

R

GOD'S STREET ARTIST

“WORX” OF ART: A NEW KIND OF
URBAN MINISTRY 16

NEWS

NEW PLATFORM TO KEEP
TRACK OF CONTACTS 6

ADVENTIST RECORD | MARCH 31, 2018
ISSN 0819-5633



PLAN YOUR GIVING

**SET UP YOUR WEEKLY TITHE & OFFERINGS ON EGIVING.
FORGET WORRYING ABOUT GETTING TO THE ATM BEFORE SABBATH.**

eGIVING users with a myAdventist profile could already schedule tithe, but now they can schedule their weekly offering preferences.

Your offerings can be automatically directed to the scheduled Offering of the Week in your local Conference.

IT'S EASY

- ① Choose your local Church.
- ② Schedule your weekly giving preferences including tithe, Sabbath School and Church Offering of the Week.
- ③ Login to your myAdventist Profile or set up a new one, then tick the Recurring donation box. (myAdventist profiles make for quick giving after initial set up).

NOTE: Each Tuesday (very early morning, AEST), Offering of the Week account(s) displayed will change from last Sabbath's offerings to the coming Sabbath's offerings.

🏠 <https://egiving.org.au>

🔗 **Need help?** Contact eGIVING@myadventist.org or <https://kb.myadventist.org/x/m4TK>



THE 'IRRELEVANT' COMMANDMENT

I was asked to speak at a youth rally with the theme FIRST. The key text was Exodus 20:2,3, the first commandment. "I am the Lord your God who brought you out of Egypt, out of the land of slavery. You shall have no other gods before me."

Obviously, the easiest of the Ten Commandments to keep in this day and age, when the old gods are banished to the realms of myth and fairy tale. In an ancient, biblical society filled with gods this seems an obvious command: "Choose Me." Yet in this day and age, surely this is the easiest one to keep.

Israel was always falling into trouble with foreign gods, partaking in rituals, setting up idols . . . we don't do that.

So let's tick it off—one down, nine to go. Wait, I thought God's commandments were timeless. How could the first one have become irrelevant?

To truly know that we are not putting any "gods" before God, we have to work out what gods are.

In ancient times, people believed everything was connected to worship and they revered all types of deities so that they would have a smooth life—no floods or famine, no drought or disease. They offered sacrifices and structured their lives around certain rituals and habits to appease angry gods and spirits. Sometimes these rituals were terrible.

So for these people, gods were a way of controlling the uncontrollable. Since it didn't always work, the gods were viewed as fickle and cruel.

Yet in modern times, as we learnt more about unseen forces like weather patterns and germs, we decided we no longer needed to worship the cat.

"For thousands of years, humans believed that authority came from the gods. Then, during the modern era, humanism gradually shifted authority from deities to people," said Yuval Noah Harari, an Israeli historian and author. "The feelings of the individual are the prime authority in ethics. 'If it feels good, do it' is the basic ethical ideal of humanism."

We replaced the authority of unseen gods and spirits

with someone we're much more familiar with—ourselves. Human endeavour and achievement, hero worship, sport, movies, our own happiness—all things that drive us and what we unknowingly allow to shape our beliefs.

Christians are not immune to this. We choose our faith because it best explains the world around us and comforts us against the unknown. Then we rely on human systems to explain and interpret everything else. We use logic to make decisions and we chase fulfilment and happiness in our careers. In all of these things we wrestle against the unknown and unfamiliar, attempting to hold onto control.

Author of *Beyond Belief*, Hugh Mackay, puts it this way:

"One way or another, most of us choose to believe something about human existence, partly because such beliefs imbue us not only with a sense of understanding, but also of control."

Into this very human story, God steps with His First Commandment. "You're not the centre of this story. I am."

The centre of history is Jesus. He is the turning point. But the challenge comes in

the fact that belief is not enough. He demands faith. Not having any "god" before our God means giving up our right to control what happens, giving up our will for His. This is the hardest thing for a Christian to do.

Jesus said, "I tell you for certain that if you have faith in me, you will do the same things I am doing. You will do even greater things, now that I am going back to the Father." (John 14:12, CEV). If we're not seeing these things in our lives, do we truly have faith or are we putting other things first?

Putting God first means we should expect things that are supernatural and not controlled by us—or even that are not easily understood or explained—to happen around us.

As Adventists we rest on truth. We are content in our knowledge and don't always seek a real and living experience of Jesus. For me this year is about seeking that experience and seeing what happens when I place God first in everything.

Will you join me?

**"YOU'RE NOT
THE CENTRE OF
THIS STORY.
I AM."**

JARROD STACKELROTH
EDITOR
@JStackelroth



senior consulting editor

glenn townend
senior editor
jarrod stackelroth
assistant editors
maritza brunt
vania chew
kent kingston
copyeditor
tracey bridcutt

graphic designers

theodora amuimuia
linden chuang
noticeboard
julie laws
letters
editor@record.net.au
news & photos
news@record.net.au

noticeboard

ads@record.net.au
subscriptions
subscriptions@record.net.au
+ 61 (03) 5965 6300
mailed within australia and
nz \$A43.80 \$NZ73.00 other
prices on application.
website
record.adventistchurch.com

adventist media

locked bag 1115
wahoonga
nsw 2076 australia
+ 61 (02) 9847 2222
cover credit
jarrod stackelroth
"Addington Samoan church
pastor Tulaga Aiolupotea with
his artwork."

adventist record is the
official news magazine of the
seventh-day adventist church's
south pacific division

abn 59 093 117 689
vol 123 no 6

YOUNG AND ALONE

A mother who had just dropped her daughter off to a university in another state spoke of the nervousness about leaving this daughter in a completely new environment. Leaving home and starting tertiary education can be traumatic and life changing. How are they coping with dorm life or living in a shared rented house away from home? How has the local church responded to the challenge of “newness” that they are experiencing? Who is around to support them in this transition?

Here is an extract from an email I received from a grandparent: “Many of these young people face a deciding point in their lives as to whether they will choose to go to church on Sabbath or not, now that they are away from home influences. I invite you to pray . . . that they would make the right decision and choose to worship despite their freedom. And I also urge you to pray for the church folk where these young people will attend that they will warmly embrace them, cherish them, encourage them and respect their . . . perspectives, their challenging thoughts expressed and . . . use their talents including musical ones. Oh may they truly treasure these young folks who start attending the various churches in the various locations throughout the Pacific.”

This came from a grieving heart because a grandchild a few years ago had gone to church and wore different clothes and was not accepted or encouraged at all—and no longer is involved in the church.

Unfortunately our statistics tell us that the Seventh-day Adventist Church loses around 50 per cent of young people who transition into tertiary education. That is just not on. Why would we want to lose our brightest and best? Our future?

A disciple-making church disciples its young adults.



GLENN TOWNEND
SPD PRESIDENT
SPDpresident

NEW DMT MEMBER TO FOCUS ON MINISTRY FOR WOMEN

TRACEY BRIDCUTT

The appointment of a new member to the South Pacific Division’s Discipleship Ministries Team is aimed at getting more women involved in ministry at all levels of the Church.

Earlier this month, the SPD Executive Committee voted to appoint Dr Danijela Schubert to the role.

“The new role will focus on discipleship for women and will prioritise getting women into ministry and leadership roles in Church employment,” SPD president Pastor Glenn Townend said.

Dr Schubert brings a wealth of experience to the role, including working as a lecturer in the school of theology at Pacific Adventist University for nine years. She has a doctorate in youth, family and culture and has a passion for seeing young women succeed.



DR SCHUBERT.

Currently, she serves as associate Division secretary, a role in which she has made an important contribution to the work of the Church, including getting all the church boards and committees onto Convene—a secure electronic meeting forum.

“I have appreciated the opportunity to serve in this area,” she said. “But I’m now ready for a new challenge where there is a greater need for my skills and talents.”

Dr Schubert will take up her new role by June 30.

AMBASSADORS TRAINED IN MEDIA EVANGELISM

KARALAINI TUKUTUKUWAQA

Hope Ambassadors from the 19 districts in Vanualevu, Fiji, gathered at the Labasa Seventh-day Adventist Church for the first ever Hope Ambassadors regional training.

The training started on Friday, February 23 and ended the following afternoon.

Hope Ambassadors volunteer or are appointed by their local church to work with Hope Studios to champion media evangelism in Fiji.

The training was designed to show members how to use radio and television as a tool to connect with people and introduce them to Jesus.

Hope FM 107 and Hope TV provide daily content that assists people in areas of interest, including parenting, relationships, health and prophecy.

Hope Ambassadors were encouraged to pray for families who engage

HOPE FM 107 RADIO ANNOUNCER
KARALAINI TUKUTUKUWAQA.

Photo: Tomasi Qirotaukata

with Hope content, point them towards programs and content that can help them, and possibly connect them to a church or cell group that can meet their needs.

More than 200 Hope Ambassadors stood to show their willingness to be involved in media evangelism. A special dedication prayer was offered for them.

Participants received Bible marking stickers sponsored by the Trans Pacific Union Mission to help equip them for Bible studies with their contacts.

ADVENTISTS AMONG FIRST TO RESPOND TO PNG EARTHQUAKE

MARITZA BRUNT

Seventh-day Adventists were among the first to respond after a powerful earthquake devastated villages in Papua New Guinea (PNG).

The 7.5 magnitude quake struck the Southern Highlands region of PNG on February 26, with 126 reported deaths. Since then there has been a series of at least 80 aftershocks.

An initial report from oil and gas company ExxonMobil listed the Adventist Development and Relief Agency (ADRA) as part of the initial assessment team that made one of the first visits to the area.

"Anticipating immediate resource needs, the team delivered essentials, including shelter equipment, water and sanitation support to the Para Health Clinic, which serves the Para, Tokaju and Hides areas," a media release from the company stated.

Adventist Aviation Services (AAS) in Goroka also posted an update to their Facebook page, outlining the details of their involvement in providing aid.

"The Seventh-day Adventist Church in Papua New Guinea through its flying program, Adventist Aviation Services PNG, has had the incredible opportu-

nity to be a first responder . . . to the people of PNG most devastated by the earthquake," the March 6 post said.

"On Thursday, as it became apparent that relief from other sources would not be available for some time, and as our aircraft and crew became available for duty, AAS CEO Captain Jeff Downs began coordinating with Mission Aviation Fellowship International to clearly identify the rural communities most affected by the earthquake.

"By Friday morning, Captain Downs and AAS flight coordinator Samson Nopi were able to purchase more than 13,000 Kina worth of rice, tinned fish and water and, over Friday and Saturday, delivered 850kg of food and water to villages in need."

In the impacted area—one of the most remote locations in PNG—up to 80 per cent of the houses were destroyed, along with roads and other infrastructure.

A report prepared by ADRA PNG emergency coordinator Willie Kunsei said about 143,000 people have been identified as needing urgent humanitarian assistance.

"The people requiring urgent assis-

tance also face the immediate risk of displacement and will have lost most of their assets with short- and long-term consequences to their lives and livelihoods," noted Mr Kunsei.



LOADING SUPPLIES INTO THE AAS PLANE.

Food is scarce, with 64,000 people at risk of extreme food insecurity. Most gardens were destroyed by the landslides and, in some cases, totally covered by landslides.

ADRA and AAS in PNG will continue monitoring the situation and are working with the Government and other agencies to provide support to affected villages.

LARGEST CLASS IN HISTORY OF MAMARAPHA

DON FEHLBERG/TRACEY BRIDCUTT

Mamarapha College started the year on a high note with the largest class in its history.

Fifty students were enrolled in the study block earlier this month. All except one are first-year students. They are enrolled in the Diploma of Indigenous Studies (ministry) and

Diploma of Indigenous Studies (Life-style Health Promotion), both three-year courses.

"This number has strained our facilities to the utmost. We even had to go and buy more tables but we are battling to even fit in more tables," said Pastor David Fletcher, principal at Mamarapha, a Seventh-day Adventist Indigenous Bible college in Western Australia.

The students have come from around Australia. More than half are from WA—mostly from the remote north of the state. The second largest group is from the Northern Territory.

Pastor Don Fehlberg, Aboriginal and Torres Strait Islander Ministries'



MAMARAPHA CLASS OF 2018.

Mamarapha liaison, said he already has another 42 students on the waiting list for next year.

"Most students say on their application forms that the reason they want to come is to learn more about Jesus and the Bible, to change their ways, and to learn how to share Jesus with their families and communities," he said.

"It (the college) is very popular and it's growing in momentum. It is our most successful outreach to the Aboriginal people of Australia."



CLASS IN SESSION.

CHURCH AIMS TO BE CENTRE OF INFLUENCE

TRACEY BRIDCUTT

Mt Druitt Seventh-day Adventist Church, in Sydney's west, aims to ramp up its community outreach after receiving a \$A15,000 grant from the NSW Government.

The Community Building Partnership grant funds new infrastructure projects that encourage community participation and cohesion, and that deliver positive social, environmental and recreational outcomes.

It will assist the Mt Druitt church to build a room to house its various community activities, including a weekly food pantry and craft classes. The food pantry currently operates in a covered outdoor space attached to the church. The plan



is to enclose this space and turn it into a community room, by adding walls, flooring and other fittings and fixtures.

Mt Druitt pastor Matthew Pearce said that once the room is complete, the church plans to add to its weekly community outreach activities by running exercise classes, an after school program and cooking demonstrations.

"We are praising God that we got [the funding]," Pastor Pearce said. "I'm just praying we can stretch it as far as we can. Our intention is to be part of the community more than ever before. Basically our goal is to become a centre of influence in the community."

The total cost of the project is estimated at \$A50,000.

The church will make a contribution out of its budget but will also need to fund-raise.

If you would like to contribute to the project email: <MatthewPearce@adventist.org.au>.

PAU APPOINTS FIRST NATIONAL DEPUTY VC

THOMAS DAVAI/RECORD STAFF

After 33 years of operation, Pacific Adventist University has appointed its first Papua New Guinean deputy vice chancellor.

Dr Lalen Simeon, who hails from Mussau Island in the New Ireland Province, has replaced Dr Jeff Crocombe, who returned to Australia at the end of 2017.

Dr Simeon is a former PAU lecturer and most recently served as director of post graduate programs. She graduated with a doctoral degree in education in 2005 from the University of Wollongong (NSW) and is married to Andrew Simeon from Irupara, Central Province.

Dr Simeon acknowledges that it is the call of God to be serving Him as deputy vice chancellor, which she plans to do with respect and great humility.



"Of the five administrative officers of this university, three are female," said Pastor Thomas Davai, director of student services for PAU and former Papua New Guinea Union Mission president.

"The Church is truly heading in the right direction by promoting equality in many leadership positions."

NEWS GRABS



ROBOTIC REPLACEMENTS

A US hospital operated by the Adventist Church is the first in its area to offer patients a robotic-arm assisted total knee replacement. This latest advancement adds to the accolades received by Florida Hospital Waterman, including being the only hospital in the area to receive the Gold Seal of Approval for knee and hip replacements. —AR



RELIEF FROM RAIN

Following torrential rains in Paraguay in mid-February, the Government called on ADRA to spearhead relief efforts. In response, ADRA Paraguay delivered metal sheets to repair rooftops and visited numerous shelters to assess how to address the residents' most urgent needs. —ADRA Paraguay



BEST GIFT OF ALL

Celebrations are underway in Estonia as the nation celebrates 100 years of independence. The Estonian president suggested that citizens might consider what they could give back to their country. Adventist Church members were happy to oblige, sharing about their "gifts": church plants, a centre of influence in the capital city of Tallinn and a variety of outreach programs. —TED

HOT TOPICS



#BRINGBACKOURGIRLS... AGAIN

The Nigerian Government has confirmed that 110 girls are missing after suspected Boko Haram militants attacked a school in the northeast of the country on February 19. It's believed to be the largest abduction since Boko Haram kidnapped 276 girls from their school in Chibok almost four years ago. Since 2009, more than 20,000 people have been killed in Boko Haram attacks. —*TIME*



DON'T DRINK TO THAT

A nationwide observational study of more than one million adults diagnosed with dementia in France found that alcohol use disorders are the most important preventable risk factors for the onset of all types of dementia, especially early-onset dementia. The study, the largest of its kind and published in *The Lancet Public Health* journal, found that alcohol use disorders shorten life expectancy by more than 20 years. —*ScienceDaily*



REFOCUS

Televangelist Benny Hinn recently recorded a Facebook Live video where he admitted he was guilty of taking the prosperity gospel outside of what the Bible teaches. He followed up by stating he no longer flies private jets and dispelled rumours that he is worth \$40 million. —*Relevant*

PRAYER CONFERENCE FOCUSES ON RECONCILIATION

VANIA CHEW

"Praying for the Spirit of Elijah" was the theme of a recent prayer conference held at Stuarts Point, NSW.

More than 150 people attended the event, which was run by the North NSW (NNSW) Conference.

"This is the third year that we've run this prayer weekend," said NNSW Conference prayer coordinator Colin Hone.

"And this year, the focus was on reconciliation—about praying for people who have left the faith. Every church member knows at least one person who has left the Church and whom they want to see reconnected to God."

As the name implies, the attendees spent much of their time during the event in prayer. Each individual wrote down the names of 10 friends or family members they knew who had left the Church and put those names into a "prayer bag". Groups then spent time praying for "divine appointments" with the people they'd named and opportunities to bring them back to church.

Pastors William Moala and Rome Ulia testified to the power of intercessory prayer, sharing how they had been involved in gangs but had returned to God because of their mothers' prayers.

Other guest speakers at the conference included Pastor Kepsie Elodo, president of the Papua New Guinea Union Mission (PNGUM), and Charissa Fong from the Discovery Centre at Adventist Media (NSW).

Pastor Elodo discussed the reconciliation work taking place in Papua New Guinea and Miss Fong spoke about the



relevance of the Elijah message for God's church. "It was a wonderful weekend filled with powerful messages and inspirational group prayers," said Miss Fong. "We prayed that the Holy Spirit would empower our ministry in the same way that He empowered Elijah's."

At one point during the event, the attendees were asked to divide into groups according to the decade they were born (the '60s, '70s, '80s, etc). The biggest group by far were those born in the '90s.

"God has put it in my heart that we need to reconcile the lost sheep of Israel with Him and that we need to reconcile among ourselves as well," Mr Hone said.

"Local churches in our Conference have now adopted prayer bags and South Australia is starting to do this too. I'd love to see prayer for the outpouring of the Holy Spirit and for reconciliation taking place in every church in the South Pacific Division."

Just for a laugh...

**WHAT'S THE WORST THING ABOUT ANCIENT HISTORY CLASS?
THE TEACHERS TEND TO BABYLON.**

FLASHPOINT



SAMOA MISSION

A team of 18 people from Australia's east coast helped to repair and rebuild Siufaga Adventist Primary School (Samoa) recently. With help from churches in Australia, a cultural concert and other fundraising events, the team were able to raise more than \$A20,000 for the purchase of chairs, desks, computers, ceiling fans, classroom lights and stationery. The building work was made challenging by the arrival of Cyclone Gita, but the team were ultimately able to complete the repairs with assistance from the locals. They are praying that the Lord continues to bless Samoa, and that their trip will open doors for many more.—*May Schwalger*



HIGH NOTE

Did you know that Avondale Memorial Adventist Church (NSW) has the largest group of young organists in Australia? "The Memorial Organ School reaches out to the wider community in various ways," said Dr David Clark, who established Suzuki organ teaching in Cooranbong. "Students come from all faiths so we can witness and share our talents with each other, playing in various churches and cathedrals in NSW, interstate and overseas." The prestigious annual Sydney Organ Competition was originally held on a Saturday, but when the committee discovered how many young Adventist organists there were, they changed it to a Monday so the students could participate.—*The Upside*



NEW FRIENDS

Invercargill Adventist Church's (NZ) first church social for 2018 was "speed-friending": a simple concept that challenged attendees to get out of their comfort zones and speak to people they may have never spoken to before. The evening was a great success with most participants saying they really got to know people they had never known previously. "It was amazing to see adults conversing one-on-one with our children, and visitors chatting with long-standing members," said church pastor Jonathon Gillard. "The evening finished in song as we opened the Sabbath together as one community of believers."—*Record staff*



HOWZAT NEVILLE!

Adventist Lifestyle Community (Cooranbong, NSW) resident Neville Tosen is a lifetime cricket fan. These days, most of his cricket comes via television. But last year and again in the early days of this year, he attended One Day Internationals at the Sydney Cricket Ground. Neville has a government-funded Adventist Senior Living Home Care package that affords him a little extra support with his daily care and living. But recently, Neville's carer, Mitchell Knight, arranged to drive Neville to the Australia versus England match. "I normally get around the village on my walker and it wouldn't be possible for me to enjoy a 'live' game on my own," said Neville. "But thanks to Mitchell, I had a great day."—*Calvyn Townend*



BUDDING ECOLOGISTS

Riverside Adventist Christian School (Aitkenvale, Qld) has made an agreement with Townsville City Council for the school to play a routine and significant role in the surveying and care of the river ecology of the Ross River behind the school. The students are now undergoing training to report to council on the prevalence of birdlife by species, the quality of the water, the spread of certain noxious plants and the presence of particular invertebrates. "We hope that by 'hooking' the learning to practical tasks in natural surrounds we will encourage higher levels of engagement, skill retention and genuine care," teacher Meredith Watkins said.—*Ian Humphries*



CHILDREN WELCOME

March 3 was a special Sabbath for Pathfinders and Adventurers at the Kapakamarigi Adventist Church (PNG). Not only was it an induction weekend for new members, but an appeal was made by the church pastor for more children to join the club. The church is planning more exciting programs for their Pathfinders and Adventurers this year, and is hoping the Sabbath program will bring more children from the community.—*Misek Komiloko*



WIRED FOR WORSHIP

More than 70 teens had an opportunity to hang out with their friends, enjoy some outdoor games and a Friday evening worship program at Fox Valley church (NSW) recently. The inaugural Wired program, organised by the chaplains and staff at Wahroonga Adventist School, is aimed at establishing connections between the school and local church communities. With much positive feedback it is planned to run quarterly.—*Tracey Bridcutt*



POWER OF POSITIVITY

Rain or shine, blisters or sunburn, Seddon Adventist Church (Vic) member Slavko Mihajlovic hasn't missed an ADRA Appeal since 2011. Despite ongoing health conditions and swollen feet, he never gives up. Over the past six years, with just a tin, hat, vest and a smile, he has raised more than \$A20,000 at shopping centres and intersections across Melbourne.—*Boriss Soldat*

REDRESS SCHEME TO HELP SURVIVORS OF SEXUAL ABUSE

Nearly every day in mainstream media you'll find stories about the sexual abuse of children in various institutions and its shocking impact. Australia's Royal Commission into Institutional Responses to Child Sexual Abuse has shone a bright light on this issue.

The sad reality is that there are many survivors of this type of abuse within our Seventh-day Adventist institutions and, as a Church, we need to support and care for these survivors.

AdSAFE is the newly created arm of the Seventh-day Adventist Church that was set up in response to the Royal Commission. AdSAFE's focus is on creating safer environments for children and vulnerable adults in our Adventist churches and institutions and caring for survivors of this type of abuse.

As part of caring for survivors, the Seventh-day Adventist Church has established a redress scheme aimed at assisting survivors through financial support, access to counseling and an acknowledgement of the abuse suffered and the harm caused. Although to date only a few survivors have come forward to access the redress scheme, we know there

are many more who are suffering in silence. It is hoped that as greater awareness of redress is achieved more survivors will come forward and take advantage of the support available to them.

No two survivors' circumstances are the same and the Seventh-day Adventist redress scheme aims to accommodate the personal circumstances of each survivor and to acknowledge the hurt and loss suffered.

The redress scheme is intended to be survivor-focused and as informal as circumstances will allow. By approaching redress in this way it is hoped that survivors will feel supported as they try to rebuild their lives.

If you would like to further discuss the redress scheme or the work that AdSAFE is doing, please contact AdSAFE by phone on (02) 9847 3488 or by email on <info@adsafe.org.au> or <redress@adsafe.org.au>.

Seventh-day
Adventist[®] Church
Australia

As presidents of the Seventh-day Adventist Church in the South Pacific and Australia, we have personally heard and been told stories of the sexual abuse of children and vulnerable people in our Church communities. Such instances of abuse are intolerable and inexcusable, and to those survivors of such abuse we are sorry.

We are also aware of the many instances when survivors of abuse have suffered further trauma because as a Church community we did not listen to, believe, care for or support survivors of abuse. For this, too, we are truly sorry.

It saddens us deeply that children and vulnerable people were abused by trusted members and leaders of our Church community who should have protected them. The Church has often failed in this regard.

The Church must learn from the mistakes of our past and assure those who were abused that we have heard their stories, we will learn from their stories and we will continually strive to create safer environments within the Adventist community.

We want to see Jesus' compassion and justice in our Church and its institutions. Jesus did not ignore abuse and nor should we. As a Church we must all join together to create a zero-tolerance approach to all forms of abuse.

Jesus says the kingdom belongs to those who accept it like a child. It is the Church's privilege to ensure that Seventh-day Adventist communities are safe places where people, including children and the vulnerable, can continue to seek, experience and develop a meaningful relationship with Jesus Christ until He returns to make all things new.

Blessings through Jesus,

GLENN TOWNEND
SPD PRESIDENT

JORGE MUNOZ
AUC PRESIDENT



San seeks prayer partners



It's 9pm on a Friday night. Within minutes of receiving an urgent text message from a chaplain at a patient's bedside, a small group of hastily assembled nurses, managers and support staff huddle in the hospital chapel to uplift in prayer a mother and new baby in crisis in intensive care. Prayers extend to the doctors and staff caring for them, and to the family. A few members from a local church who happen to be in the hospital foyer join in prayer. God's help is desperately sought; His promises are claimed. Gradually the chapel empties and people go home. The next morning, there are tears of joy when the message filters out that mum and baby are stable.

From its inception 115 years ago, Sydney Adventist Hospital (the San) has made prayer an important part of its foundation. Somewhere on campus every day—in the nurses' quarters, on the wards, at patients' bedsides, in the chapel and churches on site—people are prayed for.

This year Adventist HealthCare has an even greater focus on prayer and we are inviting you to become a Prayer Partner with us.

"Adventist HealthCare as an organisation perceives a need to engage with our broader church community to seek your support in prayer," said Dr Branimir Schubert, director of Mission at Adventist HealthCare (pictured top right). "The Prayer Partner initiative aims to create a wide network of people who will pray and represent the San's mission—Christianity in Action—in their own sphere of influence: family, church and work.

"Last year there were 13,548

chaplain visits to patients and an additional 467 prayer requests received and responded to," added Dr Schubert. "We invite you to engage with us in prayer and harness its power."

Every month Prayer Partners will receive an email with prayer points. These may include prayer requests for patients and families (with privacy maintained), prayers for doctors, staff and hospital leadership, or for strategic and visionary wisdom. "We will keep you updated on how your prayers are being answered," Dr Schubert said.

"We function in a very complex environment and would benefit greatly from your prayers," said Brett Goods, acting CEO at Adventist HealthCare.

"We continue working hard, with the skill and commitment of each staff member, to do the best we can for our patients. We know prayer has boundless power. We ask you to partner with us as we extend the healing ministry of Christ."

You might be thinking, *Why would I want to be involved? What can my*

prayer do? Jesus is our example of intercessory prayer: "Christ Jesus who died [and] was raised to life, is at the right hand of God and is interceding for us" (Romans 8:34, NIV). When we pray, extraordinary things happen: "Let us come boldly to the throne of our gracious God. There we will receive his mercy, and we will find grace to help us when we need it most" (Hebrews 4:16, NLT).

Adventist HealthCare chairman Pastor Glenn Townend said: "The hospital may not be 'your ministry'; you might already have your own area of focus and responsibility. However, the hospital is part of God's healing ministry and, even from afar, you can be a partner in prayer to make a significant contribution to further God's work."

To become a Prayer Partner, email Dr Branimir Schubert at <prayer@sah.org.au>.

DR BRANIMIR SCHUBERT/RECORD STAFF



SAN PRAYER PARTNERS.



THE LOG CABIN CAMP



Nestled deep in the Gold Coast hinterland, only a few kilometres from the Queensland/NSW border, the 8ha Log Cabin Camp is surrounded by beautiful rainforest and national parks. Once a bush retreat set up in 1962 by supporters and leaders of the Murwillumbah (NSW) Pathfinder Club, it is now a 72-bed facility popular with many Pathfinder groups. For Margaret Boyd, who remembers spending Pathfinder weekends at The Log Cabin Camp in 1963, being the caretaker of the camp with her husband David is like returning to childhood.

If you've ever met David and Margaret, you would know that they have a fervent heart for ministry. With their literature/media evangelism and prayer ministry, they are planting seeds for God's kingdom. Their prayer is, "Lord, send us people who are seeking Your truth for these last days." As dedicated prayer warriors, they pray for each visitor and keep a prayer journal with the names of individuals who have received literature from them. In addition to personally handing out literature and media, they have two full racks of material that the campers can choose to take home with them.

Margaret, one of the many people listed in the Boyds' prayer journal, thought God was an angry God who wanted to punish her for her failings. One pressing question she had was answered when she was given a copy of *The Great Controversy* and she

read the chapter, "Can our dead speak to us?" She was pleased to discover the dead are really dead. She took a copy of *Steps to Christ*, saying, "I think I really need to know God at the moment", and was touched by the fact that the Boyds prayed for her.

Rebecca arrived at camp with a group of around 40 young people with addictions. After viewing Doug Batchelor's *How Evil Began* DVD, Rebecca was so amazed at the new things she was learning and planned to buy a Bible after being released from rehab. When Margaret presented her with one of her own Bibles, Rebecca had tears of joy in her eyes. She was also given a copy of *Steps to Christ* and the DVD *The Father's Love Letter*.

Then there was Tim from a Pentecostal men's group. He watched a Mark Finley DVD on what the Bible says about unclean foods and couldn't wait to talk with David and Margaret. In response to his question, "Do you have any other material like that?" they gave him *The Great Controversy*, *Desire of Ages*, *Steps to Christ* and the DVDs *Beyond the Search*, *Final Events* and *How Evil Began*. Happily, he said, "I think Christmas has come early."

These are only brief snippets of the stories of how God is using David and Margaret's ministry at The Log Cabin Camp to help change the lives of those God brings to them. Please pray for their ministry. For more information, contact them at 07 5533 6174 or visit <www.thelogcabincamp.com.au>.

KAREN AUSTIN-SCHOFIELD

DIGGING IN HIS WORD

WITH GARY WEBSTER

REACHING THE UNCHURCHED

In *The Desire of Ages*, Ellen White spoke about the two restored demoniacs, who were told by Jesus to share with others what He had done for them: "As witnesses for Christ, we are to tell what we know, what we ourselves have seen and heard and felt . . . This is the witness for which our Lord calls, and for want of which the world is perishing" (p 340). Did you get that? The unchurched desperately need to hear the stories of God's grace in our lives.

The book of Daniel testifies to this. After almost 40 years, punctuated with prophetic messages, mighty miracles, the faithful lives of Daniel and his friends and, lastly, a shattered life, God's long-suffering love finally broke through to Nebuchadnezzar's heart and he became a believer—saved by grace eternally!

READ DANIEL 4:33,34,37

Immediately Nebuchadnezzar began to tell everyone about God's amazing grace to him personally. Indeed Daniel 4 is Nebuchadnezzar's personal testimony of how God changed his life. He divides his story into three sections: His life before God changed him; How God changed him; and His life since God changed him.

READ DANIEL 4:1-3;4-30;31-35;36,37

The world needs to hear your story too. I have shared my story numerous times under those same three headings and have had people say, "I wish I could have your hope." Why not, right now, write out your story under the same three headings to prepare yourself to share the story of God's love for you with others.



A PORTION OF NEBUCHADNEZZAR'S CUNEIFORM INSCRIPTION ON THE ISHTAR GATE IN THE PERGAMON MUSEUM IN BERLIN.

QUADRATIC EQUATIONS AND JESUS

The Life, Death and Resurrection of Christ

In Christ's life of perfect obedience to God's will, His suffering, death and resurrection, God provided the only means of atonement for human sin, so that those who by faith accept this atonement may have eternal life, and the whole creation may better understand the infinite and holy love of the Creator. This perfect atonement vindicates the righteousness of God's law and the graciousness of His character; for it both condemns our sin and provides for our forgiveness. The death of Christ is substitutionary and expiatory, reconciling and transforming. The bodily resurrection of Christ proclaims God's triumph over the forces of evil, and for those who accept the atonement assures their final victory over sin and death. It declares the Lordship of Jesus Christ, before whom every knee in heaven and on earth will bow. (Gen. 3:15; Ps. 22:1; Isa. 53; John 3:16; 14:30; Rom. 1:4; 3:25; 4:25; 8:3, 4; 1 Cor. 15:3, 4, 20-22; 2 Cor. 5:14, 15, 19-21; Phil. 2:6-11; Col. 2:15; 1 Peter 2:21, 22; 1 John 2:2; 4:10.)

When I walked out of my year 12 maths exam I was feeling confident. I certainly wasn't the smartest in the class, but there was one particular type of equation that I knew back-to-front, upside-down and inside out. Quadratic equations were the one thing I was the BEST at (at least in my class).

Every time we ran through these problems in class I was able to solve the equation quicker than anyone else. But more than that, I managed to do so almost by looking at the equation and instinctively knowing the answer. My teacher at the time said he had never seen someone so proficient in solving them, yet he cautioned me not to rely solely on my instinctive knowledge and that I should ensure I follow

the steps we learned in class.

When it comes to our expression and understanding of Jesus it, too, can be a thing of beauty, something we just instinctively "get". Yet often we present it, teach it and express it in an incomplete way. Not because we want to cheapen the beauty of it, but rather because we instinctively "know" the truth it contains. We use shorthand. The problem is, we often miss some data and this core belief of our Church simply doesn't make sense without it.

The following equation looks right but it's missing a key component that makes it incomplete. Let's see if you can pick it up.

Jesus' Life + Death = Salvation

The truth of our faith cannot be adequately expressed in this manner.

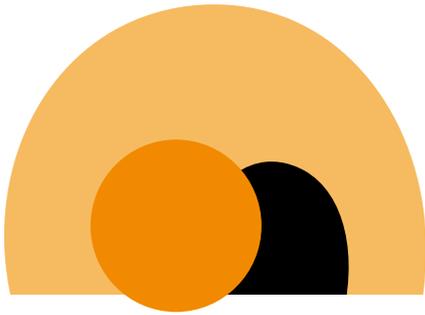
It misses perhaps the key aspect of Jesus . . . His resurrection. Yet often we talk less about the resurrection than those other elements.

It may not be that we are forgetting about the resurrection—it may just be assumed knowledge.

I'm a bit of a stickler for the rules but I can't understand why we would abbreviate the beauty found in the full expression of this belief?

Often our abbreviations, or short-cuts, which make things easier for us "in the know", can then be a hindrance to others who don't know the lingo or the language that is "Christian-ese".

The other risk of not verbalising this belief in full is that, in time, by omission, we create a new "doctrine" that "cheapens" the full beauty of the



life, death and resurrection of Jesus. It's like the old adage that "if you tell someone something often enough, then soon enough they'll believe it".

The resurrection is (in my mind) the key aspect to this equation, yet is often the missing part of the formula. The formula simply doesn't make sense without it. If Jesus was a man who lived, so what? If Jesus was a man who died, so what? BUT if Jesus was the Man/God who was resurrected . . . WOW!! Now that's something to talk about. That's something God-like, the ultimate clickbait.

The song "Man of Sorrows" by Hillsong Worship shows this wonderfully. The final verse of the song is often sung with so much more passion, emotion and joy—the music peaks as we realise the life and death of Jesus was just building to the apex of the story . . . the resurrection.

*See the stone is rolled away
Behold the empty tomb
Hallelujah God be praised
He's risen from the grave**

This single aspect, the resurrection, truly sets Jesus apart. It tells us something extraordinary happened in and through His life. It tells us that if He was able to "defeat death" then surely there is something special about Him and the way He lived.

The resurrection makes the investigation of His life even more important. It makes the investigation of His death more urgent. When we recognise this Man defeated death it makes us wonder who He really was. And it's on that journey that we find this Man was

not simply a man but He was God . . . the promised and prophesied Messiah; the one John the Baptist spoke about when he said, "Behold! The Lamb of God who takes away the sin of the world" (John 1:29).

Interestingly, the phrase used here by John the Baptist draws strongly on the Jewish understanding at the time of the sacrificial system and the role the lamb plays in that system.

By pointing to Jesus and proclaiming Him to be the "Lamb of God", John was prophesying the role Jesus would play, the task He would complete, even if those who heard it did not yet understand it. The phrase itself is found uniquely in John and is often skimmed over because we assume that Christians understand that Jesus is the Lamb of God. Yet He is more than that: He is GOD—the only One who could defeat death.

As we investigate the life of Jesus we find One who not only "knew no sin" (2 Corinthians 5:21), but we find in Him One who clearly stood out from the crowd, who not only communed with God but walked with Him daily.

We find One whose life so exemplified the desire God had for His people that we can't help but question what was special about Jesus.

As we understand the nature of Christ (as if we ever really can!) and begin to investigate the prophecies pertaining to Him, the plan of God from Eden right through the Old Testament history, we come to recognise that this Jesus came at the perfect time in history (Daniel 8, 9) to fulfil a specific purpose.

When I studied the prophecies of Daniel in my early 20s and began to get my head around the specificity of this prophecy and the accuracy of it, not so much in relation to the birth of Jesus but the death and resurrection of Jesus, my mind was made up . . . there simply was nothing that could convince me otherwise as to

the truth of the gospel and the gift offered to me through Christ Jesus. I couldn't deny it any longer. The life and ministry of Jesus gave me direction; the death of Jesus restored me BUT the resurrection of Jesus gave me hope that forevermore I can be counted as a child of God.

Unfortunately sometimes we "exit" our "exam" thinking we've done well when in actual fact our "knowledge" has let us down and we've unintentionally misrepresented the beauty of the life, death and resurrection of Christ.

You see, when I exited my exam, ecstatic I had done so well, it was only after some quiet reflection and discussion with others I realised my fatal mistake. In using the "Josh method" of solving the equations I realised I had skipped a crucial step in the process, resulting in the wrong answer to each and every equation. That's why I prefer to write this out and express this most wonderful truth in full, so I don't make another mistake—this time a fatal one.

Salvation doesn't come through just the life of Jesus. It doesn't come through just the death of Jesus. Rather, it is present because of the life, death and resurrection of Jesus.

Life + Death ≠ Salvation
Life + Death + Resurrection = Salvation

What an exciting truth—why would we even want to try to "simplify" this, the most perfect of equations with absolutely no errors to be found!

**The same could be said for a range of songs on this theme both traditional and modern: Christ the Lord is Risen Today (Wesley), In Christ Alone (Getty), Because He Lives (Gaither), Forever (Jobe) et. al.*



JOSH WOOD

Associate pastor of
Nunawading church,
Victoria.

GOD'S STREET

I was brought up in an Adventist family where church life was a part of the Samoan culture. You attended church because it was a way of life.

During the '50s and '60s, both my parents emigrated from Samoa for a better life in New Zealand, which is where they met.

Growing up in Porirua, Wellington, it was a struggle for my family to survive. My parents knew very little English and, being in a new country, it was super tough for them to assimilate without any support.

The church became a refuge and a support and, most importantly, a family away from the motherland. Much like a village.

To paint you a picture of how we grew up, our neighbourhood was filled with one of the notorious national gangs—the Mighty Mongrel Mob. Our next door neighbours, across and at the rear, were high-ranked leaders (presidents) of the local Porirua chapter. That was pretty much the kind of environment my three brothers and I were brought up in. I was a product of my environment; crime became part of my life.

One of the challenges I faced, like most adolescents, was finding who I was. At home I was torn between three different world views: Samoan, Kiwi and Adventist. In my mind they overlapped and clashed and demanded supremacy. I was Samoan at home, an Adventist at church and a Kiwi in between. My parents didn't encourage much *Fa'asamoa* (the Samoan way of life) at home. There were some cultural traditions that were not in line with our Adventist beliefs. I was confused about what a true Samoan was.

What was important to my parents was church and school. I was more attracted to being a Kiwi than the other two conflicting cultures.

As I grew older, I got so frustrated with these conflicting cultures I decided to abandon all three and I adopted a new culture called hip-hop. I could resonate with it—it spoke a language I could not express about what I was experiencing.

The elements of hip-hop are music, the b-boy/girl (breakdancing), graffiti, and DJ-ing. They all attracted me. For the first time in my life, something made sense to me and I knew where I wanted to be.

I became heavily involved in the Aotearoa hip-hop scene well into my early 20s. I belonged to a rap group called Hamofide, produced hip-hop music, breakdanced for fitness and fun. But secretly the artistic side of me had a deep fondness for graffiti art. This was purely a way of life. I had an identity without telling anyone I was a hip-hopper. My graffiti tags became quite well-known around NZ. I was who I was, based on what I did, and I saw the world through the lenses of hip-hop.

Suddenly, out of the blue, the Lord called me. Now that was different! For two weeks, I wrestled with God as though we had never met before. God revealed Himself to me. All that my parents taught me became the basis of God's call in my life to serve Him fully.

I had no idea what that was going to look like, so I reversed the abandonment. I left it all—hip-hop, everything cold turkey—with just an elementary, family-worship-in-the-home-based knowledge of God. I gave my heart to God because I got tired of wrestling.

For the first five years of my new Adventist life, I became involved in youth-based ministries before leaving my full-time job to serve God as a Bible worker in Australia, North NZ and South NZ for three to four years. This developed my ministry skills in soul-winning.

Yet I felt that this was not enough. I felt depressed, thinking, *there must be more to this church life as an Adventist*. I started asking myself if there was a better, more creative way to reach people. The methods I was using seemed limited and irrelevant.

The next call God gave me was to head to Avondale College to become a pastor—the last place I wanted to go. One of the reasons I became a Bible worker was that I didn't want to become a pastor. So it was a delayed response to God's call. But our God is a patient and gentle Shepherd and He eventually had His way over mine. So we packed up and left for Cooranbong in 2012.

Six years later, I'm now ministering in Christchurch (NZ)—pastoring two amazing Samoan churches. But my story doesn't end there as God is still teaching me about ministering for Him.

The street art culture in Christchurch is explosive. After the damage wreaked by earthquakes, artists used their talents to tag, paint murals and brighten up the city.

I could not help but be reminded of my old passion. I would actually stop my car on my way to church on Sabbath, walk up to a graffiti and run my hand over it to feel the bumps and layers over layers of a familiar canvas I once used to spend my time on.

Right there and then I knew the answer to my question. There's a huge underground graffiti culture of street

ARTIST

artists—a creative street urban culture that has not been tapped into by any Adventist in our South Pacific Division. Who will go and reach this fast-growing movement?

I began to believe this was one of the reasons God called me to Christchurch—to use a tool that I hadn't used for a while, that I enjoyed and that I had skills in.

I had doubts. I wrestled with the idea—an unorthodox method like this has its pros and cons. Graffiti has a stigma of vandalism and illegal affiliation . . . to the traditional Adventist this may not seem to be the best method to reach souls for the kingdom.

So I talked with a good friend, a minister, and shared my inspiration as part of our prayer walk life. He said, "Just do it and see what happens . . ." So I did.

I started a movement called "Graphoticz Art Worx" to empower a new generation through urban ministry, where people, especially young people, will creatively express biblical concepts, words and a lifestyle that are gospel-focused and will connect with other graffiti artists and people who love street art around the world.

A graffiti artist is correctly known as a "writer", and so we decided to form a "crew" of kids between the ages of 12 and 18—the age I was when I decided *not* to become a Christian.

We called ourselves "WORD-writerz"—graffiti writers of God's Word—bringing life to those who will read our masterpieces of art on the walls for all the world to see.

I study the Word with these kids and do life with them, training them to serve and learn the disciplines of

graffiti art as a life skill. They learn creative thinking and how, through their own creativity, to be innovative in communicating the gospel to others their own age, who are often in trouble with police or who have been caught tagging or doing illegal graffiti. They join this crew to direct their skill to a more positive way and connect with other like-minded kids. A cycle of discipling other kids through graffiti.

Kids like to be cool, so why not take advantage of that "coolness" by drawing them into something more positive and spiritual, leading them to make the most important decision to have a saving relationship with Jesus, the ultimate Creator, through the power of the written word?

I want to revolutionise the way we disciple our kids in the area of urban ministry in our Adventist churches.

Graffiti is one tool, an access point used to seek and save the lost, a part of the larger equation that has Jesus at its centre.

Graffiti is everywhere, whether you notice it or not. You will find it in places and spots you least expect and you wonder, *How in the world did they get up there?*

It was here in Christchurch I realised and traced back God's fingerprints from my past. Back then I would never have known that God would have me pull out an old tool to draw the graffiti world, a global movement, to Him.

Imagine if all of our church members dug deeply into what they are most passionate about, until it became a way of life for them to disciple using their gifts and talents. This requires thinking outside of traditional evangelism and reaching people in the most creative and effective ways, winning souls for Jesus in this fast-paced, changing world of the South Pacific.

TULAGA AIOLUPOTEA FOUNDER OF GRAPHOTICZ ART WORX AND CO-FOUNDER OF WORDWRITERZ. PASTOR OF ADDINGTON SAMOAN CHURCH.





Humble God

Jesus was naked on the cross. They never show that in the church-authorized depictions.

Some historians even suggest that crucifixion victims had their feet nailed so that the legs were splayed open. No Catholic statutory here—ankles politely folded, marble loincloth captured exquisitely, blood bleached out. The reality was grotesque. Vulgar. Cruelly calculated to maximise shame as well as pain. Go ahead and Google images of ISIS victims being crucified if you have the stomach for it—it's not the kind of scene anyone would want to miniaturise and hang as a pendant around their neck.

Many have turned away from the grisly spectacle of Jesus' crucifixion in dismay, disbelief or disgust. My Muslim friends, for example, refuse to accept that God would allow a holy, sinless prophet to suffer and die in such a vile manner. The Qur'an's claim that Jesus' ordeal was a divine illusion while the real Jesus was whisked away safely to heaven is much more palatable and consistent with their view; *doesn't God protect and honour His messengers?*

Have we Christians failed to recognise the radical nature of the jagged descent Jesus chose to make?

Who, being in very nature God, did not consider equality with God something to be used to his own advantage; rather, he made himself nothing by taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself by becoming obedient to death—even death on a cross! (Philippians 2:6–8).

God on a cross. It's all backwards. Upside-down. It points to an altogether different order in the universe than what we might have expected.

It's an order we catch a glimpse of when unarmed protesters for peace or justice allow themselves to be beaten,

hosed, tear-gassed and arrested without retaliation. Suddenly the righteousness of their cause is brought into sharp focus.

It's an order we catch a glimpse of in the face of an 80-year-old unmarried woman who, decades earlier, moved from a comfortable suburban existence to a refugee camp on the Thai-Myanmar border, educating thousands of minority children through a lifetime of service.

It's an order we catch a glimpse of in the lives of Christian families who open their hearts to children with health issues, mental trauma or disabilities—adopted from disadvantaged circumstances where their chances of being loved and valued are slim.

"For when I am weak, then I am strong," wrote the apostle Paul. This highly trained, proud and passionate defender of the Jewish faith was brought low by divine rebuke, remorse and blindness. God couldn't use Paul until he'd been humbled. It's the same story with the spoiled dreamer, Joseph; or Moses, with all his advantages of Egyptian royal education and privilege. This human clay had to be pummelled and stretched, folded and turned, before God could shape it into the vessel He needed.

It's hard to be humbled. The call to sacrifice, submit or suffer grates on our ears. But the path to new life has been laid out clearly for us—its signpost is marked with the bloodstains of a naked, tortured Jesus; our humble God whose concern in the midst of His suffering was not Himself, but the welfare of His followers and the forgiveness of His enemies. He was clear about His direction: "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." Before you decide what your next step should be, take a moment—pause at the cross.

KENT KINGSTON ASSOCIATE EDITOR OF
SIGNS OF THE TIMES MAGAZINE.



DR RABBIT: BELOVED MISSIONARY AUTHOR

Eric Burnham Hare was the second son of Pastor Robert and Henrietta Hare. He was born in Victoria, Australia, in 1894. His early education took place at the Fitzroy School in Melbourne, where he formed life-long friendships—particularly with Roy Allan Anderson, who would later make an enormous contribution to the work of the Church internationally as an evangelist.

Eric graduated from the missionary course at Avondale College in 1911 and the biblical-academic course in 1913. Having also taken a two-year nurses' course at Sydney Sanitarium (now Sydney Adventist Hospital) and married Agnes Fulton (daughter of pioneer missionaries to Fiji, Pastor and Mrs J E Fulton), the young couple were ideally suited for mission service in the South Pacific.

In time, five children were born into the family, all while their parents were missionaries, with the youngest, Verna Mae, developing severe hearing problems in early infancy.

MISSIONARY

The newly-married couple soon received an unexpected call to mission service, beyond Australasia, to the Karen people of Burma (now Myanmar). There Eric was revered as “Dr Rabbit” and his first two years

were taken up with health work. A gifted musician, Eric soon established a brass band—the first ever in Burma—and this proved enormously popular. Eric and Agnes and their five children continued their outreach to the Karen people until 1934 when they relocated to California (US) so that Verna Mae could get help with her hearing problems. She soon learned to lip-read successfully. In California, Eric became a youth leader for the Church.

Returning briefly to Burma in 1941, Eric and Agnes continued their pioneering work for the Karen people until the Japanese bombing in 1942 forced their evacuation. Having been evacuated to India by steamer from Burma the following year, Agnes and the children waited there for Eric's evacuation. During this time, Eric and some of his fellow workers made a hazardous journey to safety overland and after many dangers and “miraculous escapes” he was eventually able to rejoin his wife and children and the family returned to America by sea.

While their second term of service in Burma was short, the Hares served as missionaries in Burma for almost 19 years in total.

LEADER

Back in America, Eric was once again called to head up the youth work

of the Southern California Conference, and then the Sabbath School work at the Pacific Union Conference, until in 1946, when at the General Conference session, he was called to serve as an associate secretary of the Sabbath School department at the world headquarters of the Adventist Church.

Well-known all over the world for his remarkable ability to tell character-building stories to small children, Eric continued his work at the world headquarters of the Church until his retirement in 1962. His life came to an end on June 1, 1982, while Agnes lived on for nearly a year until April 25, 1983.

CONTRIBUTION

Eric authored *Jungle Storyteller*, *Clever Queen*, *Fulton's Footprints in Fiji*, *Jungle Heroes*, *Jungle Stories* and *Treasure From the Haunted Pagoda*.

He had a brilliant combination of energy, enthusiasm, wisdom, wit and storytelling skill, all in consecration to Christ. His life attested to the title on one of his 13 books: In His presence there is *Fullness of Joy*.

DR LESTER DEVINE DIRECTOR EMERITUS
OF THE ELLEN G WHITE/ADVENTIST RESEARCH
CENTRE.



Chocolate beetroot squares

These delicious treats are great for the lunchbox—whether that be for the children or you! They're gluten free and the addition of almond meal and grated beetroot makes them moist and tender.

Find this recipe and hundreds more at:

Australia: sanitarium.com.au/subscribe
New Zealand: sanitarium.co.nz/subscribe



Sanitarium Health and Wellbeing is now on Facebook!

WHAT'S THE DEAL WITH LOW GI?

Have you ever noticed foods labelled "low GI" and wondered what it means? The Glycaemic Index or GI, is an indication of how a food affects blood glucose levels. The lower the GI, the slower the rise in blood glucose levels after the food is eaten, which can translate into some noticeable benefits.

Following a diet that's lower in GI is a great way to ensure you have long-lasting energy to get you through the day. It can also help to stop sugar cravings, maintain concentration, keep your weight in check and balance your blood sugar levels.

If that sounds good, try always including a low GI carb as part of every meal, like some grainy toast, a quinoa salad or even sweet potato mash. Here are more tips from our dietitian Trish Guy to help lower the GI of your favourite dishes:

THE MORE GRAINS THE BETTER

When it comes to choosing bread try swapping white or wholemeal for grainier varieties. Simply switching from plain wholemeal bread to wholemeal multi-grain bread with seeds will lower the GI from 70 to 39.

DON'T OVERCOOK FOOD

Overcooking food can cause its cell structure to break down, making it quicker to digest and therefore raising its GI. As an example, spaghetti cooked for 12 minutes, or al dente, has a GI of 34, but if you keep boiling it for 20 minutes, it will have a GI of 64.

PERFECT PARTNER

It's the mix of nutrients that determines the GI. Pairing carbs with a protein, extra fibre or healthy fats can help lower the GI of the meal. If you add natural peanut butter to a slice of wholemeal bread it will lower the GI from 70 to 51. Simply adding milk to your Weet-Bix can also lower the GI.

Read more about GI and what it means for you at sanitarium.com.au or sanitarium.co.nz.

LUNCHBOX HACKS



NUTS

Nuts are a great source of healthy fats. They're a filling snack on their own or can be eaten with other foods to lower the overall GI of a snack. Try peanut butter on a wholegrain cracker or pesto spread on crusty wholegrain bread. Go for about 30g or roughly a small handful when choosing nuts on their own.



STICK TO WATER

Sugar-sweetened beverages are often high in GI. Opt for water if you're looking for the best available option. If you're after something with a little more flavour, try sparkling water flavoured with diced fruit or your favourite whole berries.



TAKE VEGGIES FOR A DIP

Veggie sticks with hummus are a classic pairing that is low GI and filling, perfect for helping you avoid that mid-afternoon slump. Mix it up and keep things fresh and interesting by flavouring your hummus with vegetables like beetroot or pumpkin.

Sanitarium
health & wellbeing



PLANNING AHEAD

Please thank whoever is responsible for again giving us the date of the next issue of *Adventist Record* and *Adventist World* at the back of these publications. It will save us having to ring the ABC to find out if there are any magazines to collect.

Ivan Scale, via email

CULTURAL WILDERNESS

Thank you for raising the subject of cultural wilderness in our church life in the editorial “The urge to purge” (March 3).

Religion without culture is shallow. It is culture that defines human spiritual identity.

Christianity is defined by culture, such as the Roman and Orthodox.

Question is, what should be our Seventh-day Adventist model culture? Where should we look for this culture?

Adventist origins are Puritanical. Our pioneers purged the old world culture from our religion—that is why our spiritual life ended up “pale and anaemic”.

Being a Shabbat-keeping denomination, the Seventh-day Adventist Church was directed towards biblical culture, that of Abraham, Isaac and Jacob.

This culture is Judeo-Christian, not in a replacement sense, but in a supportive, constructive, sibling-rivalry sense.

We would be enriched by Jewish culture. It is a living example of biblical culture, of the New and Old Testaments.

Our worship would be enlivened spiritually by

their music—there are numerous examples of this on YouTube. Please listen, it is good for the soul.

Henry Firus, *Vic*

KEEPING TRACK

I notice with interest the development of the AdHub platform (“New platform to keep track of church contacts”, online March 8), designed to make it easier to keep records on contacts who are developed through different avenues.

This is a great thing and deserves commendation. I note with interest that it is designed so that NEW contacts don’t “fall through the cracks”, which is great, as too often these people get overlooked, albeit unintentionally. However, this raises a question or two in my mind.

Firstly, where is the platform designed to keep contact with EXISTING church members? Secondly, where is the platform designed to keep contact with members who have “fallen through the cracks” and no longer fellowship with us?

Sadly, I don’t see too much evidence of either. It’s great to have this new platform but, while we are focusing on the new contacts, we must never

forget existing and past church members. Surely they matter as well. I would suggest that we develop a new platform that has a start button that says WE CARE.

Reg Smedley, *via website*

LATTER RAIN

With reference to my comment on the “latter rain theory”, Elsie Bennet of NZ requested from me a comment concerning Joel 2:28,29 and Acts 2:17,18 (Have your say, December 2, 2017).

Acts 2:17,18 is a direct quote from Joel 2:28,29. However the key to the issue is in Peter’s statement in Acts 2:16, where he stated: “But this is what was spoken by the prophet Joel.”

Peter is stating that the giving of the gifts of the Spirit to the Christian church on the day of Pentecost is a fulfilment of Joel’s prophecy.

Therefore any demonstration of spiritual gifts beyond Pentecost is because it was at Pentecost the gifts were given to the Christian church.

When we read Paul’s writings on spiritual gifts we note that he wrote with the view that the Christian church has available the gifts of the Spirit. There is no mention in any of Paul’s

writings concerning a need for a second Pentecost and no reference to a “latter rain”. (See 1 Corinthians 12-14 and Ephesians 4.)

Interesting to note that Pentecost (50 days after the Passover) in the Jewish culture, referred to as *Hag Ha Shavuot*, is a memorial of the giving of the Ten Commandments at Mt Sinai. In the synagogue at Shavuot the Ten Commandments are read from the Torah.

God chose the day of the memorial of the giving of the Ten Commandments to give the gifts of the Spirit to the Christian church.

We who claim to be those “who keep the Commandments of God and the faith of Jesus” (Revelation 14:12) should be using the gifts of the Spirit today and not waiting for a “latter rain” theory that lacks biblical support.

Brian Abrahams, *Qld*

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

2019 Bible and Reformation Lands Study Tour



Traveling through the Bible and the Reformation lands starting June 2019

This is the chance of a lifetime to visit many of the sites that you have read about in the Bible.

Gain an historical, geographical and on-site perspective of the Protestant Reformation through-out Europe.

For Bookings or Enquiries Contact:

Dr Wayne French
 Mobile: 0401 277 398
 Email: wayne@tutroadshow.com
 Web: www.tutroadshow.com/tours

Sponsored by the Australian Union Conference

HI KIDS!

KIDS SPACE

JONAH AND THE VINE

Jonah is a successful messenger twice—once to the sailors on the ship and then to the city of Nineveh. The people are saved as a result of the message from God that he delivers to the city of Nineveh. Unfortunately, Jonah does not enjoy that success; he is “displeased” and “angry” (Jonah 4:1, NKJV). God uses a vine and a worm to teach Jonah about mercy, compassion and celebration when others join God’s family.

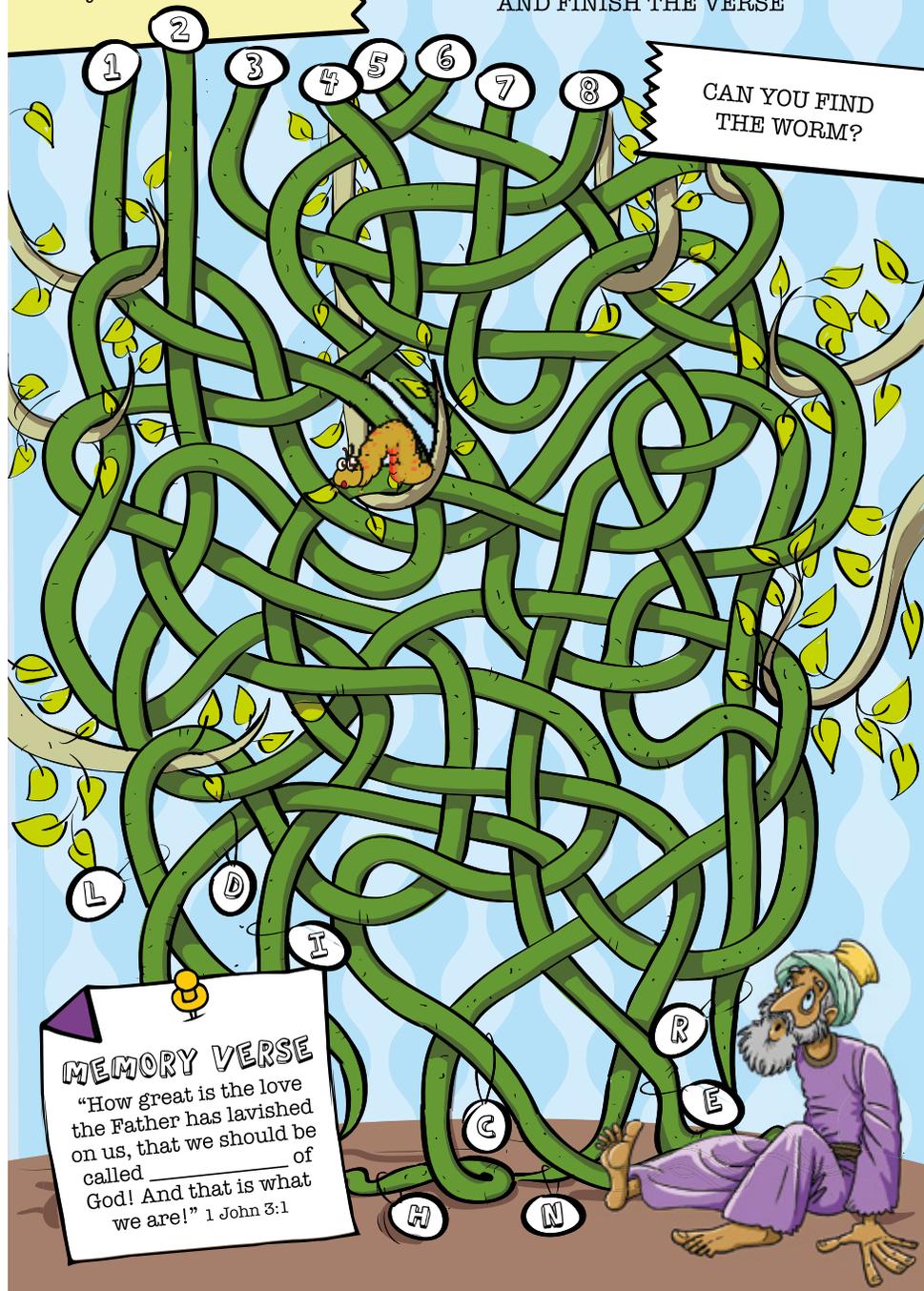
MESSAGE

I am happy when others join God’s family.

FOLLOW THE VINE

PUT THE LETTERS IN ORDER AND FINISH THE VERSE

CAN YOU FIND THE WORM?



MEMORY VERSE

“How great is the love the Father has lavished on us, that we should be called _____ of God! And that is what we are!” 1 John 3:1

Weddings



BASTOS-GOODWRIGHT. Sandro Bastos, son of Carlos and Manuela Bastos (Sydney, NSW), and Mary Goodwright, daughter of Roger and Elyshea Goodwright (Hamilton, NZ), were married on 11.12.17 at Wallalong House, NSW. Sandro and Mary met at Fox Valley church. They will continue to serve the community through nursing and teaching ministries.

Mark Baines



PULELISI-COBBIN. Jameson Pulelisi, son of Tanielu and Tagiilima Matauaina Pulelisi (Melbourne, Vic), and Hayley Chelise Cobbin, daughter of Kendell and Lanelle Cobbin (Brisbane, Qld), were married on 14.1.18 in a

picturesque outdoor setting on Larry and Jenny Schur's property in Martinsville, NSW. They have set up their home in Hornsby, Sydney, where Hayley will continue her nursing at Sydney Adventist Hospital's Intensive Care Unit and Jameson will complete his theology studies at Avondale College.

Kendell Cobbin

ADVERTISING

50TH CELEBRATION

Deloraine Seventh-day Adventist church, Tasmania, is celebrating its 50th year. Celebrate and praise time on Sabbath, April 7. Come and celebrate with us. Reservations: contact Cynthia How on 03 6362 2768.

NEXT ISSUE: ADVENTIST RECORD, APRIL 7

NOTE: Neither the editor, Adventist Media, nor the Seventh-day Adventist Church is responsible for the quality of goods or services advertised. Publication does not indicate endorsement of a product or service. Classified advertisements in Adventist Record are available to Seventh-day Adventist members, churches and institutions only. All advertisements, appreciation, anniversary, wedding and obituary notices may be submitted via <ads@record.net.au> or online at <record.adventistchurch.com>. Notices will not be reprinted unless there is an error of fact caused by Record staff.

SUPPORTING MINISTRY

PALM ISLAND MINISTRY

Medical Missionary Training Institute Inc.

MMTI is looking for a married couple to join present staff and co-manage the established ministry on Palm Island, Queensland. The applicants may be from any cultural background and education. However it is required that they are truly heart converted, live the Adventist health message and have a passion for service. A position description can be provided for anyone interested in this ministry opportunity. Please contact Bev Krogdahl on 0458 536 115 or email <mmti.org.au@gmail.com>.

Medical Missionary Training Institute Inc is an independent ministry supportive of the Seventh-day Adventist Church.

POSITIONS VACANT

ASSISTANT EDITOR—ADVENTIST MEDIA WAHROONGA, NSW

Adventist Media is seeking an assistant editor to be part of a team producing a variety of print and online content. The role involves working with dedicated professionals to communicate key messages that will inform, educate and nurture church members across the South Pacific Division. Applicants must have excellent oral and written communication skills, high attention to detail, a positive work ethic, and an ability to meet deadlines and work in a collaborative team environment. Ideally, they will be digitally focused, with experience in social media and online platforms. Interested applicants should send a resume and a letter of application, including CV and references, to the Office Manager at Adventist Media: <corpserv@adventistmedia.org.au>. **Applications close April 30, 2018.**

SENIOR RISK OFFICER—LOSS RESOLUTION, RISK MANAGEMENT SERVICE WAHROONGA, NSW

Working in Risk Management Service your primary objective as senior risk officer—loss resolution is to resolve insurance losses and respond to enquiries to assist church organisations with their insurance needs by interpreting and analysing policy documents. You are responsible for the resolution of all losses within the scope of the risk transfer/insurance operations. This role suits a professional who would enjoy applying their detailed analytical skill and financial acumen with compassion, understanding and a "ready to help" attitude. For more information about the role contact Jonathan Hale on 02 9847 3375. Applicants must be legally entitled to work in Australia. RMS reserves the right to fill this position at its discretion and close applications early. **Applications close April 18, 2018.**

BUSINESS MANAGER—ADVENTIST AGED CARE WAHROONGA, NSW

Adventist Aged Care Sydney, operating under the authority of the Greater Sydney Conference of the Seventh-day Adventist Church, is focused on serving the aged community and their families. We are seeking a talented, highly skilled and experienced individual to lead

the team. The role involves responsibility for the administration, maintenance, IT and shared HR of both residential aged care and independent living units. Hours of work: full-time (38 hours per week). Please submit your interest by sending your resume, along with a cover letter, to the Human Resource Officer, Adventist Aged Care, 79 Mt Pleasant Ave, Wahroonga or email: <asmtramusk@adventist.org.au> or phone 02 9487 0658. **Applications close May 11, 2018.**

VIDEO PRODUCER—ADVENTIST MEDIA WAHROONGA, NSW

Adventist Media is seeking a full-time video producer who will be based in Wahroonga, NSW. The chief responsibility of the successful applicant will be to organise and oversee the creation of a number of video productions. Projects include short content designed for social media platforms through to longer programs for TV broadcast. Interested applicants should request a copy of the job description from the office manager at Adventist Media: <corpserv@adventistmedia.org.au>. To apply, send a letter of application, addressing the knowledge, skills and experience as outlined in the job description, along with a copy of your resume, to the office manager at the above email address. **Applications close April 9, 2018.**

ASSISTANT DIRECTOR OF CARE KINGS LANGLEY, NSW

Adventist Aged Care is looking for an experienced assistant director of care for its 78-bed Kings Langley facility. We are an innovative and well-respected not-for-profit aged care provider focused on continuing to achieve the best outcomes possible for our residents and staff. We have exceptional accreditation history and a great reputation with the accreditation agency. For more information and a full job description contact Maggie Key <maggiekey@adventist.org.au> or call (02) 8834 6100. Please submit your interest by sending your resume, along with a cover letter, to the Human Resource Officer, Adventist Aged Care, 56 Elsom St, Kings Langley 2147 or email <maggiekey@adventist.org.au> or contact 02 8834 6100. **Applications close May 18, 2018.**

FOR MORE AVAILABLE POSITIONS VISIT:

ADVENTISTEMPLOYMENT.ORG.AU



/SDAJOB





We are **Prayer Partners** of Adventist HealthCare. You can be too – from anywhere in the world!

To become a Prayer Partner of Adventist HealthCare, join the email prayer list today and see the power of prayer in action.

Can't wait to become a Prayer Partner? You can start praying right now:

Pray for patients and families

"...Pray for each other, that you may be healed. The earnest prayer of a righteous person has great power and produces wonderful results." James 5:16 (NLT)

Pray for staff and doctors

"Therefore encourage one another and build each other up... Acknowledge those who work hard among you, who care for you in the Lord... Hold them in the highest regard in love because of their work. Live in peace with each other." 1 Thesalonians 5:11-13 (NIV)

Pray for hospital managers and leaders

"...We have not ceased to pray for you, asking that you may be filled with the knowledge of His will in all spiritual wisdom and understanding." Colossians 1:9 (ESV)

Pray for God's blessing over the organisation

"[We] appeal to you, brothers and sisters, through our Lord Jesus Christ and through the love of the Spirit, to strive together with us in fervent prayer..." Romans 15:30 (CSB)

To become a Prayer Partner, email Dr Branimir Schubert at:
<prayer@sah.org.au> or write to him at Sydney Adventist Hospital,
185 Fox Valley Road, Wahroonga, NSW 2076, Australia.



Adventist HealthCare
yours for life