



NEPALI CHILD RECEIVES 5000TH SURGERY

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KickStart celebrates 1.5 million breakfasts in NZ

Auckland, New Zealand

New Zealand Prime Minister John Key joined students at Henderson Primary School to celebrate the milestone of 1.5 million breakfasts served through the KickStart program.

The program now feeds 25,000 children each week and more than 700 schools across New Zealand are signed up for term two.

KickStart began five years ago, in partnership with Sanitarium Health & Wellbeing New Zealand and Fonterra, to provide breakfasts to disadvantaged schools. With the success of the program came support from the government, which recently expanded KickStart to include all primary and secondary schools.



New Zealand Prime Minister John Key (centre) with the Sanitarium team.

Many children are coming to school for breakfast because they like the atmosphere, according to Henderson Primary School principal Keith Tetzlaff. "I think there are lots of benefits to the breakfast program—not just the fact that they're getting breakfast and getting ready for a day, getting

the nutrition that they need for a hard day of work of learning at school. There are also lots of social benefits because they're here. They're interacting with the parents who are serving and they're also interacting with each other."

On Sanitarium's involvement, Pierre van Heerden, general manager for Sanitarium New Zealand, said, "Sanitarium genuinely cares for the health and happiness of every person. KickStart is not only about breakfast, it also provides a space for children to develop social and life skills in a "club" environment. Through KickStart Breakfast and our other programs, we're able to make a real and lasting difference in our communities." —Sharyn Brady



Who doesn't love a good breakfast?

Mission Beach baptism

Mission Beach, Queensland

Sixteen people, mainly youth, were baptised at Mission Beach in Queensland, Australia, in April.

The mass baptism was the climax of a two-week



Baptismal candidates step into the sea.

evangelistic campaign run by the Tully Seventh-day Adventist Church for the Pukapukan (Cook Islands) community. Pastor Hosea Hosea from the Cook Islands was the guest speaker.

Tully church is working towards starting a branch Sabbath School to nurture its new members and continue connecting with the community.

In addition to the 16 who were baptised, another 15 people asked to have further Bible studies after the conclusion of the campaign.

The baptism featured on the front cover of the local newspaper, the *Tully Times*.—Levi Mote/Vania Chew

Flood relief concert raises funds for victims

National Capital District, Papua New Guinea

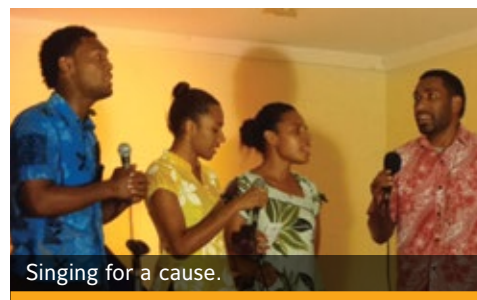
Pacific Adventist University came together on April 26 in a chorus of songs that drowned out the sound of tropical rain and warmed the hearts of all who attended the "Helpem Fren Concert".

Hosted by PAU's Solomon Islands community, the concert was held in aid of the survivors of the disastrous floods that hit the Honiara region on April 3.

Various singing groups on campus, many representing their cultural heritage, presented items at the concert. Also gracing the stage were solo performers, including Saneth Kalase who stunned the crowd.

A total of approximately K5092 was raised for the flood survivors, more than 49,000 of whom remain homeless.

—Glennies Anis



Singing for a cause.



Chasm

James Standish

The W Hotel is a grand affair. From the rooftop restaurant you have a perfect view over the White House. Directly across the street is the US Treasury Building, with its 30 enormous, perfectly symmetrical columns, each carved out of a single block of granite. It's true you have to navigate past a few street people hassling you for a buck on the sidewalk on the way in. But once you go through the W's large bronze double doors, you enter a world of classic opulence delivered which a touch of modern chic.

There may be a better place to catch up with old friends, but if so, I'm unaware of it. And it was for that reason I found myself ensconced at the W in a plush dining chair, enjoying a splendid meal with two wonderful friends from my law firm days.

With ease at the end of the meal we divided the bill and handed over our respective cards. In a few moments our waiter was back. "There seems to be a problem with your card, sir," he told me. These sorts of things happen when you travel, so I took back my Australian card and gave him my American credit card. Soon he was back again. "There seems to be a problem with this card as well." I sat awkwardly for a second. Then my friends said, almost in unison, "Just put it on ours." Life was good. All was well. We said our goodbyes and I wandered over to the hotel telephone to work out the problem with my cards.

It began to occur to me that I was in deep trouble when the credit card company informed me it would take a minimum of 24 hours to get my card working again. My debit card, meanwhile, had already been firmly and repeatedly declined. I had exactly \$6 in my pocket and my hire car was sitting impounded behind the \$25 fee I owed to get it out of the city parking garage. To compound my troubles, my mobile phone wasn't working. And while I knew plenty of people in the city, none of them were within walking distance and I didn't have a single phone number with me.

All the superpowers I rely on to keep firmly on this side of civilisation were, in a flash, neutralised. I had no car, no cash, no credit, no communications and no contacts. In an instant,

I had fallen over to the other side of life. I was, for a moment in time, one of *them*.

You know *them*, don't you? You see them in virtually every city on earth. They live in the shadows, separated by an enormous chasm from the life we live. Maybe it's because they're addicts. Maybe they are mentally ill. Maybe they're simply impoverished. Or maybe they ran away only to find, ultimately, they had no place to run to. They are men, women, boys and girls who, for one reason or another, find themselves out on the streets.

We know they exist. But what to do when we encounter *them*? "My father told me never give to beggars—it only 'encourages' them," a friend said recently. Maybe. Or maybe when we ignore people needing our help, it only "encourages" us. To be callous. Hard hearted. Selfish. Proud. Miserable. Like that rich man who left Lazarus out with the dogs.

The problem with the Rich Man and Lazarus parable isn't struggling with its meaning for the afterlife, it's struggling with its meaning in this life. After all, the average middle-class person today enjoys a far more privileged life than the richest 2000 years ago. We can fly the world; surf the net; and call anyone, anywhere, any time. We are served at modern hospitals and taught at fabulous universities. The rich man isn't over there. The rich man is me. The rich man is you. Living a life of privilege in a world awash in poverty.

As in the Sheep and the Goats, the Rich Man and Lazarus parable teaches us poverty is not shameful; it's our wealth withheld that is. It underlines that sins of omission are as grave as sins of commission. It reminds us that for every blessing we receive in this life, there is an equal corresponding responsibility.

I walked out of the W Hotel. I looked at the snow piled up by the DC sidewalk. I looked at the brooding US Treasury building. I looked at the stone faces walking briskly by. Would I have to spend all night on the streets of wintery Washington? Or is that only a fate good enough for others?

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"The Open Heart International team celebrate its 5000th free surgery with Nishant—aka 'Mr 5000'—and his mother."

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



Abominations

Linden Chuang

"Did you hear about Jessie?"*

"No, what happened?"

"There's a rumour going around that he's gay."

"What? No way!"

"I'm not kidding. Nolan told me yesterday."

"Wow. I would never have picked Jessie to be gay."

"Yeah, I know. That's two from our youth group now."

"What?"

"The word going around is that Tyler is too."

"Shut. Up."

It's happening everywhere, sadly even among Adventists. Quite frankly, it's disgusting—an abomination, in fact.

Gossip.

It's not something that typically comes to mind when we think about abominations. We tend to pick on more obvious atrocities such as "sexual immorality" and unclean foods. In a way, that's fair enough—the Bible is clear in its condemnation of such things (Ephesians 5:3; 1 Corinthians 6:9; Leviticus 11:9-23, 41-43).

Yet in focusing so much on the obvious, we risk blinding ourselves to other abominations that are just as offensive to God.

In Proverbs 6 (verses 16-19), Solomon identifies seven things that are abominations to the Lord. Among them are "a lying tongue", "a false witness who speaks lies" and "one who sows discord among brethren"—aka, gossips. The Bible also describes "a proud look" (Proverbs 6:17) and "a proud heart" (Proverbs 16:5) as abominations, as well as unfairness (Deuteronomy 25:13-16; Proverbs 20:10, 23), "usury" (Ezekiel 18:13), other objects of worship (Deuteronomy 27:15) and "lying lips" (Proverbs 12:22).

If you think I'm suggesting lying is just as bad as being sexually immoral, I'm not—the Bible is.

When it comes to sin, Scripture challenges us to look in the mirror instead of at each other.

"Examine yourselves as to whether you are in the faith. Test yourselves" (2 Corinthians 13:5).

"Why do you look at the speck in your brother's eye, but do not consider the plank in your own eye? Or how can you say to your brother, 'Let me remove the speck from your eye'; and look, a plank is in your own eye? Hypocrite! First remove the plank from your own eye, and then you will see clearly to remove the speck from your brother's eye" (Matthew 7:3-5).

The call is clear: stop finger pointing; start plank removing. May we all stop looking at each other's faults and fix our eyes on the One "who is able to keep [us] from stumbling, and to present [us] faultless before the presence of His glory with exceeding joy" (Jude 1:24).

**Names not based on real people.*

Linden Chuang is assistant editor of Record—digital.

Welcome back Bruce

I was talking to Bruce at the North New South Wales camp meeting recently. He was telling me that many years ago, he had been raised in a good Seventh-day Adventist home and attended an Adventist school. He had enjoyed Pathfinders and camps and all the things the Church has to offer. But then something happened. One thing led to another and Bruce found himself drifting away. He married, raised two sons, but no longer had anything to do with the church family.

But last year that all changed. With tears in his eyes he told me that he was back again. He had been rebaptised and could not wait to see just what God had planned for his future.

Welcome back Bruce. It's just so good that you have found your way home. Our prayers are with you. I hope we do all we can to encourage and support you in your journey of faith.

The problem is that we (members of the church family) are not perfect. As much as we would like the Church to be perfect, it's made up of us and we are all far from perfect. Sometimes we will let you down. For that we are deeply sorry and we ask your forgiveness. But please never forget that God does not let any of us down. As you have discovered, He is still there for you . . . and He always will be.

To all who have found their way back: welcome home! Life's journey may take us in many directions but thanks be to God that you have found the way back to Him.



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



Cold feet, warm hearts

Employees at ADRA International's headquarters in Maryland, USA, went without shoes on April 29 to mark the TOMS One Day Without Shoes global awareness-raising event. ADRA has partnered with TOMS to provide free shoes to needy people in 12 countries in Africa, Central Asia and South America. —ADRA International



For real?

The success of the *Heaven is for Real* movie has astounded the critics, earning \$US22.5m at the box office at its opening weekend in the US, more than covering its \$US12m production cost. However, some Christian observers have expressed concern, saying the movie promotes an unbiblical view of life after death. —*Breaking Christian News*



Ongoing controversy

The legal battle over Christchurch's landmark cathedral has seen the Anglican Church pushing for permission to demolish what's left of the 1881 building, damaged during the 2011 earthquake. The NZ High Court has ruled a \$NZ4m insurance payout shouldn't have been used to fund construction of the city's new temporary "cardboard cathedral". —*NZ Herald*



A walk to remember

A group of 500 Catholic believers has marked the 80th anniversary of the coming of Christianity to the Papua New Guinea highlands by undertaking a two-week pilgrimage from Madang to Mt Hagen, following the footsteps of the first missionaries. The rough mountain route took them past graves of early church workers. —*Catholic News Association*



Rights defended

Religious freedom advocates say they've prevented the passing of a vote at the Council of Europe that would have disadvantaged minority religions and homeschooling families. The resolution was at risk of automatically defining smaller religions as "sects" and recommending the monitoring of homeschooled children. —*Morning Star News*



Surprising stats

China is on track to have the world's largest number of Christians within 15 years. Church growth has been booming in the Communist country since the late 1970s and the number of Christians is expected to exceed 247 million by 2030, more than the projected numbers for Mexico, Brazil or the USA. —*The Telegraph (UK)*

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PAU ready to share the ‘good oil’

Port Moresby, Papua New Guinea

Used cooking oil from restaurants, caterers and food providers in Port Moresby is to be recycled into biodiesel under an agreement with the Biofuel Research & Development project at Pacific Adventist University (PAU).

A survey conducted in 2013 estimated that thousands of litres of used cooking oil is produced by catering facilities in Port Moresby each year. The waste oil is either disposed at landfill or poured into sewerage systems, both of which can cause environmental problems.

The used cooking oil-to-energy recycling initiative is designed to achieve a number of key environmental objectives, including promoting and supporting an environmental pollution reduction program that aims to reduce CO2 emissions in the country.

Since February, the project has been collecting used

cooking oil from catering facilities weekly in an attempt to recycle waste cooking oil into high quality biofuel, based on local research testing and experimental results. The biodiesel plant, currently halfway to completion, is scheduled to begin operations in June.

PAU representatives say it's encouraging to see catering facilities in the food and hospital industry agree to the wise disposal of waste cooking oil for a cleaner environment. The project research team will continue to encourage other catering facilities to join this significant national waste-to-energy recycling program. — *Glennes Anis*



Adventists reaching Fijian-Indian communities

Navua, Fiji

A new Adventist church was recently opened in Navua, Fiji, marking the fulfilment of a decade-old dream of establishing a Hindi-speaking church in the region.

There were tears of joy as three local Indian families came together with Nasinu Indian Adventist Church members at the new church building, which was constructed by members from Maitland Adventist Church in New South Wales.

The establishment of the Hindi-speaking church in Navua highlights an impetus by leaders of the Fiji Mission

to share the Gospel among the Fijian-Indian community.

Pastor Clifmond Shameerudeen, who grew up a Hindu and is currently serving in a Hindu community in Trinidad and Tobago, visited the Fiji Mission in February to train pastors and church members on biblical principles he has found effective in reaching Hindus.

"There are about 235,000 Hindus in Fiji, with only a few hundred who have responded to Jesus and the last day Adventist message," said Trans-Pacific Union president, Pastor Glenn Townend. "But there is a keen sense that God is working to change this at the moment."

In Suva, Fijian Adventists—fluent in Hindi—have been going door-to-door in local Indian communities singing songs and sharing Bible stories. Another group of church members is praying for the Indian community each Monday. — *Glenn Townend/Linden Chuang*



Students use cartoons to raise awareness of child abuse

Auckland, New Zealand

Five students from Auckland Seventh-day Adventist High School are developing a new cartoon series to raise awareness of child abuse.

Aimed at 5 to 11-year-olds, the animated series will educate children about staying safe, and give them the tools to deal with abuse—such as who to call in times of need, where to go if they feel unsafe and what's available to them throughout the community.

The cartoon series is being produced under the school's company "LilyBSafe"—the name inspired by a toddler who died in 2000 from child abuse.

According to *Stuff.co.nz*, the project has received negative feedback from some adults who feel uncomfortable with the students airing such a sensitive topic.

However, two New Zealand politicians—Social Development minister Paula Bennett and National MP Alfred Ngaro—visited the students in April to offer some encouragement and discuss ideas for the project.

The cartoon series is part of the students' entry into the Lion Foundation Young Enterprise Scheme, which encourages Years 12 and 13 students to set up and run their own business for a year. — *Record staff/Stuff.co.nz*



Not Everything Goes To Plan...

Thank you to our loyal customers who contacted us about the recent Woolworths canning promotion advertised in the Record for the 19th April, 2014. Whilst we do everything possible to communicate to you the best deals occurring unfortunately this promotion did not run as planned.

Please contact the Sanitarium consumer call line on 1800 673 392 if you sought out the special and were unable to purchase at the special price. Continue to watch out for us in the Record as we bring to you a future replacement promotion & more across our vegetarian food range.

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Nepali child receives 5000th surgery

Banepa, Nepal

A two-year-old Nepali child has become the 5000th patient to receive free life-transforming surgery provided by Open Heart International (OHI) volunteers.

Nishant severely burnt his right leg when he was six months old after falling onto the cooking fire in his home. Since he had never walked prior to the accident, his family feared he would never walk at all.

In April, Nishant's mother, Harimaya, heard that OHI volunteers were offering free burns contracture surgery at the Scheer Memorial Hospital in Banepa near Kathmandu.

It took Harimaya and Nishant three days to travel the 500 km from their home in Kailali to the hospital, where Dr David Pennington and his medical team operated on the boy's right leg. Three days later the toddler was walking with assistance.

"To see Nishant—aka 'Mr 5000' to the OHI team—running around for the first time in his life brought tears to the eyes of his mum and the team members," said John Sanburg, OHI's Nepal Project coordinator. "This was my final visit after 20 years of mission trips to Nepal, so to have the 5000th OHI patient on this trip will be a special memory."

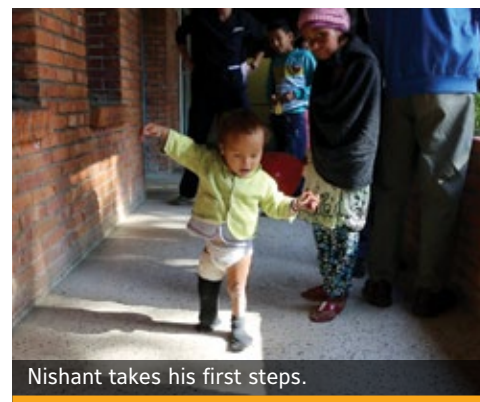
Burns are the second most common injury in rural Nepal, accounting for 5 per cent of all disabilities. Many Nepali women and children are burned at home on their cooking fire, which is traditionally situated on the floor at the centre of the household. Government hospital networks cannot cope with the demand for surgery resulting from the burns. Many villages have no access to emergency medical facilities, with some families living up to a three-day walk from the nearest road.

The OHI team will return to Nepal next year. They may operate on Nishant's ankle if he and his mother are able to make the journey back to Banepa.

Nishant is just one of the thousands of patients who have benefited from the services of OHI since the Sydney Adventist Hospital launched the initiative in 1986.

Today, OHI provides free cardiac, orthopedic, ophthalmic, women's health and burns surgery in 13 developing countries across the world, including Papua New Guinea, Cambodia and Rwanda.

More than 2000 volunteers have donated their time, skills and expertise and contributed financially towards trip expenses to enable others to live longer and have better quality lives.—*Open Heart International/Record staff*



Nishant takes his first steps.

REVIVED BY HIS WORD

May 17—31, 2014

**READING THROUGH THE BIBLE TOGETHER
ONE CHAPTER A DAY**

17 – Jer. 16	20 – Jer. 19	23 – Jer. 22	26 – Jer. 25	29 – Jer. 28
18 – Jer. 17	21 – Jer. 20	24 – Jer. 23	27 – Jer. 26	30 – Jer. 29
19 – Jer. 18	22 – Jer. 21	25 – Jer. 24	28 – Jer. 27	31 – Jer. 30

How a Catholic nun became a CHIP evangelist

Three years ago, 71-year-old Pat Quinn was suffering from pain and chronic disease. As she sat at home, she wondered if she would ever be able to return to the work that she loved. After a lifetime of serving others as a Missionary Sister of Service within the Catholic Church, her now-sedentary lifestyle was a bitter pill to swallow.

Sister Pat had struggled with obesity for as long as she could remember and hip replacement surgery that kept her off her feet only served to make matters worse. Attempts to diet also proved futile.

"I've tried every diet there ever was—I could write the book on diets!" she exclaims. "Every diet left me hungry and none of them made a long-term difference to my health."

Sister Pat believes it was providential that she saw an article in a Toowoomba newspaper, *The Chronicle*, outlining the experience of Gill, who had participated in a local Complete Health Improvement Program (CHIP). Encouraged by Gill's testimony, Sister Pat enrolled in the CHIP program with a commitment to adhere to the program for one month.

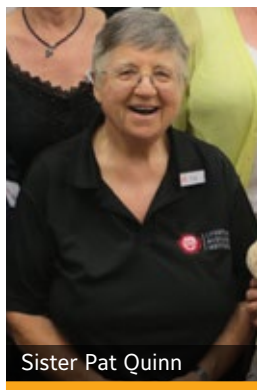
She was delighted to find that CHIP's recommended whole food and plant-based eating pattern left her feeling satisfied. She lost five kilos in that month and committed to adopting the CHIP lifestyle for the rest of her life.

Three years later, Sister Pat has lost an impressive 40 kilos. At the age of 74, she states, "I feel like I am 50 without the pain I had in my body when I was 50." In February 2013, Sister Pat attended a CHIP summit at Avondale College and enrolled in CHIP Facilitators Training in December. Eager to help spread the word about the program and its benefits, she convinced the Glenvale Seventh-day Adventist Church in Toowoomba to run another CHIP program for the community.

Hearing of Sister Pat's testimony, *The Chronicle* published a major feature article telling her story and promoting the upcoming program.

At the CHIP celebration for the Glenvale program on April 6, more than half of the 37 graduates indicated that they had attended the program because of Sister Pat's influence. People also attended programs in Stanthorpe and Caboolture after hearing her story.

Sister Pat, a Missionary Sister of Service, has truly become a CHIP evangelist.—Paul Rankin/Vania Chew



Sister Pat Quinn

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Delicious development

by James Standish

REMEMBER ARRIVING AS A 13-YEAR-OLD AT THE EDGE of the sprawling Khao-I-Dang refugee camp on the Thai-Cambodian border. It was 1979 and tens of thousands of Cambodians had fled over the border—away from the horrifying memories of the Khmer Rouge killing fields.

The scale of the suffering. The enormity of the tragedy. And the dust. The dust. The dust.

It all seems a very long time ago now. The books have been written. The movies made. The trials are over and the central protagonist, Pol Pot, sleeps in the ground awaiting the judgement he escaped while on earth.

There is much good to report. Somehow the Cambodian people have managed to both address their history and move past it. The economy is growing. The population is young—65 per cent are under the age of 30. It's a land full of vibrance and surging with ambition.

But the nation continues to face daunting challenges. According to the United Nations, 46 per cent of Cambodians live in "multidimensional poverty". There's a desire to excel, to expand, to experience and express. But the truth is, opportunities don't match the number of people searching for them.

But there's hope. Not in handouts from around the world or even from centrally planned government programs, but in utilising skills, talents and local produce to create high value products fit for the world market. Incredibly, the inspiration for the first company set up in the new Cambodia to produce high quality, locally manufactured products happened in the kitchen of the Cambodia Advent-

ist Mission in the late 1990s. A young Australian and his Filipino mate were volunteering for the Adventist Church at the time.

"We missed peanut butter, so we started making our own," remembers Ross McKenzie, who is now a medical student at the University of Newcastle. "They happen to have very high quality locally grown peanuts, so my friend and I set to grinding them up. I had no idea where that would lead at the time."

And where did it lead? It turned out that the Adventist English school Ross was teaching at had recently instituted modest fees. "We didn't do it for the money," he says, "but rather to ensure the classes were taken seriously—people tend not to value what they don't pay for." Some of the students couldn't afford even the modest fees and that presented a real challenge. One of the English school's assignments involved turning the learning into practical campaigns. The students created a campaign to clean up Cambodia, for example. While brainstorming with students another idea came up. How about selling the homemade peanut butter to cover the fees of poor students?

It wasn't long before a grinder and six kitchen blenders were set up for students to come in on Sundays and make peanut butter. Selling it, however, proved a tougher job. There were five supermarkets in Phnom Penh at the time, and none of them wanted a product manufactured in Cambodia. They simply didn't believe the quality would be there. They were wrong. Ross had made it a priority to ensure that everything was made to the highest standards.

"If you focus on quality, the customers will come," he told his students.

Eventually they cracked one supermarket. To the owner's surprise, the peanut butter flew off the shelves. Soon they were in every supermarket in Phnom Penh and growing into corner stores around the city. "God put me in Cambodia at just the right time," reflects Ross. "It was just so free and open—anyone could have come along and started a venture like this." Anyone could have. But they didn't. Adventists did.

Soon there was another problem. Six kitchen blenders weren't enough to keep up with demand. When they burnt out, new machinery had to be purchased. The South-east Asia Union caught the vision and pitched in \$US20,000 to fit out the new machinery. A number of students worked on fabricating the needed stainless steel tables and work spaces. The venture had gone up a notch.

During all the expansion, the company began trading as Vissot, which in Cambodian means "pure". "The idea is that the products are pure, fresh, from authentic ingredients. But the word also has a spiritual connotation—we wanted to express something not just about the products we make but also the spirit we make them with," Ross says.

All the while, this micro enterprise that had grown into a serious concern, was changing the lives of Cambodians. Students now had the money to not only study, but had a little to spend. Local farmers now had a new place to sell their produce. The economic multiplier effect of the value added in manufacturing was now contributing to the Cambodian economy rather than to the economy of its far wealthier neighbours.

The little cottage industry that these Cambodian students started has now produced almost half-a-million dollars worth of product. Pretty impressive, considering many of the founding employees came from families who earned less than a few hundred dollars a year. And none of them had a background or training in food manufacturing. Even more impressive than the sales is the growing number of individual lives that have been changed profoundly for the better.

A lady and her husband who lived in a shanty over a nearby swamp, for example, came asking for work. There were no vacancies. But rather than turning her away, she was given a few jars of peanut butter and told if she could sell them and make a profit, she'd be given a few more. No-one expected her to make a go of it.

That was 14 years ago. A lot has changed in the interim. Tragically, the woman's husband died of AIDS. The company has expanded again; Ross moved back to Australia; Sanitarium and ADRA began an innovative partnership with the company producing fortified foods;

and Vissot has diversified from peanut butter alone to everything from noodles to curry pastes. Despite all these changes, however, one thing has remained the same: the woman no-one thought would last more than a couple of days, still has a job, a good job, and is doing good work. And through that job, she has managed to support herself—and her relatives.

That's the power of a God-inspired idea—an idea that not only results in good food, but good lives.

Today Vissot is expanding to Australia. Of course, selling in Australia is a difficult proposition. They have, with generous help from Sanitari-

um, jumped through all the Australian packaging regulations. But there's a much bigger problem. It's almost impossible for small companies to get new products onto Australian supermarkets shelves. But when you have a great product (see review, p 12), surely there must be a way.

Jomnin, a new not-for-profit organisation promoting Vissot products in Australia, believes it has found one. "We're looking for people who are willing to do a new kind of mission work," says Ross, who sits on the board of Jomnin, "We're importing a crate of boxes of Vissot curry paste. And we're looking for people around the country to sign up to receive some to sell or give to friends, family members, anyone who loves a great curry—and who doesn't?"

But most of us don't want to become curry sales people do we? Before we answer, we might want to think about it. After all, each box of curry paste means more jobs for desperately poor Cambodians. And it also means more money for Cambodian farmers. And finally, all the profits from sales go back to expanding our Cambodian health food business and creating a new Adventist health clinic in Cambodia. That's an amazing amount of good coming out of a bowl of curry.

Whoever thought that saving the world could taste this good?

To get involved, go to <www.jomnin.org> or send a note to: contact@jomnin.org.



The little cottage industry that these Cambodian students started has now produced almost half-a-million dollars worth of product.

James Standish is editor of Record and gained a fondness for authentic curry while growing up in south-east Asia.

Curry from heaven

OK, I admit it, I'm a curry tragic. Next time you go into a supermarket, look at all the various vegetarian curry powders, pastes, jars and packets on the shelves and know this: your intrepid editor has tried them all. There are lots of things I don't know, but when it comes to curry—Indian, Thai, Malaysian, Indonesian, Burmese—I'm your man.

So when Chris Jensen, International Program director for ADRA Australia, suggested I try a new curry paste from Cambodia I was interested, but not intrigued. After all, this was nothing new and I have my personal favourites. What would be so wonderful about Cambodian curry?

But, true to form, I did give it a go. And WOW! Vis-sot curry paste is the best, the very best, I've ever found, anywhere, anytime. It wasn't long before I strolled back over to ADRA to procure myself three more packs. But they were soon consumed. So today I purchased another eight.

The packaging is a little misleading. The packets are a modest size. But that's because the paste is solid—and very concentrated. Each pack comes with two satchels. And each satchel makes enough curry to feed a family of five. Just add a little water and boil so the paste dissolves. And then add some coconut milk or, if you're feeling extravagant, coconut cream. Throw in some vegies and in a few minutes you have an amazing meal. Subtle, slightly sweet,

aromatic, mild and delicate—I can taste it as I write. It's not a hot curry—if you want extra kick you can add a little chilli.

If I were a better man, I would simply buy Vis-sot curry for all the good things it does for Cambodia. Sadly, I'm not that pious quite yet! For the time being, I will continue buying it because it is, by a wide margin, the very best curry paste I've ever found. And there's no better way to end a hard day than with a lovely, aromatic curry.

—James Standish



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R HEALTH FEATURE

with Cathy McDonald

What's for dinner?

A popular Danish website, which takes sharing pictures of tasty, home-cooked meals on social media to a new level, might be providing an interesting insight into food culture. Called Dinnersurfer, it lets Danish cooks sell servings of their food from home, providing buyers with an alternative to traditional fast food or supermarket convenience foods.

The site has become so popular that its founders are planning to launch an English version soon, with the aim of taking their idea to the wider world. Now, concerns with such a service aside (food safety and hygiene are currently not regulated for home cooks), it gives us an encouraging insight into the relationship people have with "convenience" foods. We often hear of the reasons that fast foods and convenience meals have become more and more popular over the years. They're cheap and convenient in an age where we often lack time. We hear of how cooking skills are eroding, be it for lack of knowledge, confidence or time. Home-cooked meals are less of a norm than they used to be.

But websites like this show us that there's still very much a desire for home-cooked food. The website's founders themselves came up with the idea after working late one night and not wanting to turn to yet another meal of fast food. It's also a great reminder that modern technology can be used in surprising ways to connect us to traditional values. Below is an example of a quick, easy and nourishing meal that ticks all the boxes.



Tomato and lentil soup

Preparation time: 5 minutes Cooking time: 20 minutes Serves: 4

- 1 small onion, diced
- 2 cloves garlic, crushed
- 2 tbsp water to sauté onion
- 1 can lentils, drained and rinsed
- 1 400g can diced tomatoes
- 1 cup water
- 150ml cup milk or milk alternative
- 1 stock cube

1. Add water, onion and garlic to soup pan and sauté until soft.
2. Add the lentils and diced tomatoes. Stir frequently while the soup is heating through.
3. Remove the soup from the heat and add 1 cup of water, 1 cup of milk or milk alternative and crumbled stock cube.
4. Stir until well mixed and serve.

NUTRITION INFORMATION PER SERVE: 1209kJ (289cal). Protein 22g. Fat 3g. Carbohydrate 39g. Sodium 234mg. Potassium 1032mg. Calcium 136mg. Iron 2.8mg. Fibre 13g.

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

Sanitarium

LIFESTYLE
MEDICINE
SERVICES



Curing Adventist amnesia

by Anthony MacPherson

IN THE MOVIE *THE BOURNE IDENTITY*, ITALIAN fishermen rescue an unconscious man floating in the Mediterranean. The man awakes with no memory of who he is. His only lead is the number of a safe deposit box in Switzerland. Assuming the name on a passport found in the deposit box, Jason Bourne, he embarks on a quest to find his real identity. In the whirlwind of action that follows, Bourne discovers he is fluent in multiple languages, lethally proficient in unarmed combat and wanted by very dangerous men.

The waking amnesiac, a much favoured plot device in cinema, is something of a cliché. But it's still so appealing. Why? Each of us has a desperate desire for identity. Who am I? Tell me I'm someone! Tell me I belong! Tell me I have a history, a home, an identity! Identity is essential. Without one we barely "exist". Having an identity is good and necessary. But not every identity is good or necessary. When Jason Bourne finally discovers his real identity, it's not a comforting one (he is the result of an experimental CIA program to develop a new breed of assassin). That revelation begins a whole new struggle (and, surprise, several more movies to follow!)

Spiritual amnesia

Bourne's psychogenic amnesia may be fictional but it illustrates how our identity is so crucial. Identity brings challenges and opportunities; it both enables and confines us. In our 21st century era Adventist identity faces promise and confrontation. And, like Bourne, one reason is amnesia. I don't mean the psychogenic amnesia of Jason Bourne but a troubling loss of theological, doctrinal and historical memory. As a result I get the feeling that many Seventh-day Adventists, especially the young or those new in the faith, feel a little like Jason Bourne. They are unsure of their identity. And when they begin to find out they are not sure what to make of it. Why is this?

External challenges: secular and spiritual

Outside of us there are powerful external forces that challenge our identity. Moderate secular forces relegate faith to an individualistic, private matter of the heart. Whereas hostile secularism, most intensely embodied in New Atheists like Richard Dawkins, proclaims faith an incurably dangerous form of irrationality that must be opposed and exposed. Such pressure doesn't completely eliminate faith. Instead our incurable religiosity morphs into the popular generic spirituality most easily identified by its beloved creed, "I'm spiritual not religious." This essentially me-based spirituality complements rather than challenges the status quo. It's about personal success, happiness and prosperity, and comes in plenty of non-Christian and Christian forms. This style of spirituality wilts before the slightest accusation of intolerance. It will not confront a dominant moral or ideological consensus even if the consensus is hostile to God or Scripture.

If your faith conflicts with contemporary values and brings you trouble or disadvantage, simply reshape it to something more acceptable.

Feeling the pressure?

This pressure is real and ever-present. It's bad enough that Adventists uphold key Christian moral positions in the area of sexuality or claims that Jesus is the only way to salvation. But, of course, Adventists go further than that. For example, we claim to have been especially raised up by God to herald the second coming of Jesus. We claim the Sabbath is still part of God's binding moral law and will even become a test for the inhabitants of the earth. We claim Christendom got it terribly wrong when it imagined an austere deity bent on subjecting sinners to eternity in a blistering hell. The push back such claims provoke from secular society and contemporary Christianity unnerves many Adventists. They ask, "Do I want an identity that pro-

duces such a reaction?"

Internal challenges: distorted versions

It's at this point that spiritual and theological amnesia proves devastating and even lethal. A shallow faith cannot survive testing. External challenges expose internal weaknesses and these turn out to be the real problem. There are two main dangers: firstly, an Adventism without the Advent Himself (Jesus), and secondly, a minimalistic Jesus divorced from His imminent Advent. Adventism without the Advent comes when we allow minor or foreign elements to replace Jesus. Some non-essential, disputable or merely cultural elements (eg KJV only, conspiracy theories, local traditions, legalistic attitudes) found in Adventism are confused with the real essential core. Alternatively, a minimalistic Jesus without His Advent happens when what is most imminent about faith is not the Gospel or Christ's return but about how He can give me the "best life now".

It is when my present emotional experience with Him is more important than His past, present and future work. Or it's when Jesus becomes the surface front of the social, political, ideological cause most important to me. In both cases what is core (Jesus) and what is distinctive (Adventism) is lost and distorted. Faced with this challenge the poorly prepared amnesiac undergoes an identity crisis that often proves fatal.

Learning from JB

In response to this I suggest we look to JB. Not Jason Bourne. I mean John the Baptist. John is a profound model for Seventh-day Adventists wanting a strong identity that is both balanced and biblically faithful. John managed two very difficult things—he maintained a sense of his unique calling without making his message about himself.

1. A humble confidence

John the Baptist knew his identity was wrapped up in preparing the world for the Messiah (John 1:22,23). Many spoke of a coming Messiah but John was specifically called by God to prepare the world for Jesus. Only a false humility would lead John to back down and say his message was just the same as everyone else's. It wasn't. Clear identity was essential to faithfully performing his mission. Seventh-day Adventists believe we are modern John the Baptists called to prepare the world for Jesus' return. If not, then what have we been doing for the past 150 years?

2. The right focus

Interestingly, it was because John's identity was clear that he never imagined it was about himself. It was about the Messiah. John's prime role was as a witness to Jesus not as a witness to himself. John "came for a witness, to bear witness of the Light, that all through him might believe. He was not that Light, but was sent to bear witness of that Light" (John 1:7,8). John's beautiful words about Jesus were, "He must increase, but I must decrease" (John 3:30). Real Adventism is not about Adventism but about Jesus.

We are not the light but witnesses to the Light's soon reappearing.

What we should be about

Our message and method should be about worshiping, obeying, embodying and sharing the full truth about Jesus. This means developing a deep theological, doctrinal, spiritual experience with all that Jesus is (not simply a generic Christianity). Jesus the eternal Son of God; Creator and Law-giver; Lord of the Sabbath; crucified Saviour; our Resurrection; Judge; High Priest; Slayer of beasts, Satan, death, self and sin; returning King and everlasting Friend. If questioned about our identity we shouldn't be defensive or even focused on it, but lead people to the fullness of Jesus. In following Him they will find themselves walking with us and will join with us freely.

Overcoming amnesia

To do this we need to overcome our amnesia. We need to restore our identity by recovering a healthy spiritual, doctrinal and theological memory without the distortions or diversions. This doesn't mean adopting an extreme version of Adventism or retrieving the Adventism of the 1950s or reproducing every detail of our pioneers' lives and beliefs. Our real identity predates all of us and is found in the fullness of divine revelation. It's a "memory" of the great controversy—the epic story of Christ and His victory over Satan. This story is not about us. We, a mere blip on its vast horizon, are simply the last carriers and stewards of it. It predates us, transcends us and moves far beyond us. The plot line is cosmic and the Hero divine. We are villains and victims. Thus the only honest way to tell the story is admit our complicity in its sin and dependence on Jesus' incredible divine grace.

Not "me" or "we" but "Him"

This world is trapped in a present-oriented "me" focus. We're told our wants, needs and personal esteem are what really matters. It's about pleasure and prosperity, comfort, career and consumption. If we come to a "me-centred" world with an "us-centred" message, we are just offering a slightly better spiritual, more communal, version of the same outlook. What is needed by all is to have our worlds invaded by Jesus. Only when people are turned inside out by Him are they ready to share real Advent hope. So let us recover the fullness of Advent truth. But remember that we are signposts; He is the destination. Like John the Baptist, let us have an identity that is about proclaiming His identity. Real Adventism is defined by the Advent of Jesus in all its eschatological, saving, prophetic, timely, sanctifying, spirit-filled, biblical beauty. Therein lies the answer to all identity problems—to have our own swallowed up in the greater identity of Jesus Christ.



Anthony MacPherson is pastor of Plenty Valley and Croydon churches, Vic.



Why I don't go to church?

by Christopher Smith

I GREW UP GOING TO CHURCH, AND CONTINUED TO DO so in college. In fact, it was almost a necessity. I went to Taylor University, which has no church on campus, and being located in the middle of Indiana cornfields, it was not easy for a person like me (who didn't have a car) to participate in a church on any deeper level than going to church services. So, I would catch a ride with whomever I could and got to whatever church service they were headed to.

But, after college, I had a crisis of faith. I could no longer go to church. I was fed up being a consumer of religious goods and services. I needed something more; specifically, I needed to belong to a church community, needed to share life with a particular community of sisters and brothers. So, almost 18 years ago, I—once and for all—stopped going to church.

Now I have by no means given up on church, and am deeply committed to the Englewood Christian Church community, where I am a member. But this distinction between “going to church” and “belonging to (or being a part of) a church” betrays the stories that drive us and give shape to our lives.

Specifically, “going to church” (as the phrase is commonly used) turns church into a consumer experience. I could go (or not go) to church. Either way, the driving force is not the church community, but me. So in addition to reflecting a consumer approach to church, the language of “going to church” reflects the individualism of our times.

Additionally, when we talk of “going to church” what we are typically doing is conflating church with a church service. There's nothing wrong with going to church meetings, but when we speak as if that is our sole or primary experience of church, we are greatly reducing our imaginations about what church is or could be. On the flip-side,

we load up the church service with massive expectations of what can or should be accomplished there, in such a relatively small fraction of our weekly lives.

Part of the Slow Church vision is rooted in the conviction that God is reconciling all things, and that our churches are called into that all-encompassing mission. When we overemphasise the weekly church service, we are in grave danger of losing sight of the reality that God has called us church communities to the work of reconciliation.

If we look carefully at the biblical story, we will see that one of God's primary activities in the world is gathering a people. This work began with the Israelite people, the descendants of Abraham, and continued as Jesus gathered a little community of 12 disciples (a number that reflected the 12 tribes of Israel). Through the work of these disciples after Pentecost, the people of God was expanded and no longer defined by Jewish ethnicity. Greeks were welcome into God's people now as well as Jews.

Throughout, God is at work gathering a people whose shared life will bear witness to God's love for humanity and God's ongoing work of reconciliation. Our local churches can then be understood as manifestations of the Body of Christ in a particular place. We are called to belong to a people, not merely to go to church services.

John Pattison and I describe the nature of the church in our *Slow Church* book:

The people of God are at the heart of God's mission for reconciling creation. In the Western world where individualism reigns supreme, there is unfamiliarity, awkwardness and even slowness in our calling to live as a community of God's people. We are so accustomed to living and acting as autonomous individuals that the idea of being God's people in the world can be tough to wrap our heads around.

Being God's people is messy at best. We are broken human beings with fears, prejudices, addictions, and habits that are harmful to ourselves and others. It can seem more practical and convenient (and even considerate!) to keep to ourselves and minimise the risk that we'll get entangled in the lives of others.

And yet, as much as we are formed by Western individualism, and though we have allowed that individualism to shape the way we read Scripture, our calling in Christ is to community, to a life shared with others in a local gathering that is an expression of Christ's body in our particular place. The people of God become a sort of demonstration plot for what God intends for all humanity and all creation.

That's why I stopped going to church, and have instead have immersed myself in being part of a church community. If church is little more than a church service, then I would much rather be out in the woods experiencing God in the wonder of creation! But I think our call to belong to God's people goes much deeper than that: much deeper, much messier, much more joyful and full of wonder. **R**

Christopher Smith is co-author of *Slow Church: Cultivating Community in the Patient Way of Jesus* (IVP Books, June 2014). Reprinted with permission from *The Slow Church* blog <SlowChurch.com>.

R MY STORY

Jim Wagi

We felt God had great plans for our 12-year-old son, Peterson. He had started taking worship services in church and dreamed of being a pastor. Others saw his potential and were paying for his school fees. But in November 2010, Peterson was walking along the road in Mt Hagen, Papua New Guinea, when a car came too close and hit him. He died there on the road.

It was difficult, but we finally came to accept that God allowed this to happen.

The families of the driver of the car that killed my son were very sorry and helped to pay for the funeral costs. They also wanted to pay more compensation, according to our custom. But the Bible tells us forgiveness is free. I wanted to offer my forgiveness for free, not punish people. I didn't think accepting compensation would glorify God or represent the Church well.

This wasn't easy for these people to accept—they paid a few thousand kina to my family when I was away from the house. When I discovered this, I cut up the unspent portion and burnt the pieces. Some of my extended family were angry about this.

Now, I'm waiting to see what God is going to do. He has organised a job for me with the Church, so I know He has a plan for me. I still believe God takes special care over us but I'm willing to accept whatever He allows. One day He'll let me know His reasons.—as told to Kent Kingston



Through the fire Linden Millist's story



In January 2013, Adventist mission aviation engineer Linden Millist was badly burned in a fuel tank explosion. For 14 hours his life hung in the balance.

Watch as Linden Millist shares the story of the accident, his recovery and the challenges to his faith.

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FOXTEL



Men at work

The Men's Shed at Victoria Point Adventist Retirement Village (Qld) have been creating wooden products for a local cafe and scout group, fixing an old trailer and repairing their Men's Shed building. The men also play darts and table tennis, and enjoy chatting over a cuppa. "The main benefit for members is companionship," says member, Graham Watts. —*Focus*



Cleansing fire

Kabiufa Adventist Secondary School (Goroka, PNG) concluded its revival week with a bonfire on which staff and students surrendered items that have hindered their spiritual growth. Animist carvings and occultist objects were burnt, together with pornographic materials, and other items that owners identified as standing between them and God. Participants prayed that the Holy Spirit would also purify their hearts with holy fire. —*Ronald Luke*



Thursday Island's first elder

Thursday Island church members voted Garagu Kanai to become their first elder to serve in their church and community. Northern Australian Conference president Brett Townend officiated at the ordination service. Church minister Darren Peakall said, "... due to Garagu's leadership position in the community, we look forward to seeing more seekers walk through our church door". —*TopNews*



Sisterly support

The School Council at Kempsey Adventist School (KAS) established the KAS-SAC Aspire Scholarship program last year to support its sister school in Fiji, Suva Adventist College (SAC). The program offers Years 9-10 students from SAC the opportunity to study at KAS, in northern NSW, for a school term on a fully-funded scholarship. After an application and interview process in Fiji, two students have been selected. It's anticipated they will be commencing at KAS within the next fortnight. —*Rohan Deanshaw*



Central Coast Adventist School slam-dunks championship

Central Coast Adventist School (NSW) is celebrating after securing the State CIS Basketball Championship. The side, coached by former NBL star Terry Johnson, downed Knox Grammar 76 to 48. Principal Dean Bennetts said: "Great team of boys, dedicated coaches, supportive principal and encouraging home crowd. All our sporting teams have as their motto: *Character first; results second*. While winning is nice it's much more important to play with character and sportsmanship." —*NBN News*



Church em-barks on unique program

A Pine Rivers (Qld) Sabbath School member held a 10th birthday party for their fox terrier dog. Instead of bringing gifts, guests were asked to bring food and other donations for the RSPCA animal refuge across the road from the church. They were happy to support the work of the RSPCA in providing shelter for all creatures. —*Charles Russell/Focus*



Dinner with Gary

Gary Kent from It Is Written Oceania met with Victorian viewers over dinner recently. In Point Cook, 120 people attended, with more than half being non-Adventist. "It seemed everyone was eager to sign up for a *Beyond DVD* and the upcoming programs," Pastor Graeme Christian said. "I met people so eager to be there they had been worried the tickets would be gone and they wouldn't be able to get a seat." —*IntraVic*



Ace contender

For the second consecutive year, Zoe Barton, a student at Macquarie College (NSW)—an Adventist school—has been selected to compete at a national level in tennis. Zoe is among the top eight girls in the state after competing in the NSW All Schools Tournament and will travel to Perth to represent NSW at the All Australian Schools Championships. —*Macquarie College*

LETTERS

Note: Views in letters do not necessarily represent those of the editors or the denomination. Letters should be less than 250 words, and writers must include their name, address and phone number. All letters are edited to meet space and literary requirements, but the author's original meaning will not be changed. Not all letters received are published. See Page 4 for contact details.

REFLECTION AND REPENTANCE

Julian Archer, Vic

I just read "The greatest tragedy" (Feature, April 19) and want to thank you for your Holy Spirit-led article.

I recently spent a few months of devotional time working my way through the book of Matthew. In the past I have seen my character reflected in many of the attitudes of the Pharisees, but never in Judas. After all, who would ever want to relate themselves to such a tragedy? However, in my detailed reading of Matthew, the closer I came to the cross the more I saw myself not just in the Pharisees, but in Judas—what a tragedy!

Your first three points closely mirror my own Christian walk in years gone by—a stumbler after Jesus. But I thank God for His Holy Spirit's patient work on my heart and the opportunity to experience your fourth point—repentance. What a bright new day I'm now living!

CROSSED OUT

John Fry, via email

Concerning the letter ("Sign of the cross", April 19) suggesting we should have the cross on all our church buildings, I do doubt most readers know that in D'aubigne's *History*, published in the 1840s (he was a Presbyterian), he says that the first English Protestant martyr was killed for saying, "We should not worship the cross, but should worship the one who died on the cross." In the 1600s Protestant ministers quit their jobs rather than having a crucifix in their churches. This was one of the issues that led to the English Civil War and the overthrow of the monarchy by Puritans.

The issue of the cross goes far back. Pagan worship in many

parts of the world used the cross symbol. In the book of Jeremiah the Israelites were condemned by God for baking cakes to Tammuz. From ancient carvings we know that these cakes baked to Tammuz were round cakes with a cross on them. Exactly like our hot cross buns. Egyptians also used the cross. When the Spanish Conquistadors first reached Mexico they were astonished to find the Aztecs worshipped the cross. The cross was a global symbol for the "sun god". Today some modern Pagans also use the cross symbol. In contrast, Christians did not use the cross symbol prior to the fourth century (there is a cross in the 79 AD ruins of Pompeii that Catholics point to, but there is no evidence that this was Christian).

The cross is a Pagan symbol: a cross was used by Pagan Rome to kill our Lord, and in Jeremiah we're explicitly told not to use the cross. Therefore, the cross is not a symbol that should be embraced by Christians.

MEATY ISSUE

A E Hobbs, via website

As Kent alludes to in the last paragraph of his article, "Food for thought" (Editorial, April 19), at creation, God gave dominion to man over every living thing that He had created. This responsibility was not removed after sin came into this world. We are to care for the wellbeing of all animals; not only through our choice of diet but by actively working towards ensuring their safety, comfort and security.

God instituted a diet for us at creation (Gen 1:30). Wouldn't it be good if we returned to God's original plan? After all, we won't be eating meat in heaven, so let's get used to living without it on

earth.

Paul gives us wise counsel in 1 Corinthians 10:31: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

AMAZING GRACE

Donald McKinnie, US

Thank you so much for your article entitled "Mists" (Editorial, April 19).

I was profoundly touched by thoughts shared regarding the vibrant little girl who for some elusive reason now sleeps. I identified with you as you shared about the loss of your own child who died in utero. It was six years ago that my wife and I made an unplanned trip to the hospital outside of Berrien Springs, Michigan, thinking we would welcome our firstborn son into the world that night, only to discover firsthand that "sometimes parents, full of hope and joy, leave the hospital without words to express the hole torn in their hearts".

God's timing is perfect. Two days later, while still in the hospital recovering and grieving our loss, we reviewed the Sabbath School lesson for the day we lost our son. We had not read it previously. The key text for that day was Hebrews 4:16. This verse invites us to "come boldly to the throne of grace" to find "grace to help in the time of need". God knew we would need to be reminded His grace was sufficient and available. Since then we have found that through the mists of our tears, His grace heals and restores. Today my wife and I await the arrival of another baby boy, the newest addition to our family of four.

Thank you again for your timely reminder of the hope we have in a God who understands it all.



OPENING HIS WORD

Gary Webster

Seven signs of Christ's return Sign 2: Apostate Protestant USA

In this second study on the seven signs of Christ's return we look at events connected with Revelation's beast rising from the earth—apostate Protestant USA.

a. As the sea beast received a deadly wound, beginning in 1798 when the Pope was imprisoned, John saw another beast begin to rise from the earth. The US gained its independence and formed its constitution late in that same century.

Read Revelation 13:10,11

b. In Bible prophecy, seas represent masses of people. This second beast rises from the earth, in contrast to the sea, thus representing a region sparsely populated at its beginning. When it gained its independence, the US had a population of only around 3 million.

Read Revelation 17:15; 13:11

c. The land beast exercises enormous political and economic clout, given that it has the ability to force everyone to receive the beast's mark or suffer death or economic boycott. Can anyone doubt the global political and economic clout of the US?

Read Revelation 13:15-17

d. Revelation 13's two beasts work closely together toward the end of time. The sight of three past and present presidents of the US kneeling in front of Pope John Paul II's body lying in state in 2005, reminded us all of the nearness of Christ's return.

Read Revelation 13:12

e. The land beast works mighty miracles to deceive people to worship the sea beast. Charismatic Kenneth Copeland's speaking in tongues, while leading other Protestant leaders in seeking God's blessing on the Pope, affirmed for many the reality of Christ's soon return. Accordingly they believe "the protest" of Protestantism is no longer necessary.

Read Revelation 13:13,14; 19:20

Pastor Gary Webster is director of the Institute of Public Evangelism.

Kids' Space

Ahoj* KIDS

After Daniel was lifted out of the lions den, King Darius made a new decree directing all his people to worship the true God of Daniel.

UNSCRAMBLE THE WORDS

NEIADL _____
GIKN DRSLIA _____
SIHPROW _____
NOILSNDE _____
EEDCR _____
VOLE _____

COLOUR ME IN!

WORSHIP MESSAGE: When I worship God, others see His love and power.
MEMORY VERSE: "For he is the living God and he endures forever" Daniel 6:26

*hello in Slovakia

APPRECIATION

Petrie, Daphne. To mark the one year anniversary of the passing of Daphne Petrie (of Auckland, NZ) on 3.4.13, her family wishes to extend their warmest gratitude to all who have expressed their sorrow by way of prayers and messages of faith over the past year. Those kind words of support have been most encouraging.

ANNIVERSARY



van Vliet. Cor and Gerda van Vliet celebrated 60 years of marriage with family and friends recently. They were married on 24.6.1953 and immediately migrated to Wollongong, Australia. They insist they are still on their honeymoon. Both are very thankful to call this beautiful country their home. Sharing this milestone were their three daughters and partners, four grandchildren and partners, two great-grandchildren and friends. They received congratulatory letters from the Queen, the Australian Prime Minister and NSW Premier.

WEDDINGS



English-Jesnoewski. George English, son of Carl and Eunice Oberdorf (Morooka, Qld), and Robyn Jesnoewski, daughter of Joyce and the late John Wilson (Victoria Point), were married 6.4.14 at Gainsborough Greens Golf Course, Pimpama. George, a rigger, and Robyn, a trainer and assessor, plan to continue their chosen careers and set up their home in Holmview.
Steve Cinzio



Mariassouche-Maletin. Zayne Mariassouche, son of Martin Mariassouche and Nancy Staples (both of New Zealand), and Priscilla Maletin, daughter of Petar and Sandra Maletin (Sydney, NSW), were married 17.11.13 in Wahroonga church, Sydney. Priscilla and Zayne met whilst in the full-time ministry, Endless Praise, and are serving this year in the group. Priscilla plans to finish her theology degree at Avondale, and then

Zayne plans to study at the Conservatorium of Music. They plan to live wherever God leads them.

Craig Vanas

OBITUARIES

Eales, Edna May (nee Shuttleworth), born 16.8.1920 in Stawell, Vic; died 29.9.13 in Willowbrae Aged Care, Melton. In 1937, she married Keith Eales in Stawell. She was predeceased by her husband in 1997, and her children, Rowland, Perry and Bronwyn. She is survived by her sons, Graham, Barry and Robert and their families. Edna was baptised in the 1950s at Maryborough and faithfully served her church at Stawell, until her health deteriorated and she relocated to Melton. Edna was laid to rest in the Stawell Cemetery on 8.10.13 after a service at Melton. Her children, grandchildren and great-grandchildren adored her and look forward to that great reunion day.

Graham, Barry and Robert Eales

Farleigh, June Barbara, born 8.11.1931; died 24.3.14 in Bunbury, WA. In 1985, she married Winston Farleigh. She is survived by her husband (Gelorup); her four children; three step-children; 20 grandchildren; and 28 great-grandchildren. June was known for showing love to others and the circle of love she surrounded herself with grew as more people came into her sphere. Her strong Christian faith sustained her through a few years of illness and was a wonderful example for her family and friends.

*Nicu Dumbrava, Robert Kingdon
Cameron Hooper*



Lawson, Sarah Earlene (nee Maisey), born 4.10.1918 in Burwood, Sydney, NSW; died 29.3.14 in Joondalup, Perth, WA. In 1940, she married Huey May. Then in 1953, she married Frank Lawson. She was predeceased by her daughter, Kerry-Lyn Simpson, in 2009. She is survived by her son-in-law, Mark Simpson, her son, Anthony, and wife, Ladda Lawson; five grandchildren, Michaela, Amber, Tiffany, Aron and Andrew; and seven great-grandchildren. Earlene loved beautiful things, especially flowers. She had an unshakeable faith in God. As a child she would accompany her

dad, Ernest, in street preaching and loved playing the organ and singing hymns. Earlene kept the faith to the very end with a strong hope.

Steven Goods



Linyard, Julia May (nee Tasker), born 11.4.1944 in Hastings, NZ; died 23.3.14 in

Pindara Private Hospital, Gold Coast, Qld, after a short illness. On 21.10.1988, she married Graham Linyard in Hastings, NZ. She was predeceased by her daughter, Martine, in 2013. She is survived by her husband;

daughters, Anthea and Ian Walker (NZ), Sheree (Gold Coast, Qld), Kerri and Anton (Gold Coast); son-in-law, Anthony Holt; 14 grandchildren; five great-grandchildren; and six siblings. Julia was very involved in outreach in various capacities, helping in any way she could.

*Raymond Trim,
Wayne Humphries*



Mackay, Fergus Lake, born 16.1.1923; died 23.3.14 in the Bayside Nursing Home, Bonnells Bay, NSW, after a battle with cancer. On 5.4.1947, he

VOLUNTEER

■ Volunteer builders needed for fly'n/build to Solomon Islands.

Atoifi Hospital is looking for experienced builders to construct a church hall on its premises. The purchase of the materials will be fully funded so Atoifi is just in need of a building crew to complete the project before the end of the year. For more information or to express your interest please email Peggy via <peggykendall9@gmail.com>.

■ Volunteer tradesmen needed for adopt-a-clinic in PNG.

Builders/plumbers/skilled labour volunteers needed for a mission trip to PNG where we will be building a medical clinic in a remote area of the Eastern Highlands. Approximate dates are July 9–27, 2014. If interested please contact Allen on 0478 706 054 or Peta on 0402 676 528.

For more information or to express your interest please contact Anna Downing, Adventist Volunteers, South Pacific Division (02) 9847 3278 or email <annadowning@adventist.org.au>.

POSITIONS VACANT

■ **Aircraft engineer-Adventist Aviation Services PNG (Goroka, EHP, Papua New Guinea).** The successful applicant will have an interest in serving the Seventh-day Adventist Church in Papua New Guinea and have experience in maintaining aircraft. You will be responsible for helping maintain the fleet of two aircraft (P750XL), looking after the spare parts store and helping to maintain the ground support equipment. Address all expressions of interest or applications to Nathan via email <mm@aas.org.pg>. Please attach a resume. Applications close **August 30, 2014.**

■ **Care manager-Victoria Point Aged Care Facility (Victoria Point, Qld).** A rare and exciting opportunity exists to join the aged care senior management team. Are you a clinical leader with management experience at a senior level? Do you have a passion for ensuring the highest possible level of care for our residents? Do you support the teachings of the Seventh-day Adventist Church and have a personal relationship with Jesus? Do you have a passion to share His love and ensure that our facilities operate in an atmosphere that promotes and supports the Adventist lifestyle and faith? If you answered "yes", we would like to speak with you about managing our 176 bed Victoria Point Aged Care Facility. For further information please contact Paul Mitchell, CEO, on (07) 3451 5900 or <headoffice@sdaac.com.au>.

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married Elsie Thomas in the Kempsey Methodist Church. She predeceased Fergie in 2012. He is survived by his daughters and their husbands, Coralyn and Derrick Eddy, Marilyn and Chris Olafson and Kaylene and Graeme Humble; grandchildren, Timothy and Lorissa Humble, Jodie and James Bowles, and Kylie Humble; and three great-grandchildren. Fergie served in the armed forces in Bougainville and New Britain in World War II. Fergie and Elsie were introduced to the Adventist Church by Basil Bobin, and they were baptised in 1951. They were founding members of the Tweed Heads church. Fergie served as a literature evangelist followed by 21 years in pastoral ministry. He was a loyal, faithful, spiritual warrior who will be missed by all.

Ross Goldstone, Adrian Craig

Sanburg, Raymond Oswald, born 29.8.23 in Toowoomba, Qld; died 30.3.14 in Redland Bay Nursing Home. He is survived by his children, Wendy, Rhonda and John; grandchildren, Stephen, Leisa, Connie, Jordan, Jenae, Branton, Rachel and Jacob; and nine

great-grandchildren. As a young man, Ray served in World War II in New Guinea, Darwin and the Pacific Islands. He married Avian Cutmore in 1947, a union that lasted 66 years until her death last year. Avian was baptised into the Adventist Church in 1963, but Ray resisted until 1986 when his beloved bride suffered a stroke requiring him to take her to church at South Brisbane. This resulted in Ray giving his heart to God at the age of 70. Soon after he began writing poetry and his poems were used at church to enhance worship. Ray was protective of his family and much loved by his children.

John Sanburg

Sheppard, Muriel Joyce (nee Drake), born 28.9.1922 in Warrnambool, Vic; died 7.8.13 in Port Fairy. On 28.3.1945, she married Jock Sheppard in the original Warrnambool church. He predeceased Joyce. She is survived by her daughters, Marlene Balchin (Shepparton) and Diane Noonan (Ipswich, Qld); grandchildren, Stephen and Michelle Balchin, Jennifer, Sheridan and Mat-

thew Schneider and Troy; and great-grandchildren, Carissa, Jasmin, Shannon, Lara, Mia, Elaina and Lexie. Joyce was an accomplished pianist, organist, dressmaker and loved gardening and craft. She never missed a meeting at church if she could help it and was always willing to help in any way she could.

Luis Bermudez, Judy Gilchrist

Vennik, Beatrice, born 17.9.1924 in Bandung, Dutch East Indies (now Indonesia); died 24.1.14 in Tenterfield, NSW. On 24.12.1947, she married a Dutch soldier, Johan Vennik, who predeceased her in 2010. She is survived by her children and their spouses, Johanna, Olaf, Gabrielle, Barbara, Beverly; 12 grandchildren; nine great-grandchildren; and her sister, Else Webster. Bea was born into a staunch Adventist family after a colporteur sought refuge in their home on a stormy night. In World War II they were trapped in Europe while on furlough and survived the Battle of Arnhem, Holland. Bea will be lovingly remembered in many churches throughout Australia for her music, generosity and love.

Tony Donald, Jeff Webster

ADVERTISEMENTS

80th anniversary, Dargaville, New Zealand. October 24-26, 2014. Seventh-day Adventist Church, 108 Normanby Street, Dargaville. To register your interest contact Ivy Vincent by email <ivy.vincent@xtra.co.nz> or phone Barbara Liggett (09) 439 1343.

2015 Reformation Lands tour. The next AUC sponsored Reformation Lands tour departs mid May 2015. Direct enquiries for this pre-GC travel opportunity to tour leader <russelstanley@adventist.org.au> or phone 0405 181 047.

Grey Nomads camp—Adventist Alpine Village, October 6-12, 2014. Calling all Grey Nomads! Join us again in 2014

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for a spiritual feast and social fellowship at Adventist Alpine Village, Jindabyne, NSW. Join us in the beauty of the Australian Southern Alps. Numbers are limited to 200 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>.

Law firm in Melbourne: **McMahon Fearnley Lawyers** Pty Ltd. Areas of law include the sale and purchase of property, litigation, commercial transactions (including shareholder and partnership agreements, franchising and leasing), wills, estates and probate applications. Adventist lawyers include Lloyd McMahon and Michael Brady. Please call (03) 9670 0966 or email <mb@mcmahonfearnley.com.au>.

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—Ralph Waldo Emerson

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