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ADVENTIST AVIATION: PAST AND PRESENT pages 3,7



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OF SECULARISM** page 3

**RECORD ENROLMENT
DESPITE ODDS** page 7



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"Villagers of Oksapmin gather around the Adventist Aviation Services plane—their best access to the outside world."



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Atheist's rhetorical ruse

James Standish

"[I wish I could be] one of those sheep and blindly follow and not know the truth . . . But I can't do that. I know it's a lie . . . I [used to believe] I was the one on the right track and [atheists] would burn in hell. I'm [now] happy to say . . . I'm going to burn with you."—Teresa MacBain, former United Methodist Church pastor, and self-proclaimed atheist convert.¹

Teresa's conversion testimony might be confronting, but it is hardly unique. Non-believers make the fastest growing religious demographic in some Western nations, riding high on the wave of the "new atheists". So maybe it's worth taking a brief look behind the curtain at three of the new atheists' common rhetorical ruses.

First—accentuate the negative, and avoid the positive.

Christianity is 2000 years old and has more than 2 billion adherents today. With a history so rich and a following that large, there is, of course, plenty of dirt to mine. But so what? Every single nation, corporation, institution or organisation has a far from perfect record. "There is none that is righteous, not one," as Scripture says. That the new atheists have discovered this to be true is hardly disproving Scripture now, is it?

But all the focus on dirt can't obscure that religion has actually done some good. Indeed, some very good. For example, Christianity's profound and pervasive impact on the creation and promotion of education, modern medicine, science, human rights and stable governments is beyond credible dispute. It is no coincidence today that nations pervasively influenced by Christianity are the refuge of people the world over fleeing despots and authoritarians.

Perfect? No. Of some objective utility? Not to prominent new atheist Sam Harris who stated proudly he would rather put an end to religion than put an end to rape.² If Harris had been in the crowd choosing between Barabbas and Christ, one doesn't have to speculate which one he would want crucified.

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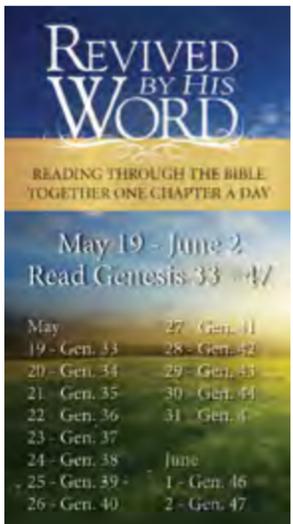
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Second—a very clever debating trick in the new atheist play book is to take no responsibility for atheist institutions and actions.

Hence they take an idealised, abstract atheism and contrast it with an unbalanced presentation of concrete Christianity with all its real-life foibles. Not surprisingly, with these prejudiced parameters, it isn't hard to win an argument. But it's surprising how many people don't see through it.

For example, the late Christopher Hitchens used a little intellectual sleight of hand in his tome condemning all things God-like. Rather than admit that Communism is the most obvious and pervasive example of atheism in action, he classified Communism as a religion. Now that is convenient, isn't it? A movement based at its very heart on the non-existence of God, a movement that ruthlessly repressed all things religious, is magically turned by Hitchens into a religion. Hence atheism bears no culpability for the bodies piled high in its service. Points for gall; but not for intellectual honesty.

Third—but what of the third wave of arguments—that "obvious lack of evidence?"

Where is the voice in the night and when will the water-walking begin? Dear reader, when was the last time you heard a talking donkey or saw a shining, frilly angel? Surely, as former pastor Teresa concluded, this is all just fantasy stuff. Put it in a movie; tell it as fairytales to children, but for goodness gracious sakes, don't actually believe this non-

sense. There's simply not one shred of evidence for God!

Evidence?

If we can wake up each day, look at the way our body is intricately designed, hold a child in our arms and experience the love; if we can look at the wonder of a bee and the grandeur of a mountain range; if we feel empathy and believe there is a right and a wrong; if our souls can be moved by music and our hearts touched by joy; if we can see and feel all of that and not perceive miracle upon miracle upon miracle, then we may believe there is no evidence at all.

After all, what kind of magical trick could satisfy the childish fickleness of the modern mind, if our very existence in this startlingly miraculous world doesn't suffice?

Christ Himself came and raised the dead, but to the "faithless and perverse generation" that wasn't enough—they wanted something a little more their style—as if the God of the universe must perform like a circus act in order to persuade us He exists.

All creation speaks of God, but, it turns out, only if we're listening.

1. *From Minister To Atheist: A Story Of Losing Faith*, Barbara Bradley Hagerly for US National Public Radio, broadcast May 1, 2012.
[1] Researchers Crusade against American Fundamentalists, Jörg Blech, Spiegel Online, October 26, 2006.

James Standish is communication director for the South Pacific Division.

R INSIGHT

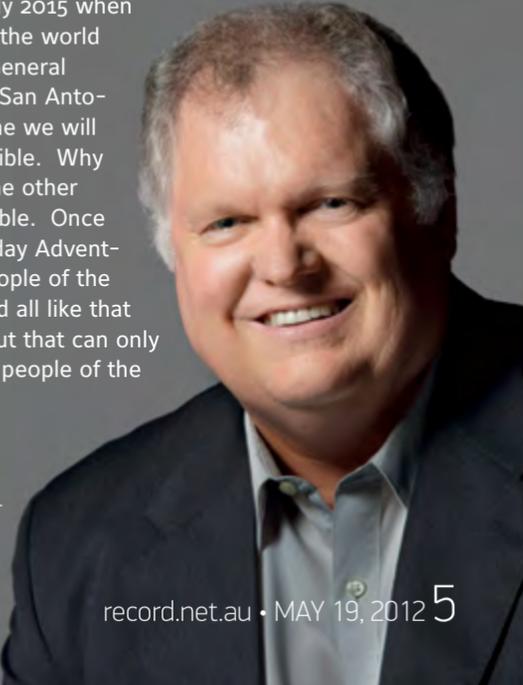
Revived by His Word

Can I ask you a simple question? When did you last open your Bible and just read? When did you last allow yourself to let the words of Scripture sink into your soul and make you think . . . really think? Think about what has been happening in your life and why? Think about how God has revealed Himself to you lately . . . or not! Think about what is really important to you and to God?

The Word of God has a way of reaching right inside us, taking hold of us and not letting go. Its pages speak with authority. I can find encouragement; I can find instruction, love, and warning. It tells stories of people just like me whose lives show me who I can be, or in some cases who I do not want to be. There is the story of Jesus and the plan of salvation. And there is the dramatic epic of the battle between good and evil.

Right now, our global Church family has commenced a Bible reading plan called Revived By His Word, which

will see us reading a chapter of the Bible each day until July 2015 when the representatives of the world Church gather at the General Conference session in San Antonio, Texas. By that time we will have read the whole Bible. Why not join in, or find some other way of reading your Bible. Once upon a time Seventh-day Adventists were known as people of the Book! I think we would all like that to be the case again but that can only happen if we each are people of the Book.



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



New stolen generation?

South Australian resident Elizabeth Canny says she was one of 10 “mixed race” children taken by church workers from a Catholic boarding school in PNG in the 1960s and brought to Australia for adoption. She says this was done without her family’s knowledge, and wonders if others had similar experiences. —*The Australian*



Broad education

Schools administered by the Cornwall Council in the UK will study witchcraft and druidry in religious education classes for the first time, alongside other religions such as Christianity, Islam and Judaism. Christianity remains the focus of 60 per cent of the syllabus but critics still call the changes “faddish”. —*Christian Post*



Nothing to dread

Justin Duckworth, a 44-year-old free-spirited, dreadlocked priest who co-founded a secluded commune, is to be Wellington’s next Anglican bishop. Colleagues who voted him in were impressed by his record of community service. Bishop Duckworth says he wants to re-engage with younger generations and reverse the Church’s numerical decline. —*Fairfax NZ*



With all your mind . . .

“We have found a neuro-psychological basis for spirituality, but it’s not isolated to one specific area of the brain,” say researchers from the University of Missouri. However, it seems the frontal lobe plays a key role in both spiritual experiences and moral decision-making. Researchers measured higher frontal lobe activity in regular church-goers. —*Christian Post*



Marital bliss

New research from the US suggests married couples have the highest levels of wellbeing. Married Americans scored 68.8 on the Gallup-Healthways Wellbeing Index, 2.6 points above the national average. Divorced and separated singles scored the lowest. Adventist Family Ministries director, Pastor Trafford Fischer, says the results are consistent with Australian research. —*RECORD staff*



Not bowing out

A Washington pastor is encouraging Christians to “take back the rainbow”, which he says has been co-opted by the gay movement. Dr Kenneth Hutcherson says Christians need to wake up and remember that the rainbow is a covenantal symbol of God’s grace in the presence of sin. —*Christian Post*

Story of a mission icon launched

Cooranbong, New South Wales

An e-book about an iconic Seventh-day Adventist mission plane has been launched to raise money for the refurbishment of the original aircraft.

Balus Belong 7 Day was launched on May 1 at the Avondale College of Higher Education library. The six-chapter e-book, produced by the Adventist Heritage Centre (AHC), tells the story of the *Andrew Stewart*—a Cessna 180 used for church mission work in Papua New Guinea (PNG) in the 1960s and ‘70s.

Approximately 40 retired missionaries, church delegates and Avondale College alumni gathered for the event.

Author, Dr Lester Devine, in his address, acknowledged e-book dedicatees Len Barnard and Colin Winch, both of whom were in attendance. The two original pilots of the *Andrew Stewart* were recognised for their years of service and contributions to the development of Adventist Mission Aviation.

South Pacific Division president, Dr Barry Oliver, in his foreword in the e-book, said, “No-one should underestimate the contribution made by the aircraft” and service-men such as Barnard and Winch. “It is appropriate that we pay special tribute to those who pioneered the way.”

The *Andrew Stewart* served in PNG for almost a decade. The aircraft was retired in 1985 by the Adventist Aviation Association—the last of several owners since the plane’s relocation to Australia.

For 20 years, the plane was mounted on a pole at the Sunnyside museum in Cooranbong. Exposed to the

elements, the aircraft deteriorated and a plan was devised to restore it.

“Every cent raised [by the e-book] will go towards the restoration of the plane,” said AHC curator Rose-lee

Power. “Any extra money raised will go towards funding a hangar [for the plane].”

Dr Devine said the cost of restoring the *Andrew Stewart* to display standard was approximately \$A60,000. He also said the AHC hoped to have the project completed by the plane’s 50-year anniversary in June 2014.

Balus Belong 7 Day is available at Amazon and other online book outlets. The AHC is in the process of completing additional chapters of the e-book. Customers who purchase the current issue will automatically receive the updated version upon its release. —*Linden Chuang*



Author Dr Devine (centre) with original pilots, Len Barnard and Colin Winch.

Record enrolment despite odds

Cooranbong, New South Wales

A record number of students are studying at Avondale College of Higher Education this semester despite universities offering an uncapped number of Commonwealth supported places.

Enrolment for semester one this year is 1372, 25 more than the previous semester one record last year.

“We’ve maintained good enrolment,” said registrar, Dr Gwen Wilkinson. “Students could have gone elsewhere, but they didn’t.”

Dr Wilkinson had some concerns about the impact of the federal government uncapping Commonwealth supported places this year. Students in a Commonwealth supported place receive help from the government and pay a lower tuition fee. Uncapping allows universities to offer a place to any number of eligible students: Avondale can offer places only to eligible students in the national priority areas of education and nursing.

With 325 students—another record—the Bachelor of Nursing remains the most popular course at Avondale.

The number of students completing the Bachelor of

Education (Secondary) is also up, from 77 last year to 105 this year.

And enrolment in the Bachelor of Education (Early Childhood) continues to grow from the previous record of 71 in semester one last year to 84 this year.

Advancement, Marketing and Admissions director Colin Crabtree said the uncapping of placements and the high Australian dollar, which reduces the number of prospective international students, had increased competitiveness among all higher education providers. “I have no doubt Avondale’s mission of focusing on Christ-centred ethical values and the whole person is the reason we’ve continued to grow while many universities have not,” he said. —*Brenton Stacey*



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World Changers: half-way there

The Seventh-day Adventist Youth Ministries Department is more than half way to reaching its goal of raising \$A1 million for its "World Changers" project. It aims to equip thousands of young adults in the South Pacific with resources to share their faith and become disciples. For every \$5 donated, one Bible will be purchased for the project. For more information visit <www.worldchanger.me>.



Testimonies shared

Tweed Valley Adventist College (TVAC) held its first Week of Spiritual Emphasis program for the year from March 19-23. Each of the five featured speakers did not talk from a script, but shared their testimonies. Principal Paul Fua said, "From the moment I saw their chosen theme—Emergency Room—I knew that God was about to do a mighty work."—*Around the Traps*



Kids lead out

It has been many years since Tenterfield church, NSW, has had a Children's Sabbath School and on 13th Sabbath, 14 children represented their Sabbath School class during the program. For many of these children it was their first time up in front of the church. The group's two eldest boys also took up the offering during the service.—*Cheryl Stidolph*



Dedication day

Cairns church, Qld, was full to overflowing for a special children's dedication day service in March. Twelve children were dedicated, with some taking part in the service by providing the welcome and performing special music. The Cairns Adventist College choir led out in the song service, while 11-year-old Daniel Dorante presented a sermonette on the dedication of Jesus.—*Thelma Silva*



Good Friday to help others

More than 150 Adventists visited Rochester, Vic, on Good Friday to do community work. Jobs included painting, clearing branches and picking up litter. One Rochester resident had six doors painted by the volunteers, while five others had their lawns mown and weeded. Afterwards, the group handed Easter eggs out.—*Campaspe News*



Lifetime of service

Norman and Joyce Senau recently completed a combined 79 years of teaching service for the Papua New Guinea (PNG) Union Mission. Both graduated from Sonoma College in the early 1970s. They have served in several mission provinces across PNG, including Madang Manus, Sepik, New Britain/New Ireland, and Eastern Highlands and Simbu. They have seven children—five boys and two girls.—*Yoba Dame*



Lecturer awarded citation

Avondale College lecturer Brad Watson has been cited for contributing to the book, *Mission and Development: God's Work or Good Works?* The citation by Dr Monte Sahlin—a lecturer at Andrews University, US—praises the chapter, "The God Factor: Adventism, Medical Missionaries and 'Development' in Papua New Guinea," which Mr Watson wrote.—*Brenton Stacey/Aaron Bellette*



On track to help ADRA

The Wallsend Junior Sabbath School group, NSW, cycled 20 kilometres on the Fernleigh Track (from Belmont to Whitebridge and back) to raise money to buy bicycles for children in Cambodia. Approximately 40 people took part in the ride, which raised more than \$A2000 for the Adventist Development and Relief Agency (ADRA) project. The event was organised by Junior Sabbath School leader Russell Halliday.—*Adele Nash*



South helps north

Bayles church (Vic) has raised \$A2033 towards the building of a community church and lifestyle centre in Finke, NT. After a visit from Steve Piez, national director for Aboriginal and Torres Strait Islander Ministries (ATSIM), members decided they wanted to do something practical to assist the work in Central Australia.—*Steve Piez/Kym Piez*



Hindson Awards 2011 by Jarrod Stackelroth

Hello reader. Yes, you! It is great to see you. Well I actually can't see you—technology isn't quite that advanced yet—but it's good to have you here. I don't really know where "here" is. You might be reading in your favourite chair at home on a Sabbath afternoon, you might be reading in your office online or even at church before the main service (or even during it . . . not that we'd encourage that). You might be already retired or still a youth (or trying to hold on to your youth).

You might be in Australia, New Zealand, Papua New Guinea or in the Pacific, yet you are currently reading RECORD. Why? Simple. To hear our story, connect with our family and share our hope. So I want to thank you. Thank you for being part of this family. Thank you for doing what you do in your churches every week. Thank you for the time and money you put into the Kingdom because it is an investment. You may not have written for RECORD before but chances are you know someone who has. Without the things you are doing, the faith you are living and the stories you are telling, RECORD would be empty.

The annual Hindson Awards recognise your contribution to RECORD for the year. We would like to take this time to acknowledge the best contributions from our lay members in 2011—the contributions that make RECORD what it is.

RECORD: Telling our stories, connecting our family, sharing our hope.

Best news photo:

Brigid Peddie (Cover, March 19, top right)

Brigid took this image of her brother, who was momentarily trapped in the rubble during the February earthquake in Christchurch. It went to print as Christchurch still reeled in aftershocks and tried to make sense of the disaster. A compelling image of salvation from destruction.

Best news article:

Kimberley Ellison (Teen baptised by 'sponsor brother', May 21)

It is not often that a news article is moving. This story was not only well written but unique and touching as a

young person was baptised by the man her family had sponsored through Asian Aid.

Best feature:

Danny Bell (Blunt Axes, March 15, centre)

Honourable mention: **Graham Hood** (Lonely Men, February 5); **Rochelle Melville** (We need more sinners in church, March 5, left)

All of these features challenged the reader. Danny Bell challenged our methods, Rochelle Melville challenged our church experience and Graham Hood challenged us (especially the men) on our personal faith experience.

Best practical feature:

Two articles that were difficult to separate.

Gary Grant (Understanding and managing depression, July 16)

A very practical look at depression, Dr Grant highlighted the symptoms of depression and how to manage it, also touching on the spiritual side.

Johnny and Tina Wong (Effective discipleship, June 18)

This article laid out the four key dangers that limit effective discipleship.

Best letter:

Peter Marks (Ill-informed?, December 17)

Commenting on the editorial "The contrarians", this letter was well thought out, affirming and positive, while disagreeing with a point made by the author. Rather than just agreeing or disagreeing, it added to the conversation.

Best opinion:

Steve Parker (In praise of a secular society, February 5)

Steve's opinion had all the elements of a good opinion. First, it was an opinion—a well-thought out argument that the reader had to agree or disagree with. It was also succinct and written on an original topic that we don't often see in RECORD.



Jarrod Stackelroth is assistant editor of RECORD.



OPENING HIS WORD

Gary Webster

The Overcomers (part 1): Brussels sprout, anyone?

Many Christians turn their noses up at any mention of a victorious life. It is the theological equivalent of brussels sprouts. It may be exactly what we need, but we're not going out of our way to get it!

But hold on a minute. The Bible is absolutely chockers with all sorts of promises about getting away from the things that hurt us. Hurt us? Well, when was the last time sin actually got us ahead? Sin is, after all, all about hurting others, hurting ourselves and hurting God.

No surrender

Jesus promises a new life of victory. Jesus Himself overcame the world, and we all want to be like Him, don't we? Further, the Bible says if we say we love God, but don't keep His commandments, we are "a liar and the truth is not in us".

Read Revelation 2:7,11,17,26; 3:5,12,21; 1 John 5:4; 1 John 2:15-17; John 16:33; Matthew 4:3-11; Revelation 21:7; 1 John 2:15,17; Galatians 5:19-21; 1 John 2:4,5

The Way

Living the new life is the fruit, not the root, of salvation. The good news is that we are more than conquerors through Him who loved us. The battle is not ours but the Lord's. Let's look away from our own resources to Jesus, the Author and Finisher of our faith.

Read Galatians 2:8-10; Romans 8:37; 2 Corinthians 2:14; Romans 5:1,9; 1 John 5:4; Revelation 12:11; John 3:3,5,9,14-16; Galatians 2:20; 1 John 4:4; Romans 8:9,10; 1 Samuel 17:47; Hebrews 12:1-3

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



OPINION*

Bruce Manners

You can't kill God

Early in April an estimated 4000 atheists met in Melbourne to talk about what they don't believe in—God. The Global Atheism Conference was touted as "A celebration of reason", although having so many sessions hosted by comedians probably didn't help make that point.

"[Belief in God] will always be here," said David Nicholls, head of Australia's Atheist Foundation. "There's always going to be a genetic and cultural indoctrination, enough to affect some people, some people need it, some people get comfort from it, some people need fairy stories to survive, but not as many as before."

Calling Christianity a fairy story is both offensive and wrong-headed. It's based on the somewhat arrogant assumption that the founders of Christianity and Christians of the early centuries were ignorant, naïve and superstitious people who could not think with reason in their pre-scientific age, and were thus duped into believing the Jesus story.

These atheists suggest that belief in God is unreasonable now because we're much more sophisticated with our modern logic and science that helps us think away any religious crutches.

But you can't kill God that easily. History tells us so. Think Russia or China where Christianity was banned for decades last century. Think Europe in the late 1800s. *Time* magazine famously published a three-word cover, "Is God dead?", in 1966 and featured articles on the God is dead movement of the time.

In *God's Funeral*, a study of the death of God movement in the late 1800s, A N Wilson ends by noting how "world-changing men and women" ignored the so-called death of God. "They spoke in the name of a God who was First and Last. They put their trust in One who said, 'I was dead, and see, I am alive forevermore'."

God lives. That's a statement based on faith, but it isn't unreasonable.

A N Wilson, *God's Funeral*, W W Norton & Company, New York, 1999, p 354

Bruce Manners is senior pastor of Lilydale church, Victoria.

OPINION POLL:

How should the Church deal with divorce?



- apply church discipline to divorcees
- emphasise biblical teaching
- provide non-judgmental support
- the church should stay out of it

Visit <record.net.au> to answer this poll.



R HEALTH FEATURE

with Cathy McDonald

Veg out for your heart

Fruit and vegetables are great heart-friendly foods as they are high in antioxidants and fibre, and low in salt and saturated fat.

Aim for at least five servings a day of fruit and vegetables. Look for colourful options and mix it up. The different colours in fruit and vegetables indicate the presence of different levels of vitamins and phytochemicals.

Adding fruit and vegetables to your diet is easy:

- At breakfast:
 - top your cereal with bananas or peaches;
 - add blueberries to pancakes;
 - drink 100 per cent orange or grapefruit juice;
 - try fruit mixed with low-fat yoghurt and top with lite toasted muesli;
 - top wholegrain bread with a 100 per cent fruit spread.
- Keep a bowl of fruit on the table or bench.
- Cut up fruit and vegies and store in the refrigerator to snack on.
- Try cut up vegies dipped in hummus.
- Add grated carrots or courgette into casseroles, quick breads, and muffins or cakes.
- Use yoghurt as a dip with fruit.
- Try a salad loaded with fresh greens, cucumbers, tomatoes, capsicum and carrots.
- For dinner, plan some meals around a vegetable main dish, such as a vegetable stir-fry or soup. Include a green salad or steamed vegetables with your dinner every night. Add chopped vegetables in pasta sauce.
- Soup is a great way to add more vegetables into your diet, as well as using up vegies when they are getting a bit old. Cook a large pot of soup and freeze for quick lunches.



TIPS: Buy fresh fruits and vegetables in season, because they will be less expensive and taste the best too.

Frozen vegetables contain as many nutrients as fresh.



Creamy broccoli and cauliflower soup

Preparation time: 10 minutes Cooking time: 30 minutes Serves: 4

- 1 teaspoon olive oil
- 1 ½ teaspoons cumin seeds
- 1 large onion, chopped
- 1 clove garlic, crushed
- ½ kg broccoli florets
- ½ kg cauliflower florets
- 1 ½ x 10gm vegetable stock cube
- 4 cups water
- 1 ½ cups Sanitarium So Good Regular soymilk

1. Heat oil in a large saucepan. Add cumin seeds, onion and garlic, and sauté until soft.
2. Add broccoli, cauliflower, stock cubes and water. Bring to boil, then reduce heat, cover and simmer for 15 minutes.
3. Remove from heat. Place in a blender and puree until smooth.
4. Add So Good and salt and process until combined.
5. Return to saucepan and reheat. Serve with crusty bread, and garnish with parsley.

NUTRITION INFORMATION PER SERVE:

Kilojoules 714 kJ (170 cal); Protein 12g; Total fat 7g; Carbohydrate 9g; Sodium 450mg; Potassium 955mg; Calcium 76mg; Iron 2.6mg; Fibre 9g.

Call and 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). Don't forget to order our free cookbook, *Food for Health and Happiness*, by visiting our website www.sanitarium.com.au or www.sanitarium.co.nz

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MY MINISTRY

Walking the dog with my wife daily is a cool idea, but how much better it becomes when our walk becomes a mission trip. Some months ago we placed a letter in about 100 letter-boxes, inviting our neighbours to a new Bible study group in our home. The letter mentioned that we were exploring various questions

such as: Is the Bible relevant in today's world?; Is Jesus returning to earth?; How and when? We gave our contact details and asked our neighbours to call us if they wished to participate. We mentioned that people could come with their questions and that, together, we would attempt to find answers. We now have four people attending each Wednesday evening. They've been coming for several months and we're enjoying fellowship and learning together. This is a simple method that any person or family can undertake and with careful steps, under the leading of the Holy Spirit, it will bear fruit to the glory of God. Now we take our walk not only to keep healthy but also to give the Lord an opportunity to share the good news through us. Give it a try! -Steve Cinzio



MY CHURCH

Members of the Mt Hagen Technical College church (Papua New Guinea) have experienced a week of fasting and prayer, followed by an Upper Room program.

The theme was Operation Global Rain, an initiative of the General Conference's Revival and Reformation Commission.

All church members and leaders gathered at the church daily to study the Bible and pray together.

One of the highlights was the attendance of a young woman who came along for six days as a result of photocopying the program booklet.

At the end of the program, church members requested more time in prayer and Bible study. Consequently, an Upper Room program was held involving small group meetings on two nights followed by three days of church gatherings. They prayed for an outpouring of the Holy Spirit.

At the end of the program church members gave up items that distract them from God. The church pastor then offered a prayer of commitment for all those who gave up their secular items.

The program ended with a combined meal for all the participants. Church members have followed up the initiative by continuing to meet at the church for prayer daily between 4:30am and 6am. -Aileen Pakao

FEATURE

Caffeine: the anti-rest drug

by Sven Ostring

AS I CHECKED THE SYDNEY MORNING HERALD website this morning, I was confronted by a sobering national headline. Health experts have real concerns about the risks of caffeine toxicity resulting from young people drinking energy drinks, such as Red Bull, V and Mother. They report that young people are having significant health issues as a result of these drinks, including heart problems, tremors and chest pains. If the toxicity becomes really serious, it can cause seizures, psychosis, cardiac arrhythmia and possibly even death. The article goes on to say that the NSW Poisons Information Centre has received an increase of 440 per cent in the number of calls regarding caffeine toxicity in 2010, compared with the number of calls received in 2004. These calls are coming mainly from teenagers, young men in particular. While there were no reports of caffeine toxicity as a result of people drinking Coca Cola or coffee, the reality is that these energy drinks simply amplify the physiological effects of caffeine due to increased amounts of the substance.

While the physiological effects of caffeine are well known and a cause of concern for health experts, there is an underlying theology of caffeine based on the core issues of its physiological effects and the reasons why many people regularly drink caffeinated drinks. Most people regularly drink caffeinated drinks because they find that it wakes them up or keeps them awake as they start tiring after a long stretch of work. As their bodies start sending physiological signals that they need to slow down or have some rest, people use caffeinated drinks, like coffee and energy drinks, to give themselves a physical boost of alertness so that they can keep on going. In a performance-driven society, it seems reasonable to drink a cup of coffee if you need to wake up to get to work, or a can of Red Bull if you are working late into the night to finish an assignment.

On deeper reflection, caffeine can be aptly called the "anti-rest drug". People most commonly use coffee or energy drinks to avoid their physical need to rest. Rather than getting to bed early, having a regular 8-9 hours of sleep each night, eating a good diet including a nutritious breakfast and listening to the physiological signals your body is telling you that it needs rest, caffeine pushes the physical limits of your body so you can work longer or harder.

From a theological perspective, this means that caffeine is actually working in the opposite direction to the Sabbath rest that Jesus offers us. Consequently, caffeine is the antithesis of Sabbath rest described in Matthew 11 and Hebrews 4. Imagine how a modern, young, professional Peter would respond to Jesus when He says, "Come to me, all who labour and are heavy laden, and I will give you rest." Perhaps his response would be, "Lovely invitation, but I've

got a better idea! Why don't we grab a coffee down at Cafe Capernaum instead, so that we can keep on working late into the evening?" For followers of Jesus who have accepted the Sabbath rest that He offers, intentionally choosing to avoid caffeinated drinks is a clear demonstration of our acceptance of Jesus' gift of Sabbath rest.

Now, some people have observed that avoiding caffeine can become rather legalistic. If you believe that abstaining from coffee, Coca Cola or chocolate is a key sign of your personal perfection and your standing before God, then this is definitely legalistic. Our salvation is based on what Jesus did for us on the cross and not anything that we do. However, I would like to investigate this claim of legalism more deeply and explore the possibility that habitually drinking coffee or energy drinks is a lifestyle habit that is just as focused on human effort as legalism. At its core, legalism is when a person tries to replace a gift of God with their own efforts by complying with human rules or social norms. Is it possible that habitual drinking of coffee or energy drinks is rooted in the very same destructive behaviour as legalism?

In the Bible, God promises, "My grace is sufficient for you, for my power is made perfect in weakness." God's claim is that, in Him, we have all the power and strength to accomplish what He wants us to achieve. Also, one of the gifts of God's grace is Sabbath rest, which includes both spiritual rest in Jesus from our sins as well as physical rest as demonstrated by the Sabbath commandment. Jesus' invitation to us today, in our performance-driven society, still remains: "Come to me, all who labour and are heavy laden, and I will give you rest."

In contrast, caffeinated drinks are used to provide the strength to keep working, using a physical substance rather than relying on divine strength. Caffeine is used to specifically avoid rest, when God may be gently inviting us to put aside our work and spend time finding rest and strength in Him. Caffeine fuels the fractured human concept that we are defined by what we do, rather than who we are in Jesus. This is, in fact, the heart of legalism as well.

Are we saved by whether or not we drink coffee? Absolutely not! Does true faith lead us to find strength in God alone and to accept His invitation of rest, both spiritual and physical? Definitely! Let us reject the anti-rest drug in favour of His Sabbath rest, finding both rest and strength in Him alone.

Pastor Sven Ostring is multi-faith chaplain at Curtin University, WA.

Comment? Go to record.net.au/comment

record.net.au • MAY 19, 2012 13



Listening to atheists

by Grenville Kent

I SHOULDN'T HAVE TOLD THE TAXI DRIVER I WAS going to the Atheist Convention. "So they'll sit around saying there's nothing up there, it's nothing," he said in a Middle Eastern accent, fingering his prayer beads. "These people are mad!"

"It's a bit more than that . . ." I started to say.

"These people want two men to marry each other, but they can't have no children, which proves them they're wrong. These @#\$% people ought to be shot." He drove on angrily, making the wooden cross swing faster from his rear view mirror. Did he remember that the Man on it never forced anyone to obey, and was killed by religious

intolerance? I kept quiet. Some beliefs are more like prejudice, out of reach of reason. Is this what atheists put up with? If you were parented or taught by a believer like this, atheism might look open-minded and attractive.

Inside, comedians started carpet-bombing religion. "To anyone who has lost a child, let me say: God loves you, so He'll burn your baby in hell forever and it's your fault. You didn't ask a paedophile priest to hold him and dribble water on his head to wash away the original sin of his ancestor Adam, who the church officially says never actually existed." There is wincing, deafening laughter and applause from the 4000-strong crowd, twice as

many as last year. But he's attacking the God invented by the medieval church, not the God of the Bible.

Outside, Muslim protesters were chanting that Christopher Hitchens, the atheist writer who recently died, would "burn in hell forever". A Christian group carried signs about eternal hell for atheists, homosexuals and "church gossips". I asked them politely how an infinite punishment for a finite crime would be just, and some actually thought about that. At least they were emphasising that Jesus died because He loved atheists and wanted to save them. Inside, hell often featured. One scientist told me, "God is the cosmic Saddam Hussein, but worse, because at least a dictator leaves you alone when you're dead. God has you forever." Mainstream Christianity really has to rediscover biblical teaching on hell, or churches will keep producing atheists.

I notice the T-shirts: "Science flies you to the moon. Religion flies you into buildings"; "Forget Jesus. The stars died so you could be born"; "Smile, there is no hell"; "God is not my drug of choice".

The conference is called "A celebration of reason". Reason is worth celebrating, and I want a faith that is reasonable, not blind. But where did we get reason? Did mere matter become conscious on its own? Did the human brain, easily the most complex object we know, assemble from chemicals by chance alone? Or is it more likely that our reason came from another Mind? I'm producing a film about this in the *Big Questions* series.

A number of ex-Adventists say hello, including two former teachers and a former minister. Some are converts, some are just looking. I bump into an Adventist mother and son. He is a science student who asked the pastor to come around and help with some questions he was facing at university. The pastor never came, so he assumed Christianity had no answers. I've heard this

story so many times: the bright kid goes to university and no-one has developed the intellectual side of their faith, which stays at school level, and they outgrow it. His mum is at the Atheist Convention, despite concern from some church friends, to listen to the questions, and to work on answers with him. I feel a deep love for them both, and give them a book by John Lennox, a Christian professor of mathematics at Oxford, called *God's Undertaker: Has Science Buried God?*

I find some atheists want honest dialogue, while others take cheap shots and attack straw man arguments, acting like intolerant fundamentalists—but I've heard some

Christians do the same. Is anyone actually listening fairly? We need respectful dialogue, not tribal warfare. Atheists have reason and intuition, the ability to love, some innate knowledge of right and wrong, a sense of purpose—because they are created in God's image, whether they recognise it or not. Some have never heard good reasons to believe, and have rejected illogical church dogma. Some have been abused by Christians. Many are influenced by scientists who act like all the evidence goes one way, and who wallpaper over large gaps in the naturalist account of how we got here.

I know of only one way to reach them: friendly dialogue.

Peter (1 Peter 3:15) tells Christians to do three things. One, "Consecrate yourself to Christ as Lord". That is, recognise your own need of a Saviour and spiritual transformation. That leaves no room for smugness.

Two, "Be always ready to give a reason for the hope you have". A reason (*apologia* in Greek) means a reasoned defence, a logical case for something. So it's not enough to say, "Faith feels good to me". We might need to repent of mental laziness and think harder about why we believe. I'm encouraged to see some Adventists reading the Christian apologists like John Lennox, Lee Strobel, William Lane Craig, Ravi Zacharias, John Dickson or Alister McGrath. (You can find their talks on YouTube.) Most times when I talk with an atheist, I realise my ignorance

on yet another topic, and go home to dig deeper.

Three, "Do this with gentleness and respect". I need to respect people who have prayed and felt unanswered, who feel they're on a mudball hurtling through space, unguided, unparented, trying to make their own meaning and purpose and to live their lives as best they can. I need to respect their intelligence in how I present Christianity. If a loving Father is calling them home, how could I

represent Him by arrogance? I need to take a different road from my taxi driver. And so I sneak into the convention centre's prayer room—it's not like anyone was using it—and ask for love and logic as I interview celebrity atheists. I pray that I'll really listen, and make films for my church that will begin to answer the real questions of this growing segment in Western countries. God wants to answer their questions as he did for 'Doubting' Thomas, and enjoy their reason, their individuality and their company. Forever.

Dr Grenville Kent works for the Australian Union Conference, producing the *Big Questions* apologetics films <www.bigquestions.com>.



Dr Kent interviewed Professor Daniel Dennett, leading New Atheist, philosopher and neuroscientist, at the Global Atheist Convention.

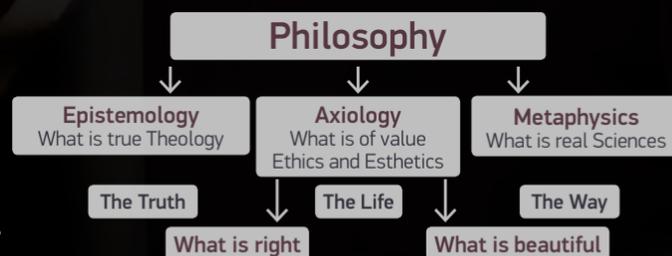
Toward a Christian aesthetic for the arts

by Daniel Reynaud

THE CHRISTIAN LEGACY IN THE ARTS IS unrivalled. Architecture, music, painting, sculpture, drama, poetry and prose literature have been cultivated by Christianity. However, artistic innovation has been taken over by secular culture, and many Christians ignore or even fear the arts. It began with some Puritans who rejected everything that smacked of Catholicism, even throwing out church organs and singing in harmony as being evil practices. Protestants, as champions of the Word, have sometimes struggled to understand the role of non-verbal arts. But Christianity needs to reclaim a gift that speaks richly of God's character.

"The Truth" is something which is close to the Adventist heart, and is best explored through theology, under the branch of philosophy called epistemology. The ultimate Truth is not a set of doctrines, but a Person. Yet Jesus proclaimed Himself to be more than just Truth. He said He was also the Way and the Life (John 14: 6).

Metaphysics, the study of reality (the domain of the sciences), might well be equated to the Way, and axiology, the study of value, might be equated to the Life. Axiology has two parts: ethics, the study of right and wrong, and aesthetics, the study of what is beautiful. Adventists have a well-developed biblical theology, and take a strongly biblical approach to the sciences and to ethics. However, when it comes to aesthetics, we tend to respond to the arts not from a biblical aesthetic but rather from a biblical epistemology.



However, while theology, the sciences and even ethics deal largely with binary opposites—right and wrong, black and white—aesthetics does not follow the same process. We need to approach each discipline according to its own principles. For example, neither the existence of God nor His character can be proved by science. Not because believing in God is unscientific, but because He is bigger than the scientific method. To find the truth about God we must use the methods of theology. To find material reality we use the scientific method. If we want to know about gravity, we ask a scientific question rather than a theological question. Similarly, we cannot judge beauty by the rules for determining truth. We must use aesthetic principles to judge aesthetic concerns.

C S Kilby writes, "Our excuse for our aesthetic failure has often been that we must be about the Lord's business, the assumption being that the Lord's business is never aesthetic."¹ Artist Jo Darby² notes that the first biblical mention of the gift of the Holy Spirit is in endowing Bezaleel with artistic skill (Exodus 31:2-3). Creation is also linked to the Holy Spirit; hence creativity is an inherently spiritual activity.

The first biblical principle of aesthetics is that to be creative is to reflect the image of God. When God said, "Let us make man in our own image" (Genesis 1:26), He was Himself undertaking a great creative task. John Oswald writes, "We are most fully human, most fully experiencing our uniqueness, when we are being most creative."³ To be creative is to make a statement about the character of God, one that is different from those that theology or science make about Him.

The second biblical principle is the wholeness of humanity—mind, body and soul. One of Adventism's great strengths is the health message—that God wishes to restore our whole being, not just the 'spiritual' parts. Creativity is also a God-given quality that needs restoring.

The Bible also promotes a variety of art forms. While the First Commandment forbids images, the tabernacle and temple were full of them, from cherubim and carvings to oxen holding up the laver. 2 Chronicles 3:6 (KJV) reads, "And [Solomon] garnished the house with precious stones for beauty." Jesus used parables, including the fictional story of Lazarus and Abraham (Luke 16:19-31). Poetry, dance and music are all recorded in the Bible, used both positively and negatively, showing that art forms and instruments are not inherently moral, but rather it's how they are used that matters.

Biblical art suggests that art should have an artistic end, not just an epistemological one. Some psalms for example describe God as uncaring, sentiments which are theologically inaccurate. Psalm 137 blesses those who in vengeance dash Babylonian babies against the rocks. Psalm 88 is a lament that offers no hope of rescue or salvation. The function of these psalms isn't to hold up a pure theology but to accurately represent our limited human perspectives. God so approves of this kind of

honesty that He inspired their composition and then preserved them in His divine songbook. Similarly, the sensual language of Song of Songs is an artistic celebration of love. It does not describe love theologically, as perhaps 1 Corinthians 13 or 1 John might, or scientifically (say in terms of hormonal activities), but its artistic description reveals love experientially and emotionally, which are such vital dimensions of love. By allowing its aesthetic to speak, we are led back to truth as we enter the beauty of love, and therefore of God.

There may of course be crossover: 1 Corinthians 13 is a masterpiece of language and a profound theological statement, and much of the Bible is literary art. The best art often carries powerful statements on truth and reality; but it doesn't have to. Solomon placed precious stones on the temple walls not for their religious symbolism, but for their beauty. That made its own statement about a beautiful God. However, art often leads us to truth and reality. Studying the Bible as Literature⁴ has shed new insight into the truths of the Bible for many students, and refreshed their desire for the Word.

Approaching art from a theological perspective leads to confusion. Should a Christian artist only make religious art? What of other professions: should Christian builders only build churches, or Christian mechanics only repair the pastor's car? Our confusion stems from seeing Christian art as purely evangelistic, that is, epistemologically, for spreading truth. But it is the task of preachers to preach truth; artists testify to the wonder and beauty of God. In doing so, they may in fact 'preach' as powerfully as any evangelist, but through a different avenue. As Ellen White notes, artistic expression "is one of the most effective means of impressing the heart with spiritual truth".⁵

Because art involves taste, it creates a problem for binary theological or scientific thinking. We should learn to appreciate art as much as possible, that is to understand and value the quality of form and content, but we need only like what we like. Liking or not liking is not a matter of good and bad: it is entirely acceptable not to like a piece of good art, but we should learn as best we can to appreciate it. For example, I don't particularly like Dickens, but I can appreciate what makes him a good writer.

Jesus is the Way (reality), the Truth (doctrine) and the Life (beauty). As we respect each of these avenues to understanding God, our love and knowledge of Him will grow. Theology testifies to His truth, science to the realities He made, and aesthetics to His awe, beauty and wonder. ↻

¹ C S Kilby, *The Christian Imagination*. L Ryken ed, 44
² Manifest Awards speech, 31 March 2012, Avondale College
³ John Oswald, *The Leisure Crisis*, 89
⁴ Available by Distance Education
⁵ Ellen G White, *Education*, 167

Daniel Reynaud is faculty dean of Humanities and Creative Arts at Avondale College of Higher Education.

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RECORD REWIND

Arthur Patrick

San nurses: their beginnings

Since I retired in mid-1998, the Church has invited me to volunteer for various roles in Australia and overseas. A decade ago, I was nearing the end of researching and writing a book, *The San: 100 Years of Christian Caring, 1903-2003*.

Looking back, I remember that task as an enormous privilege. Yellowing records, tattered photographs and printed accounts led to a compelling conclusion: Sydney Adventist Hospital's nurses are the prime reason why "the San" is so much loved. (Thousands of non-Adventists who live nearby call it the San, four decades after its name was changed.) San nurses' skills, deeds, faith and self-sacrificing attitudes are cherished world-wide.

The stage was set early, long before an elegant building was opened in Wahroonga on January 1, 1903. Australians Alfred Semmens and his wife Emma, after nurse training at Kellogg's Battle Creek Sanitarium in Michigan (USA) and some preliminary work in Melbourne and Sydney, rented a seven-room cottage in the Sydney suburb of Ashfield as a "hydropathic" establishment. The Semmens opened the enterprise during 1896 with minimal equipment but, within a few months, their client base indicated a need for larger premises, so they moved to a 16-room house in Summer Hill.

Two additional houses, one two-storey and one three-storey, were leased in 1897 and 1899 respectively. Edgar Caro, a New Zealander reinforced by a brand-new American medical degree, came to the Summer Hill Health Home in 1898 and within a few months the Semmens shifted to Adelaide to commence a "hydropathic institute" there. Caro's enthusiasm led him to give the health home a much grander name, Sydney Medical and Surgical Sanitarium.

Nurse training was integral to the Adventist initiatives from the start. By 1898 there were 15 nurses-in-training at Summer Hill and another 32 on the campus of Avondale School for Christian Workers at Coorabong. To better train nurses was a main reason why the Australasian Medical Missionary and Benevolent Association, on July 21, 1899, voted to build a medical and surgical sanitarium. Ringing in their ears was Ellen White's challenge that the Summer Hill venture "as it is now, does not properly represent the grand and ennobling work we have to do for the Master".

Arthur Patrick is an honorary senior research fellow for Avondale College of Higher Education. In coming months, RECORD will offer several "Record Rewind" columns on San nurses and their inspiring lives.

MYSTERY HISTORY REVEALED



February 4

Left: Pastor W H Branson, General Conference President
Middle: Pastor F A Mote, Australasian Division President (from USA)
Right: Pastor R R Figuhr, General Conference Vice-President (1) Confirmed by Record 1953

Taken when the two General Conference men were visiting Australia, arriving Thursday November 13, 1952 from America.

Kids' SPACE

Malo e lelei* Kids

After 120 years the ark was finally finished. There was still a lot of work to do though. Noah had to get seven pairs of every kind of animal - each male with its female - and only one pair of the unclean animals. Noah stocked the ark with food for him, his family and all the animals. The animals turned up just like God said they would.

Memory Verse:
"Work together as a team for the faith."
Philippians 1:27

Worship Message: People in God's family work together.

*Hello in Tongan



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ANNIVERSARY



Howell, Glen and Nola (nee Holland) were married

28.12.1961 in Hawera church, NZ, by Pastor Laurie Howell. They dedicated their work to the Church. Glen worked for Sanitarium for 25 years and Nola as a nurse at Sydney Adventist Hospital. They celebrated their 50th wedding anniversary with their three children, grandchildren and numerous family and friends on 5.2.12 on the Central Coast, NSW. Nola and Glen attend Wingham church. They acknowledge God's blessings on their journey together and look forward to their future years of marriage.

Dawn Hawkins

WEDDINGS



Cobbin-Hawkes. Rex Ewen Cobbin and Enid Mavis Hawkes were

married 1.1.12 at Hillview

Community church, NSW. Their wedding was witnessed and celebrated by friends and many members from both families.

Kendell Cobbin



Lewis-Butler. Nigel Lewis, son of John and Shirley Lewis

were married 11.3.12 in a beautiful chapel at the Vintage Chateau Elan, Hunter Valley. Nigel is an investment manager and Felicity is a personal assistant in Sydney.

Vern Parmenter

OBITUARIES

Angus, Beth, born 9.2.1924 in Murray Bridge, SA; died 24.12.11 at AdventCare Whitehorse, Melbourne, Vic. Beth was predeceased by her first husband, Keith Angus, and her second husband, Herman Weichfelder. She is survived by her daughter, Julie Angus Kiddle, and Julie's

family. Beth was an active member of the East Prahran church for many years. A service remembering and celebrating her life was held in the Le Pine Chapel in Camberwell.

Trevor Rowe

Coleman, Colin, born 11.12.1937 in South Africa; died 27.11.11. Colin migrated to Australia 23 years ago. He is survived by his wife, Joan; daughters, Perene, Chantal, Hercille and Nicole, their spouses; and five grandchildren. Colin was a much-loved husband, father and grandfather who had a passion and gift for music that he shared often with his Waitara church family. His love for his family, music and the Lord will never be forgotten. Looking forward to seeing Colin again.

Martin Luke

Cowley, Edna Lillian (nee Smyth), born 30.1.1928 in Charters Towers, Qld; died 4.3.12 in Caloundra. On 28.12.1942, she married Ted Cowley in Townsville. Edna's family were members of the Church of Christ before becoming Adventists in 1941. She was predeceased by her son, Philip, in 2001. Edna is survived by her husband; their children, Owen, Dale, Diane, Janelle and their spouses; 12 grandchildren; and seven great-grandchildren. Edna was the hard working wife of a sugar farmer. She was Cradle Roll teacher, involved in Pathfinders and, for many years, ran the Adventist school canteen. She was

creative with knitting, crocheting and sewing, and produced the newsletter for the Caloundra Adventist Retirement Village. Above all she was a loving wife, mother and grandmother. She loved and served Jesus and looked forward to seeing Him face to face.

John Rabbas

Earle, Ronald Frank, born 11.7.1929 in Koorunga (Burra), SA; died 9.3.12 in Lyall McEwin Hospital, Elizabeth. Ron studied engineering at Adelaide University and gained a scholarship to Britain to further study marine engineering. Ron and his wife had four children, Peter, Janet, Leonie and Adrian. He was promoted to chief mechanical engineer at Whyalla Shipyards and, after moving to Adelaide, lectured at TAFE. During this time he and his wife became Adventists. In 1977, he entered literature evangelist work, which he conducted in SA for nearly 35 years. Ron was a very deep student of the book of Revelation and wrote pamphlets on the subject. He was a very compassionate man. Ron was diagnosed with an asbestosis related disease and bore his illness with real Christian dignity.

Eric Hoare, Brenton Wilkinson

Fraser, Donald Kenneth, born in 1932 in Taumarunui, NZ; died 29.12.11 in Wollongong Hospital, NSW. He worked initially on his father's farm and subsequently lived in Thames, Hamilton and Auckland where he worked as

a mechanic. He then moved to Australia and married Dorothy, and they had a daughter, Wendy. Dorothy predeceased him. Don spent the last 30 years of his life in Wollongong, where his passions were his animals, his ability to fix things and his love for God.

John Bews

Green, Leslie Herbert, born 6.5.1915 in Nankita, SA; died 14.3.12 in Adventist Retirement Village, Victoria Point, Qld. On 10.12.1941, he married Audrey Margot Teitzel, who predeceased him on 29.2.04. He is survived by his daughters and their families, Barbara and Bruce Borresen (dec) (Cooran); Suzanne and Dale Cowley (Glass House Mountains), and Pamela and Leonard Jones (Kurri Kurri, NSW). The life of Les is best summed up in the citation given to him by the South Queensland Conference in 1999: "In recognition of outstanding service to the Adventist Church. Thirty years of service dedicated to Sanitarium, serving local churches as youth leader and Church Ministries leader, one of the founders of AdCare, a church elder for 50 years, and a regular lay preacher for 60 years, all done in selfless service for Christ and in the spirit of the Adventist pioneers."

J Munoz, Alvin Coltheart, R E Possingham, Judy Fua

Grootemaat, Andre, born 12.8.1930 in Rotterdam, Holland; died 29.1.12 in Albion Park, Illawarra, NSW. On 13.4.1971, he married Valmai Stacey. He is survived by his wife; their three children and their families, Mark and Kylie-Ann Grootemaat, Belinda and Craig Hoggard, Graham and Pam Grootemaat; and grandchildren, Brooke, Breanna and Lauchlan. Andre was a dedicated Christian who served the Church faithfully in many areas. He was a man of independent thought and not easily swayed by anyone. Andre was a qualified accountant

and experienced in a great variety of work but he particularly enjoyed operating his mobile crane.

Graham Stacy, Jeff Threlfo, John Bews

King, Beryl Lily (nee Abbott), born 6.10.1939 in Cooranbong, NSW; died 10.3.12 in Kingaroy, Qld. On 18.12.1966, she married Eric John King. She was predeceased by Darene Yvonne King on 28.12.1975. Beryl is survived by her husband (Kingaroy); her daughters, Allison Rogers and Sarita Eastwood (both of Brisbane, Qld); and her sister, Connie French (Melbourne, Vic). Beryl was a much-loved wife, mother, grandmother, sister, auntie and friend. She was passionate about young people and will be remembered for her contribution to children's Sabbath School, Pathfinders and as a church organist. She never lost faith and will be sadly missed.

David Edgar, Bob Possingham

Mannington, Ada Beatrice, born 25.10.1919 in Stawell, Vic; died 10.11.11 in Albury, NSW. On 8.8.1936, she married Herbert at Rupanyup, Vic. Ada was predeceased by her husband on 29.3.00 and her son, Charles, in 1955. She was baptised in 1956 at Ararat. She is survived by Iris and Ken Carter (Sydney), David and Margaret (Albury), Cheryl Devonshire (Toowoomba, Qld), Kevin and Val (Macksville), Hazel Harders (Perth), Dulcie and Des Ward (Albury); 19 grandchildren; and 30 great-grandchildren. Ada was a hard working, loving but firm mother with a deep compassion for all. Knowing the struggles of the Depression and the war years, she always thought of others. Her grit, determination and fierce loyalty were hidden beneath a quiet, gentle spirit.

L Landers

Phillips, Maggie Muriel (nee McNicol), born 10.5.1912 in Cos-terfield, Vic; died 18.2.12 in

Alstonville, NSW. On 17.12.1941, she married Glen Phillips at Bendigo, Vic. Margaret was predeceased by her husband on 21.8.1998 and her daughter, Gwen, on 17.6.1954. She is survived by her daughter, Jill Phillips (Lismore, NSW). A San graduate of 1938, Margaret supported Glen in ministry in the Victorian conference until they moved to Coffs Harbour, where she was a member for 55 years. She loved the Lord deeply and lived her life for others.

Ernie Krause, Beth McMurtry

Stirling, Muriel Joyce (nee Snell), born 6.3.1923 in Millaa Millaa, Qld. On 2.11.1943, she married Stanley (Roy) Stirling, with whom she shared her life for the next 69 years until his passing on 11.1.12. They had five daughters, Barbara, Bronwen, Catherine, Renae and Myra; and one son, Jim; as well as grandchildren; great-grandchildren; and a great-great-granddaughter. Joyce became well known throughout Australia and overseas for her hospitality during her 30 years at Lake Eacham. She produced many beautiful porcelain paintings, as well as exquisite embroidery pieces. In the late 1970s, Joyce and Roy retired to Malanda. Joyce had an abiding faith that was the focus of her life.

Peter Truscott

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Finally

Silence is the best response to a fool.

Next Record June 2

POSITIONS VACANT

Program director-ADRA Papua New Guinea (Lae, Morobe Province, PNG). The position of program director will provide vision and effective management for ADRA PNG's community development programs. The successful candidate must have expressed commitment to ADRA and the Seventh-Day Adventist Church's mission beliefs and core values, and a thorough knowledge of ADRA and its operating principles; have experience in managing programs or projects; tertiary qualifications in either community development or management; fluency in English; report writing skills; finance management skills; and knowledge of technical issues of community development and project design. For further information on how to apply and to obtain a job description, please contact Haroldo Cairo at ADRA Papua New Guinea by emailing <hecario@gmail.com> and copying <bhartmann@adra.org.au>. Applications close **June 8, 2012.**

Agency Development director-ADRA Papua New Guinea (Lae, PNG). The position of ADRA PNG Agency Development director oversees strategic planning for the operational development of ADRA's administration, including finance, property and operations management, IT and human resource management/development. The successful applicant should have an expressed commitment to ADRA and the Seventh-Day Adventist Church's mission beliefs and core values; a thorough knowledge of ADRA and its operating principles; tertiary qualifications in business finance management or accounting and be a certified CPA with relevant work experience (two years); and experience with MYOB finance software. For further information on how to apply, and to obtain a job description, please contact Haroldo Cairo at ADRA PNG by emailing <hecario@gmail.com> and copying <bhartmann@adra.org.au>. Applications close **June 8, 2012.**

For more vacant positions, go to <adventistemployment.org.au>

YOUTH WORKER

Youth worker-St Albans Church, Victorian Conference (Melbourne, Vic), is looking for a youth leader, Bible worker, who is willing to spend six to 12 months with the young people at this local church. It is a part-time position with good working conditions. Please send your resume to <damir-posavac@bigpond.com>. For more details call 0432 593 299.

SUPPORTING MINISTRY

Social worker/dorm parent-Karalundi Aboriginal Education Centre (Meekatharra, WA). The position will entail developing an inclusive sense of community within the dorm precincts so as to facilitate therapeutic outcomes derived from an understanding of the value of adventure therapy, values education and group therapy. For more information, please contact Stuart Barons on (08) 9981 2937 or email <principal@karalundi.wa.edu.au> Applications close **July 2, 2012.**

Karalundi Aboriginal Education Community Inc is independent of the Seventh-day Adventist Church organisation but is supportive of the Church.

VOLUNTEERS

Builders, plumbers and general handymen/women needed for a fly'n'build project in the Solomon Islands, September 2-16, 2012. Fourteen days in Katurasele Village in the Choiseul Province while building a new church for the village. Currently needing trade-skilled people in building and plumbing. For further details or expressions of interest, contact AVS -(02) 9847 3278-Anna Downing.

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Offer available from **Wednesday 23rd May through to Tuesday 4th June 2012.**

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- NUTMEAT PATTIES**
415g can of Veggie Delights Nutmeat, grated
1 onion, finely diced
1 clove of garlic, crushed
1/2 cup of fresh basil, chopped (or 1 teaspoon of dried basil)
1/2 cup of fresh flat leaf parsley, chopped
2 tablespoons of salt reduced soy sauce
1 teaspoon of onion powder
2 eggs, beaten
2 cups of cooked brown rice, cooled & set aside
1 cup bread crumbs for rolling
Olive oil spray



1. Grate Nutmeat into a mixing bowl.
 2. Add onion, garlic, herbs, soy sauce and onion powder, mix well.
 3. Add egg and brown rice, mix well.
 4. Using a 1/2 cup measure, shape mixture into 12 patties. Coat in bread crumbs.
 5. Heat fry pan or BBQ to medium heat, spray with olive oil and fry until golden brown on each side. Combine natural yoghurt, finely diced cucumber, mint and garlic to make dressing and accompany with a side salad.
- Serves: 6 (2 patties each) **Prep time:** 15 mins
Cooking time: 10 mins

Note: Products may not be available in all stores. Products Include: Nutmeat, Casserole Mince, Savoury Lentils, Nutolene, Tender Pieces and Vegetarian Sausages. Note: Not available at Coles Express and Coles Central. Not all varieties available at all Coles and BI-LO stores. While stocks last. Savings based on recommended retail price. Savings available in Australia only.

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