"We believe that Adventist education has something to offer that society desperately needs," he said. "Today, 73 per cent of our students come from the broader community. Our schools and early learning centres give a message of hope and love in a community where there is often doubt and despair.

"I believe that Adventist education is

the most effective frontline evangelism for the Seventh-day Adventist Church."

Since 2015, an additional 3000 students have enrolled in Adventist schools around Australia, taking the total number of students to more than 16,000. This is where the pivotal role of teachers needs to be recognised. Adventist schools are staffed with hundreds of dedicated teachers who are committed to providing excellence in education.

"They are the most incredible assets that we have," Dr Murdoch said. "Our staff are the hands and feet of Christ, and I am extremely proud of the difference that they make in the lives of their students each and every day."

Opportunities exist for teachers to join the Adventist educational system in 2022 and be part of a Christ-centred learning community that is changing lives. To find out more go to ".



French Polynesia Mission president Pastor Roger Tetuanui and his wife Liliiane in the new courtyard.

Adventist history on display in French Polynesia

📍 Pape'ete, French Polynesia | Tracey Bridcutt

The Seventh-day Adventist Church in French Polynesia has installed a historic courtyard which tells the story of how the Adventist message reached the island nation.

The courtyard, located at the Mission headquarters at Pape'ete, commemorates the arrival of Adventist missionary John Tay to the shores of Tahiti on December 24, 1890, aboard the *Pitcairn*. The story is presented on large plaques in both the French and Tahitian languages.

Mission president Pastor Roger Tetuanui said the courtyard will be central to their plans to hold an annual celebration to mark the anniversary of the arrival of Adventism in French Polynesia.

Along with the courtyard, the Mission has installed a large permanent marquee, which can accommodate about

2000 people. The marquee will be used for combined meetings with Adventist churches from Tahiti and sister island Moorea.

Located near the marquee is an old college which the Mission is in the process of renovating to bring it up to safety standards.

Pastor Tetuanui said the building will be used as a training centre for young people to prepare them for the future, and for volunteers who want to become missionaries in the islands the Mission wants to reach—Marquesas Islands, Tuamotu Islands and Gambier Islands.

"We want to train these people to know the culture, the language and the world view of the people who live in these islands, and send them there to share the gospel message," he said.



Pastor Maveni Kaufononga presented each graduate with their award and certificate (Photo courtesy of John Mikiwai).

Triumph over adversity: Fulton students graduate despite challenging year

📍 Nadi, Fiji | Malcolm Coulson/Juliana Muniz

Despite another year of uncertainties and disruptions caused by the ongoing pandemic, Fulton Adventist University College in Nadi, Fiji, held their graduation on Sunday, November 21, and saw 163 students celebrate the completion of their tertiary studies.

Graduates ranged from ministerial, business and education students to police officers and tertiary lecturers. Along with their testamurs, students received special recognition for academic excellence, service, biblical languages, public evangelism, teaching skills, entrepreneurial excellence and overall outstanding achievements.

Guest speakers for the graduation weekend were graduating class staff advisor Casper Hillary, Trans Pacific Union Mission (TPUM) president Pastor Maveni Kaufononga and Fiji Institute of Accountants president Pravinesh Singh.

All speakers presented a special message following the graduation's theme "Triumph Over Adversity", reflecting on the challenges faced by students and staff in the past year.

"We had students and staff infected with COVID, challenges as they participated in online classes and exams, the development of innovative virtual practicum experiences, coping with the uncertainties of closed borders and unknown employment opportunities as well as concerns for family and loved ones back home," said Fulton principal Dr Malcolm Coulson. "2021 was a tough year, but we saw God's leading in all the issues we faced."

All celebratory events followed a carefully prepared COVID-safe plan authorised by Fijian authorities.

"We were permitted to hold graduation under strict health requirements. Those attending were fully vaccinated, screened, masked and participated in contact tracing protocols," explained Dr Coulson.

Due to the limitations on the number of attendees, the events were livestreamed online by Hope Chanel Fiji, receiving more than 36,000 views.

"We are grateful to the TPUM for assisting Fulton with the broadcasting of the graduation program. The livestream has blessed many people who could not attend in person," said Dr Coulson.

Appreciation for the work of all staff for their commitment to service under adversity was expressed on many occasions.

making headlines

Recycled bricks

ADRA Mauritania recently inaugurated a new community centre built with 34,000 plastic bottles filled with sand. Based in Nouakchott, the capital city of that northern African nation, the centre will house medical equipment for primary health care, equipment for a multimedia centre, and rooms for language learning, sewing, embroidery, and a library. — **Adventist Review**



Successful partnership

More than 160,000 new students enrolled in Novo Tempo's (NT) Bible School in 2021. With 32 collaborators based at NT and divided into different areas such as telephone service, WhatsApp and pastors, the initiative of the South American Division's communications network has been growing through a partnership with local churches. — **ANN**

Hope for long COVID

A team of clinical researchers from NSW have uncovered an immune profile for long COVID, paving the way for tailored treatment plans for those experiencing long-term problems after recovering from the original infection. About 30 per cent of unvaccinated people who contracted COVID-19 and were part of the study experienced long symptoms. — **SBS News**

Bushfire-spotting satellites

A Gold Coast rocket company could be sending bushfire-detection satellites into space later this year, after revealing it is in talks with the Australian Space Agency and Canadian government about rolling out the technology. The new satellites detect a bushfire from space in seconds. — **ABC News**



Hearts for Jesus

Schools across the Trans Pacific Union Mission finished 2021 on a high note with the baptism of 19 students. Pujivai Adventist High School in Solomon Islands saw 11 students baptised on November 27. On the same date five students from Hilliard Adventist Memorial School in Tonga were baptised (pictured above), bringing the total to eight students baptised at Hilliard this year. And on December 11, three senior students from Navesau Adventist College in Fiji committed their lives to Jesus through baptism.—**Conch Shell**



20 baptised

Twenty people were baptised at an evangelistic series organised by the Gurako Seventh-day Adventist Church in Huon Gulf District, Morobe Province, in Papua New Guinea, from October 31 to November 13, 2021. After the baptisms, many responded to the final appeal, including former Adventists. A Lutheran church leader who attended the meeting to witness his nephew’s baptism also expressed his wish to be baptised.—**Morobe Mission Media**



Called to ministry

Pastors Moape Dokonivalu and Nalu Singh were ordained to ministry at the Labasa Seventh-day Adventist Church in Vanua Levu, Fiji, on December 4, 2021. Having graduated from theology at Fulton Adventist University College, both pastors serve multi-ethnic churches. Pastor Dokonivalu serves in Labasa, including a budding English-speaking church and several Fijian churches. Fluent in Fijian and Urdu, Pastor Singh serves in Savusavu, focusing his ministry on the Indian churches. President of the Trans Pacific Union Mission Pastor Mavani Kaufononga officiated at the ordination service. He challenged both men “not to forget the God who called them into ministry”. “When you deny God and forget who He is and how He has led you in the past, it will affect how you serve and do ministry in the mission field,” said Pastor Kaufononga.—**Juliana Muniz**



Baptised to disciple

Warners Bay Seventh-day Adventist Church and Newcastle University Church Plant members came together on December 4, 2021, to celebrate the baptism of Matthew Wang and Dyi Shin Chung. Studying the Bible for around six months, they confirmed their decision to be baptised after an evangelistic series run by the two churches in October. Excited to develop his discipleship skills, Mr Chung recently joined a group of Bible workers in door-knocking, finding six people interested in studying the Bible.—**Juliana Muniz**



New partnership

Sanitarium Health Food Company is teaming up with Life Education and its iconic giraffe mascot Healthy Harold to help raise a nation of healthy Aussie kids.

The partnership aims to teach children how to make healthier food choices through the development and delivery of a new nutrition module for middle primary school kids, which will also include resources for teachers and parents.

Sanitarium Health Food Company executive general manager Todd Saunders said Sanitarium is proud to support Life Education, Australia's largest non-government provider of preventative health education.

"Life Education is such a wonderful organisation, making a positive difference in the lives of Aussie kids," Mr Saunders said.

"Aligned to Sanitarium's 'eat well, live well' purpose, this new partnership enables us to share our collective resources with Life Education to help build healthy, sustainable communities and fuel the unlimited potential in Aussie kids."

"The educational resources on food, nutrition and health that we'll develop together will give kids a 'hand-up' around the food and health choices they make," said Julie Praestii, head of social purpose and communications. —**Sanitarium website**

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Evangelism in Perth and Tasmania

Around 750 people attended evangelistic meetings held in Tasmania and Perth late last year, run by the South Pacific Division (SPD) Public Evangelism Institute with the support of conferences and local churches. In each location, the meetings started with a half-day of TED-type talks and a meal followed by four weeks of evangelistic programs or prophecy seminars. At the end of the meetings, more than 70 people expressed their wish to be baptised, and 150 people in Perth registered for Secrets of Prophecy seminars conducted after the program. "It was wonderful to see God so powerfully at work in bringing people to the meetings and maintaining their interest throughout them," said Pastor Gary Webster, director of the SPD's Institute of Public Evangelism. —**Juliana Muniz/Gary Webster**



Teens on Faith FM

A local evangelism initiative has been featuring teenagers as cohorts of a Bible study guide on Faith FM. Hitting the airwaves on October 30, 2021, *Tableland Explorers* is hosted by church pastor Luke Reeves and Bible worker James Pontil and features groups of teens in every episode. The program is recorded locally in Guyra (NSW) and airs every Saturday at 5:30pm (AEST) in NSW. "We called our program *Tableland Explorers*, because we are in the Northern Tablelands, and we are exploring the teachings of the Bible and adapting them to our lives," said Pastor Reeves. The idea for the show sparked during the 2021 North NSW Big Camp when Robbie Berghan, host of *Faith Experiment* on Faith FM, encouraged teens to record content for Faith FM. —**Luke Reeves/Juliana Muniz**



Revelation 12:17

one or two remnants?

The apostle Paul charged his younger companion and preacher Timothy with this critical advice: “be diligent to present yourself approved to God as a workman who does not need to be ashamed, accurately handling the word of truth” (2 Timothy 2:15).¹

This solemn appeal is essential today, especially when destructive winds of false teachings and misinterpretation of the Scriptures blow strongly through our ranks. One example of heresy is the

view there are two “remnants” in Revelation 12:17. Proponents of this position postulate there will rise the final “remnant within the remnant of the end”.

Is this claim biblical? Are there two remnants of the woman or only one? These are good questions. Let us look briefly at Revelation 12:17. What does the phrase “remnant of her seed” mean?

The Biblical Text

“And the dragon was wroth with the woman, and went to make war with the

remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ” (Revelation 12:17, KJV).

In this passage, the Greek noun *spermatos*, from *sperma*, may translate into English in various ways. The following partial selection of Bible translations illustrates this: KJV, GNV—“the remnant of her seed”; NASB—“the rest of her children”; RSV, NIV, NKJV—“the rest of her offspring”; NLT, MSG—“the rest of her children”; and



GNT—"the rest of her descendants".

In the Context of Revelation

It is important to note that *spermatos* is singular. Thus, in Revelation 12, *spermatos*, the "seed" of the woman, is none other than Jesus Christ (Revelation 12:5). In Revelation 12, "the remnant of her seed" refers to those who follow Christ. They are obedient to the commandments of God and have [in their possession] the testimony of Jesus Christ (12:17; see also 19:10).

They belong to Jesus Christ and remain faithful to Him in times of crisis and apostasy.

According to the broader context of Revelation, the remnant appears in history at the end of 1260 days or years (see 12:14). Scripture's prophetic days often mean literal years (see Leviticus 25:1-7; Numbers 14:34; Ezekiel 4:4-6). Most historicist interpreters agree that the prophetic days span from about AD 538 to 1798.² Contextually, "the remnant of her seed [Jesus Christ]" must refer to a part or the remaining (small group) people of God who appeared on the scene of earth's history after 1798.

The Bible describes the end-time remnant variously as the "144,000 (Revelation 7:1-8; 14:1-5), the great multitude (Revelation 7:9-17; 19:1), the saints (Revelation 14:12; 17:6), the called, chosen and faithful followers of the Lamb (Revelation 17:14), and the ones who are both watchful and hang on to their garments (Revelation 16:15; cf. 3:17,18)."³ The remnant arose in prophetic time with a prophetic mission (Revelation 10:8-11). They have a prophetic message, "an eternal gospel" to proclaim to the world (Revelation 14:6-12). And they become the prime target of the dragon's [Satan] last war of the end-time, as described in Revelation 13.

In the Larger Context of Scripture

The end-time battle of Revelation 12 is nestled within the larger context of Scripture. It points us to the beginning of the battle in Eden. Adam and Eve had fallen into the trap set by the great arch enemy: the "great dragon", "the serpent of old who is called the devil and Satan, who deceives the whole world" (Revelation 12:9). He is a "murderer from the beginning", "the father of lies" (John 8:43-45), "ruler" of the forces of "darkness" (Ephesians 6:12). In Eden, God took the initiative to save the human family. In Genesis 3:15, God unmasks Satan and his "enmity" towards the woman (Eve) and the ongoing battle against her and her "offspring" (NASB) or "seed" (NKJV). Here, the "seed" refers to the coming of

Jesus Christ, the Messiah and Redeemer of the world.

Revelation 12 is, therefore, part of a more significant battle that rages on until the end. The struggle increases in frequency and intensity until the coming of Jesus (Matthew 24: 8). It is the great controversy between Satan and Christ and His followers throughout human history. It culminates in the dragon's threefold attack on Jesus Christ (the Seed of the woman), the woman herself, and finally, the remnant of her Seed at the very end of time.

Conclusion

Revelation 12:17 points unmistakably to the remnant of the Seed of the woman as an end-time group who love God and are faithful to Him. This is clear in their keeping of His commandments and holding to the testimony of Jesus. They have an identity (Revelation 14:1-5), a message (Revelation 14:6-12) and a mission to "those who live on the earth, and to every nation and tribe and tongue and people" (Revelation 14:6; cf. 10:11).

The last war on the remnant in Revelation 12:17 by the dragon and his allies (sea beast and land beast of Revelation 13) will bring the curtain down on the battle between God and Satan that began in heaven and continued throughout history until the return of Christ. Revelation spotlights the remnant as the object of the dragon's end-time attack. The Bible teaching about the remnant is clear. There is only one remnant in Revelation 12:17, not two.

1. The NASB translation is used in this article unless noted otherwise.
2. Jon Dybdahl, ed., *Andrews Study Bible Notes* (Berrien Springs, MI: Andrews University Press, 2010), 1673.
3. Jon Paulien, *Armageddon Headquarters*, <facebook.com/jonpaulien>.

Tabua Kotobalavu Tuima

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Ministry making community impact

"It all started when we moved to Toowoomba earlier this year," says Alisha Christie, moderator of the Toowoomba Mums At The Table group. "I had been a member of the Gold Coast group. After we moved, I wanted to have a group up here too, so that I could meet other mums."

Alisha created the Toowoomba Mums At The Table Facebook group in March 2021. With the assistance of advertising, the group grew quickly, gaining almost 200 members within the first month. Alisha decided it was time to start meeting face-to-face.

"We started running a playgroup at the Glenvale Adventist Church hall, which is also called the Abundant Living Centre," says Alisha. "They used to run a playgroup many years ago. All the equipment and toys were still here, so I didn't have to buy new things, which was a blessing."

Seven families attended the first playgroup. Three of those families were from the local community. By October 2021, 15 mums were attending the playgroup, with around 10 of them from the community.

"We try to do social meet-ups at least once a month," Alisha shares. "There are a couple of cafes with enclosed play areas around. We also enjoy going to parks and we're thinking of doing a pool day as we come into summer."

In 2022, the Toowoomba group is planning some exciting initiatives such as guest speakers who will do special presentations for the mums.

"The local church is extremely supportive of the group and wants to make it one of the main ministries. We'll reach out to our church community and the connections they have to the local community as well," says Alisha.

"We're thinking of having a lactation consultant come in, and someone who can speak about postnatal depression. We would like to offer healthy snacks and share healthy homemade recipes—like the stuff we have on Mums At The Table. Maybe even some social date

nights for the parents."

When asked whether she enjoys her role as Mums At The Table Facebook moderator, Alisha is quick to answer in the affirmative.

"I find it really fulfilling," she says. "I enjoy being able to reach out to other mums who are having a rough time and give them a word of encouragement. Recently we had one mum who didn't come to playgroup because she was having a 'bad mental health day'. I privately messaged her and asked how she was doing. This is what God has put in front of me to do. I'm able to be a mum and minister to other mums who are in the trenches as well!"

Mums At The Table is a ministry of Adventist Media that provides support and encouragement to mums by fostering digital connections and building face-to-face relationships. The Toowoomba group is one of 23 groups in Australia and New Zealand. Details: MumsAtTheTable.com

Vania Chew

Donor relations,
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HUNTED DOWN

Yes, I hadn't been for years --
Inside a church, I mean:
But something drew me back
To try and ease the lack.
It's that residual Christianity;
That little lick of flame
I thought had been
extinguished,
Had glowed a little warmth in
me.

No matter how deep they
scourged;
Pierced with nails, thorns or
sword;
Or shoved the bitter sponge
To His parched lips. His voice,
Like a haunting, hunting horn,
Often tuned my cottoned ears,
And sometimes teared my eyes
Until I quit, and went to
worship.

— Malcolm Ford
artist and poet from Whangarei, NZ.

*The English poet Francis Thompson (1859-1907)
is well remembered for his poem "The Hound of
Heaven". This poem is inspired by that classic verse.*



Following the blueprint

Matthew 7:24–27; Luke 6:47–49

Parable of the wise builder

“Therefore everyone who hears these words of mine and puts them into practice is like a wise man who built his house on the rock. The rain came down, the streams rose, and the winds blew and beat against that house; yet it did not fall, because it had its foundation on the rock. But everyone who hears these words of mine and does not put them into practice is like a foolish man who built his house on sand. The rain came down, the streams rose, and the winds blew and beat against that house, and it fell with a great crash” (Matthew 7:24–27).

I will never forget reporting on the Toowoomba Pathfinder Camporee in January 2011. Now, in my experience, there seems to be some unwritten rule that whenever you go camping, it will rain. There seems to be no escaping it. But the rain at that camporee was different—it was next level. You may remember the headlines—an “inland tsunami” had swept through the town of Toowoomba.

It was unexpected. It was frightening. Lives were lost in the community.

I remember being out during the day, taking photos when the storm hit. We sheltered where we could, talked with people and documented how they were coping. Some camps that were lower were taking the weather poorly and kids

were sheltering in sheds with all their stuff. Lines of food were being distributed as many cook tents had been knocked over or were soggy wrecks. When I got a break, I ran over to check my own gear. I’d been assigned a camp bed in a shed with other camporee staff.

I couldn’t believe my eyes when I arrived. Wading through the shed, I soon realised there was nothing I could do there. The water was lapping just under my mattress. Thankfully my bedding and all my clothes were dry—for some reason I’d placed everything on my bed that morning when I got up (I was probably thinking about creepy crawlies not water). The water was still rushing, but at least my belongings were dry.

It came up so quickly. It went into unexpected places. It went everywhere. High ground, solid ground was most important.

That’s the thing about floods. They come without warning. They don’t always affect the same place or go where they are expected. You can’t just deal with it on the fly and make changes as you go.

Jesus knew the damage of flooding. Perhaps He’d seen some flash flooding around His home as a boy. He may have helped His father do the carpentry work on houses being built and would have discussed suitable locations, spending time around the Sea of Galilee. Too close to the sea and the sandy soil would not have been stable enough. “Nice view of the

ocean . . . until you're sliding into it."

Jesus knew that if people followed His Way, they would encounter floods that could wash away their faith, unexpected and dangerous events that they needed to be prepared for.

And so, He told the story of the wise and foolish builders.

A sermon illustration for the ages

Jesus has just finished His most famous sermon, known as the Sermon on the Mount. Both Matthew and Luke include versions of His teachings compiled in this discourse and they are incredibly challenging, countercultural and deeply personal. He takes everything we knew about God and the practice of religion and calls us back to the core principles and centralises love of God and love of others.

"In the Sermon on the Mount He sought to undo the work that had been wrought by false education, and to give His hearers a right conception of His kingdom and of His own character. Yet He did not make a direct attack on the errors of the people. He saw the misery of the world on account of sin, yet He did not present before them a vivid delineation of their wretchedness. He taught them of something infinitely better than they had known. Without combating their ideas of the kingdom of God, He told them the conditions of entrance therein, leaving them to draw their own conclusions as to its nature" (EG White, DA 299.3).

Right at the end of this sermon, Jesus uses the parable as an encouragement and as a warning.

As so many of Jesus' parables do, He sets up a contrast of behaviour. One man, building his house on a firm foundation, one man who doesn't. Both build the same house, use the same techniques and work hard. Those listening would have imagined the common houses that they knew and lived in. They had probably taken part in building their own family house or helped renovate and repair it. They knew how they were constructed and what it took.

Are they the foolish or the wise builder? And what determines the difference? Dietrich Bonhoeffer in *The Cost of Discipleship* suggests the first step is putting into practice what has been heard:

"The only proper response to this word which Jesus brings with him from eternity is simply to do it. . . . Only in the doing of it does the word of Jesus retain its honour, might and power among us. Now the storm can rage over the house, but it cannot shatter that union with him, which his word has created."

Those in the crowd have just heard the Kingdom Manifesto. They have the blueprint to the kingdom. They have an invitation to be part of God's great experiment: His new Temple built out of humans. Now they are urged to implement those principles.

Jesus explains the parable Himself: "Therefore, whoever hears these words of mine and puts them into practice is like . . ." (Matthew 7:24).

So, in one sense, the story is just about making a good decision. To follow Jesus' teachings is a good decision, like building in the right place, meaning your house will be safe. The decision to disregard Jesus' words is not just foolish, but dangerous. There will be no protection against the storm.

But on another level, it is the union with Jesus, the

foundation on the Rock which seems to make the difference.

I wonder if those listening thought of Psalm 18:2: "The LORD is my rock, and my fortress, and my deliverer; my God my strong rock, in him will I trust; my shield and the horn of my salvation, my high tower."

This is an old concept. The Rock, the unchanging God who called Israel to live in covenant relationship with Him, was now reminding them where their house must be built.

The principles outlined by Jesus in His sermon are world changing. They are good, can be accepted and debated by scholars or lay people alike. Many may choose to see Jesus as a good teacher and His principles as having philosophical, physical or mental benefits. But Jesus doesn't want His hearers to miss the point that their base must be His Divine Person.

Jesus was also familiar with the Jewish understanding of the "chaos waters" (see Genesis 1). In Jewish thought, the chaos waters of Genesis 1 represent pre-creation, opposition to God's good order, and death. Water is a constant theme running throughout the Bible (water to wine, Jesus on the Sea of Galilee, John 4). The strong foundation mentioned by Jesus is reminiscent of God calming/confronting the chaos waters. Without that good foundation (parallel with God's good creation power), the chaos waters run rampant and wash away the faith of the believer.

Our beliefs change; our cultural religious practices change (although some fight every change). Over the course of my life, I have seen my own beliefs grow. While that can be a challenging experience at times, the storms and floods of life are going to come up against us in life. If the recent COVID-19 pandemic has taught the church anything, it is that difficult circumstances force change and evolution through necessity. But the house that stays standing is the one that is firmly founded on Jesus. And He does not change (Hebrews 13:8, Malachi 3:6).

So how does the parable of the wise and foolish builders help me to live in Jesus' kingdom? It reminds me I must look for opportunities to implement the building tips and blueprints that Jesus has outlined in His teachings, especially His Sermon on the Mount.

"In the sermon on the mount, Jesus gave his followers the call to radical love. A love that extends even to our enemies. This is not an anything-goes love, or a sappy, doe-eyed love that doesn't see reality. It's a principled recognition of the value and worth of the other," writes Pastor Bruce Mann in his book, *The Command*.

Life throws us storms that we must weather. There is no getting around that. I've had my fair share in the past few years. But as doubts and questions swirl, one thing I've known without question, is that the One who gave us the Sermon on the Mount loves me, and if I stay connected He can see me through any flood or storm.

Jarrod Stackelroth

managing editor, Adventist Media.





the calling

It was a crisp Friday night and I was heading to Avondale College's Sabbath vespers program. It was a popular spot for worship, winding down from the week and socialising. I was a fresh-faced theology student—and I was utterly convinced I was destined to change the world. That night, the guest speaker was a classmate of mine. I didn't know him well, but I did know he had a colourful past, so I came expecting a wild tale. I wasn't disappointed.

I'll spare you the gory details, as it's not my story to tell. Suffice to say, his journey from the streets to the pulpit was almost Pauline in its drama. Perhaps you've heard a testimony like it: a gang member hits rock bottom, has a close call with death, and as a result reaches out to God—a Road to Damascus experience, leaving them forever changed.

As the months and years went by, I heard many more stories just like that one. At that time, the pastoral staff seemed obsessed with testimonies. At the end of every talk, there was usually an acknowledgement of God's calling: how He had chosen the individual to leave the dark path they were on and serve Him in ministry. As I listened to these stories, a strange feeling began to grow in me. Rather than the hopeful feeling I had at the beginning, being thankful that God can use anyone to accomplish His purposes, I began to feel more and more insecure about my own calling.

I had a conventional Adventist upbringing. My mum was my Sabbath school teacher growing up, and my dad was my Pathfinder director. I went to church camps, participated in ADRA appeals and occasionally letterboxed "Try Jesus" pamphlets. I never left the Church, nor did I go through a "rebellious phase". My life was normal; sickeningly normal. So, when I began to hear the testimonies of rockstar pastors, I began to doubt my own calling. I never heard God at the bottom of a bottle, nor did I ever cry out to Him from the gutter. By comparison, my call to ministry was much more gradual, and less exciting. But did that mean that my call wasn't legitimate? Was I an imposter, just pretending to be like my peers: those who were so obviously meant to be here?

With time and maturity, I've come to understand that God's calling comes in many forms, and that one size does not fit all. Nevertheless, our tendency to emphasise the story of the few over the many has continued to trouble me. Is the story of Doug Batchelor, for instance, more important to God than the story of Jane Doe from a small rural church? Most of us would say "of course not" but it's an inescapable fact that Jane's story probably isn't nearly as exciting as the story of a millionaire's son who ends up living in a cave and finds Jesus reading the Bible by firelight.

So, what do we do? Should we stop elevating provocative, compelling testimonies and calls to ministry so as not to discourage those whose lives by comparison seem more mundane?

Of course not. To do so would be not just unfair, but also spiritually disingenuous. Just as there are men and women throughout church history who have received a direct, unmistakable call to ministry, so too has God called men and women directly throughout the story of the Bible. The Old Testament, for instance, contains many instances of calling, from Abraham, to David, to Samuel. However, there's a shift that happens when we get to the New Testament. The call broadens to encompass more than just a few individuals. When Paul writes to the persecuted church in Rome, he tells them that "in all things God works for the good of those who love him, who have been called according to his purpose" (Romans 8:28). Is he speaking to just a select few, or is there a broader invitation?

He clarifies this calling later when he writes to the church in Ephesus. In this letter, he spends a significant amount of time casting Jesus' grand vision for the church. In chapter 2, he expresses joy in how God has now created "in himself one new humanity out of the two, making peace" (Ephesians 2:15). This unification of Jews and Gentiles is not an end

unto itself, as God's plan for this new humanity is grander. Paul uses the analogy of a building: that on the foundation of the prophets and apostles, we are being "built together" to become a dwelling in which God lives, with Jesus as the chief cornerstone (2:20-22). As Paul builds on this foundation in chapter 4, he implores the Ephesians to embrace their new identity: to live together as new creation people, despite their ethnic and socio-economic differences. Then, he poses a brilliant contrast. First, he affirms the oneness of God and our faith (4:4-6), then admits the obvious: though we are a unified people, we're all different. We have different talents, giftings, and yes, callings. Some are called to be apostles, others pastors and others teachers. All are useful, all are valuable, and none are to be diminished or left out. As Paul says in his letter to the church at Corinth: "those parts of the body that seem to be weaker are indispensable, and the parts that we think are less honourable we treat with special honour" (1 Corinthians 12:22,23).

The student whose testimony I listened to all those years ago has gone on to lead a rich and fruitful ministry. I have no doubt of his calling. His story has been an inspiration to countless people, and I can only praise God for it. However, I believe that when we emphasise the calling of an individual, we run the risk of minimising the calling of the many. Take, for example, Abraham. "I will make you into a great nation . . . and all the peoples on earth will be blessed through you." The point of Abraham's calling wasn't for the sake of him and his family alone. God's plan has always been the restoration of all nations and peoples.

The truth is, we're all called. If you're a follower of Jesus, you're just as called as the charismatic communicator, bestselling author or successful leader. While the ministry of these high-profile individuals certainly matters, your ministry matters to God too. It doesn't matter how large or small it is. Jesus' plan is that through the multitude of gifts and abilities present in His church, all humanity will discover their identity as a son or a daughter of the King. All are called, all are included.

So, the next time you hear a testimony as wild and colourful as the one I listened to that Friday night, and you're tempted (as I was) to play the comparison game, maybe take a pause. Remind yourself that your story is yours, and no-one else's. Remind yourself that God has given you a unique voice, and a unique calling. Nobody can take that away from you. And then, maybe look to your left, and your right. Notice the people around you and remind yourself that they also have a unique calling. Maybe they can't see it yet, and maybe it's your job to help them.

Jesse Herford

associate editor, *Signs of the Times*.





Can caffeine increase your Brain's ability to memorise and think creatively?

The sale and consumption of caffeinated beverages is big business with around 80 per cent of the world's population consuming at least one caffeinated product every day and 90 per cent of adults in countries like North America and Australia consuming caffeine daily.¹

The most popular products include coffee, tea, cola, energy drinks (including those containing guarana) and chocolate, though the caffeine content in each product does vary.

Caffeinated beverages have been used by humans for a long time, probably since 2737 BC when Chinese Emperor Shen Nung boiled drinking water and leaves from a nearby bush, creating a pleasant aroma and the first pot of tea.²

But why are caffeinated products so popular? There are a few reasons including habit and taste, but caffeine also affects the body chemically, especially the brain, in ways that many find desirable. For many, drinking that first cup of coffee in the morning helps them wake up and feel energised.

But how does caffeine work and is it really good for the brain?

The first thing to notice is that caffeine does not actually give any energy to the body. Surprising, but what it does do is make a person *feel* like they have more energy. The caffeine molecule binds to and blocks a very important receptor in the brain called the adenosine receptor. When energy levels are low, adenosine builds up and activates the adenosine receptor telling the brain to slow down (ie feel sleepy) until energy and nutrients are resupplied to the brain cells. When caffeine blocks this receptor the tiredness signal can't be switched on and the brain cells continue to function, though now they are required to do their work with less actual energy available. That doesn't sound positive.

While research into the effects of caffeine has been going on for many years, our research team wanted to clarify whether taking caffeine could improve a person's memory. It is well known that learning and memory improve after exercise³. However, many students (and professionals) will also use caffeine when they are studying, assuming that the extra alertness they feel will help them remember the information they're learning.

So we set up an experiment to test whether memory performance would be better or worse after taking a 100mg caffeine tablet before exercise. We used a double blind placebo controlled crossover design which just means that all the study participants did both parts of the study (ie one time they had caffeine before we tested their memory, the other time they did not), and no-one (neither participants nor researchers) knew who were taking the caffeine tablet or placebo. The placebo tablet was just made of white plant fibre. When we analysed the results the outcome was strikingly clear. In every one of the nine different memory domains tested, performance was better when caffeine was NOT consumed⁴.

While this result was clearer than we expected it shouldn't be surprising—as mentioned, caffeine is really making the brain cells work with less available energy. So we could have anticipated that the brain cells affected by caffeine can't do their job as effectively.

Other studies have found similar effects, particularly with creative thinking. While it is often assumed that caffeine can stimulate creative thoughts this has not actually proven to be the case.

One study out of the Texas A & M University⁵ found that use of caffeine resulted in a decrease in creativity identified by a decrease in fluency scores, overall originality and elaboration scores. This was consistent with another study by Maglio and Chan (2014)⁶ who also reported lower levels of creativity after caffeine use.

Again, if we consider what caffeine is doing to the brain this result is somewhat predictable as being able to think creatively (not just have thoughts) requires a lot of brain power. If the brain cells are being asked to do difficult tasks when their energy supply signal is blocked, common sense suggests that they will perform less efficiently. So while there is a lot that can (and has been said) about caffeine, one thing seems pretty clear: if you want to perform best in tasks requiring complex mental activity such as forming memories and processing information in a creative way, it is best not to use caffeine. Replacing caffeine with water and adding a little exercise periodically during study periods should do wonders for your brain's performance.

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Ross Grant

CEO, Australasian Research Institute,
Sydney Adventist Hospital.

Kasterita Hospital/Clinic



Kasterita Hospital operated from the 1950s until 2014 at Inus on the island of Bougainville, Papua New Guinea. From the time Seventh-day Adventists arrived on the island of Bougainville in 1924, a significant part of their mission involved providing health care services and promoting healthful living. The Bougainville Mission, formally organised in 1953, located its headquarters at Inus on the northeastern coast of the main island. Inus had been the site of the Church's first mission station in the region in 1928, mainly because of its safe anchorage for mission ships. The president of the newly organised mission, Pastor Cyril Pascoe, along with his wife, Marie, had served on Bougainville from May 1939 until forced out early in 1942 by the Japanese invasion. Pastor Pascoe returned to Bougainville as district director in 1948 and began the restoration of the facilities that the war had destroyed.

After a brief absence he came back to Inus in 1951. One of the buildings added to the new headquarters was a small three-roomed clinic with a cement floor, corrugated iron roof and plaited bamboo walls. The clinic made it possible to improve the quality of the medical care offered, although the mission staff had little medical training. The Pascoes, as was common for many missionaries of the time, had received just a few weeks of basic instruction in tropical medicine. The clinic provided medical care to the local population as well as those from the neighbouring villages and the local plantation.

After the Pascoes left Bougainville, Lester Lock served as president of the Bougainville Mission from 1957 to 1959, and his wife Edna, a trained nurse, expanded the services that the clinic offered. From 1960 to 1966 Margaret Watts, an Australian registered nurse and wife of Pastor Horrie Watts, Bougainville Mission president, and Ruth Matapao, a local Adventist whom Margaret trained as a nurse assistant, ran the clinic.

During the Australian Administration of PNG, the government provided medical supplies without charge to the various medical facilities on Bougainville, including the clinic at Inus. The colonial government also appointed a district medical officer for Bougainville and an infant and maternal welfare Sister (nurse) to provide oversight of the health care offered.

The clinic at Inus provided emergency treatment for infections and injuries, suturing, setting of broken limbs, treatment of ulcers and many other tropical skin diseases, and as much assistance as possible during outbreaks of measles, whooping cough, dysentery and influenza. It helped with malaria, pneumonia and many undiagnosed but serious illnesses that would respond to penicillin. Pastor Watts provided a much-in-demand dental service. The number of babies delivered continued to increase and clinic staff offered classes in hygiene, pre-natal health and childcare. In particularly challenging

medical cases, clinic staff consulted by radio with doctors at the government hospitals in Sohano and Kieta, and the Catholic hospital in Teopasina.

By the 1960s the small clinic proved less and less adequate for the demands made upon it. Its utility room, measuring 1.8m x 3.6m, served as the outpatient clinic, treating up to 60 people a day. The demands on the obstetric ward were overwhelming. For several years the mission drew up plans and gradually raised funds to build a new hospital. In 1966 Horrie Watts, with the help of Pastor Wilfred Billy, completed a new 12-bed hospital built of cement blocks. The well-equipped structure had an outpatient clinic, a dedicated obstetric wing and nursery, and a general ward. The opening ceremony on October 11, 1966, demonstrated the importance to the local community of the enhanced facility. Hundreds of local people, both Adventist and those from the wider community, attended the event.

Through the ensuing years, "Kasterita Hospital," as the new building became known, continued to offer significant medical care to the district. Margaret Trim, another Australian registered nurse and wife of Pastor Ray Trim, had charge of the hospital during the time her husband served as the president of the Bougainville Mission (1967-1968). However, as the 1970s progressed, the facility gradually came to operate only as a clinic. But its role became less crucial, first because of the improvement in road transport to the larger medical facilities, and then with the transfer of the mission headquarters to Rumba in 1972.

The clinic continued to operate with some government funding after PNG became independent in 1975. It functioned as "Kasterita Clinic" until 1995, even during the upheaval of the 10-year civil war on Bougainville. By 2003 the Seventh-day Adventist Year Book categorised it as an Aidpost, and ceased to list it after 2014. The building opened in 1966 still stands.

This is an excerpt from an entry in the Encyclopedia of Seventh-day Adventists. Read online at <encyclopedia.adventist.org>.

Robyn Priestly/ESDA

Colourful diet linked to *better memory*

Did you know that when it comes to forgetfulness and brain health, a diet bursting with colour could be your secret weapon?

A new Harvard study has found that a diet rich in flavonoids – the natural plant chemicals responsible for the bright and beautiful colours in fruit and vegetables – may actually help reduce forgetfulness and mild confusion, a common part of ageing.

The US study looked at the diets of more than 77,000 men and women aged over 30 years. It found that those who ate the most flavonoids were 19 per cent less likely to report trouble with memory and thinking, than those who ate the least flavonoids. To put it simply, they had healthier brains.

Many flavonoid-rich foods such as oranges, capsicum, celery, strawberries, grapefruits, citrus juices, apples, pears and bananas helped to keep the brain sharp.

Brussels sprouts, cauliflower and raw spinach got particularly high marks when it came to fighting off age-related forgetfulness. We'd say that's a good reason to whip up a batch of crispy Brussels sprouts.

Eat the rainbow

The study showed the benefits of eating a flavonoid-rich diet from an early age, especially before your 50s. Forgetfulness and confusion are frustrating realities for many older Aussies.

Diet plays a big role in helping to age well and live well. Loading our plates with lots of colourful fruit and veggies is a tasty win/win. It is good for our memory, our brains, and it also helps prevent many lifestyle diseases. We should all be aiming to include two serves of fruit and five serves of veg in our diets each day. And mix it up!



Colourful fruit and veggies have more benefits than just for brain health. For example, red fruits and vegetables can protect against cancer and help reduce the risk of heart disease. A high intake of lycopene, found in red fruits and vegetables, has also been linked with a reduced risk of prostate cancer.

Lutein, found in orange and yellow fruits and vegetables, such as carrots, corn and lemons, has been shown to help protect against cataracts and macular degeneration.

Colour my world

Increasing the flavonoids in your diet each day is easy – and who doesn't like a little colour in their life?

So, why not try adding a rainbow fruit salad to this week's menu, or celebrate the warmer weather with a delicious, veggie-packed summer salad.

Looking for recipe inspiration? Check out the Sanitarium website for hundreds of plant-powered recipe ideas, developed or reviewed by our team of accredited dietitians.



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HI KIDS!

KIDS' SPECIAL

BEST FRIENDS



John was one of Jesus' closest friends. Perhaps because John was the youngest of the 12 disciples he seemed to confide more in Jesus than the older men did—just as one would with a best friend. One of the important things John learned was the importance of prayer. John often saw Jesus wake very early in the morning, while it was still dark, and go to a quiet place alone where He prayed. John was far from perfect; he wasn't always humble or patient, but he stayed close to Jesus, wanting to learn and become more like his best friend Jesus.

WHAT CAN YOU THANK GOD FOR?

Blank lined area for writing thanksgiving notes.

Memory Verse
"If you remain in me and my words remain in you, ask whatever you wish, and it will be done for you" John 15:7.

FORGIVENESS LIST

Blank lined area for writing a forgiveness list.

WHO WOULD YOU LIKE TO PRAY FOR?

Blank lined area for writing names of people to pray for.

PRaise GOD, TELL HIM THAT YOU LOVE HIM

HOW TO PRAY

FIND SOME OF THE WORDS THAT ARE FOUND IN THE LORD'S PRAYER

WHAT WOULD YOU LIKE TO ASK GOD FOR THIS YEAR?

Blank boxes for writing prayer requests.

K	R	E	M	O	C	B	E	N
I	A	E	O	R	U	O	E	T
N	L	B	H	N	D	V	D	H
G	T	L	A	T	A	O	Y	Y
D	H	M	I	E	A	H	N	O
O	E	P	H	W	T	F	I	E
M	H	A	L	L	O	W	E	D

OUR FATHER IN HEAVEN HALLOWED BE THY NAME KINGDOM COME THY WILL BE DONE



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Anniversary



WILLIAMS, Phil and Anita were married 19.1.1952 and have recently celebrated their 70th wedding anniversary. They had worshipped in the Nambour and Mullumbimby churches, Qld, when in 1979 they decided to commit to volunteering. They built the kitchen and dining room at Longburn College, NZ, and were instrumental in building the church at Mossman, Qld, the chapel at Yarrahapinni, NSW, the Alpine Village at Jindabyne, hurricane damaged houses in Nicaragua (for ADRA), a bakery at the Adventist university in Haiti, a printery at Caribbean Union College in Trinidad, caretaking at the new Stuarts Point, NSW, and then Townsville (Qld) campground, finally retiring, in their late 70s, in 2004. They have four children, nine grandchildren, 12 great-great-grandchildren and one great-great-great-grandchild. The couple now live in Port Macquarie and attend Wauchope church when they can.

Advertising

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February 26, 2022 at 10 am.
 71-73 Deane Street, Narara, NSW 2250. We welcome former members to join us as we celebrate 100 years serving God and our community.

SIGNS OF THE TIMES AND RECORD ON CD
 The SPD's Christian Services for the Blind (CSFBHI) produces a monthly audio compendium of articles from recent *Record*, *Adventist World* and *Signs of the Times* issues, along with Sabbath school lessons, for the vision impaired. If you or someone you know could benefit from this service, mail or email CSFBHI including postal address. Email <CSFBHI@adventistmedia.org.au> or write to Christian Services for the Blind, Locked Bag 1115, Wahroonga NSW 2076. For the

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Position vacant

ASSISTANT MANAGER, CAMP HOWQUA HOWQUA, VIC

A full-time position has become available as part of the management team at Camp Howqua. Camp Howqua is an educational, recreational and camping facility owned and operated by the Seventh-day Adventist Church. The position is "hands on" with an outdoor lifestyle. The successful applicant will have extensive all-round building/machinery maintenance experience and will be able to demonstrate outstanding customer relations skills across a diversity of ages and cultures. The possession of recognised outdoor qualifications such as high ropes, canoeing etc would be a distinct advantage. On-site accommodation is provided. Applicants must apply in writing, possess the job description mandatory requirements and address the key selection criteria, as well as provide their resume complete with references. To apply please contact the Camp Howqua manager on (03) 5777 3509 or email <howqua@adventist.org.au>. **Applications close on February 28, 2022.**



Broadcast Schedules



The Incredible Journey | *tij.tv*

9GEM	Sun 6 Feb, 8:30am	Blessed Are Those Who Hunger and Thirst for Righteousness: Martin Luther
TVNZ 1	Sat 5 Feb, 5:30am	Blessed Are Those Who Mourn: Horatio Spafford
ACCTV	Tues 8 Feb, 10:30pm	
3ABN	Fri 11 Feb, 8pm* AEDT	

9GEM	Sun 13 Feb, 8:30am	Titanic – Endless Love
TVNZ 1	Sat 12 Feb, 5:30am	Creation: The Man who Captured the World
ACCTV	Tues 15 Feb, 10:30pm	
3ABN	Fri 18 Feb, 8pm* AEDT	

*3ABN also airs on Sun, 3:30pm and Wed, 5:30pm AEST



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*Those who in
EVERYTHING *make*
GOD FIRST
and last and best,
are the HAPPIEST
people in the world."*

ELLEN G. WHITE, MESSAGES TO YOUNG PEOPLE, P. 38

GOD FIRST

ADVENTIST STEWARDSHIP MINISTRIES

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