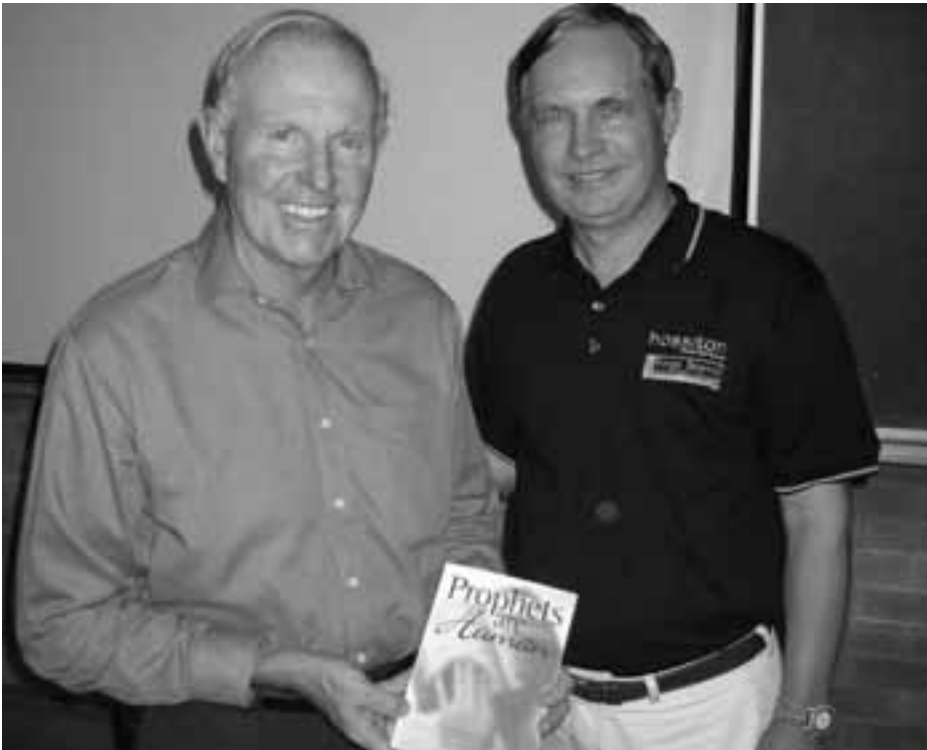


# RECORD



Author of *Prophets Are Human* Dr Graeme Bradford talks with Dr Jon Paulien, professor of New Testament interpretation at Andrews University, USA, at the book launch in Cooranbong, NSW.

## Ellen White book launched at summit

Cooranbong, NSW

**A** book answering critics of Ellen White and her writings was launched at Avondale College on February 3.

Dr Graeme Bradford's *Prophets Are Human* was introduced to participants at the Ellen G White Summit (see report page 5). According to Dr Bradford—a lecturer at Avondale College, pastor and evangelist—the book has been 20 years in the making. It narrates a conversation between a husband and wife, their pastor and a college lecturer as they wrestle with questions and attacks on the writings of Ellen White.

While honest about the questions and difficulties, Dr Bradford is enthusiastic about her contribution to the church. “We have had unrealistic expectations of how we expect a prophet to perform,” he added. “On proper biblical tests, there is no question of Ellen White’s prophetic role.”

*Prophets Are Human* was launched by Pastor Laurie Evans, president of the South Pacific Division. “It’s a very readable book, which has been long overdue,” commented Pastor Evans. “Graeme has long been one of those who have been committed to answering critics of the church. He has done the church a great service in the writing of this book.”

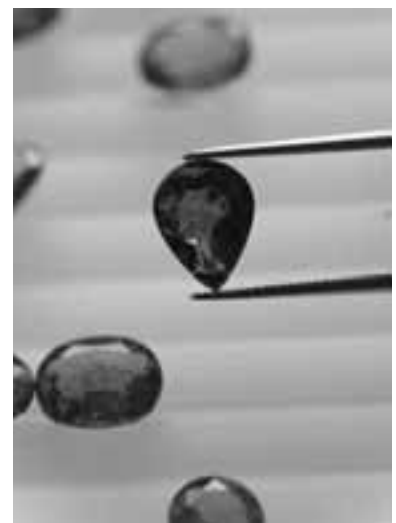
*Prophets Are Human* is published by the Signs Publishing Company and is available from Adventist Book Centres.—**Nathan Brown**

### *In this issue*

*Sanitarium NZ sets new sales record*

*Accident leads minister back to ministry*

*New policy to stem number of backsliders*



*The  
precious  
gems*

# Developing a theology of commonsense

**T**wenty-three-year-old Spencer Evans was bitten by a rattlesnake as he led a revival meeting in North Georgia.

"It hit my wrist. It was like a baseball popped me," said Evans. "I was preachin', just comin' to the end of my message. It was dark out, and I wasn't watchin' it."

Although he wasn't keen on it, medics took him to a hospital where they had to fight to save his arm and his life.

"I done took 'em [snakes] up," he said after his release. "I still believe it's right. The Bible didn't say they wouldn't bite" (<[www.augustachronicle.com](http://www.augustachronicle.com)>).

Evans was following in the tradition of George W Hensley, an illiterate Tennessee preacher who claimed to be the first, at least in modern times, to make snake handling a part of his faith. He reasoned that Pentecostals believed in exorcisms, speaking in new tongues and laying hands on the sick; so why not in taking up serpents?

He preached on Mark 16:18 one Sunday in 1910 and concluded his sermon by taking a large rattlesnake out of a box with his bare hands. He handled it for several minutes, then ordered his congregation to handle it too or be "doomed to eternal hell" (Ted Olsen, *Christian History*).

Hensley eventually died—from snake-bite—on July 25, 1955, in Florida at the age of 70. It's estimated that 2000 in the Appalachian area of the United States still incorporate handling snakes and drinking strychnine as a "salvation cocktail" into their faith and worship, with about 200 actively practising the faith tests.

Their belief is based on the words of Jesus (in Mark 16:18 and Luke 10:19) that snakes wouldn't harm and poisons wouldn't hurt them when on mission service. The interpretation given by these

snake-handlers is probably the strangest illustration of theology lacking in commonsense.

When Jesus was tempted to jump from the temple peak, He responded with, "The Scriptures also say, 'Do not test the Lord your God'" (John 4:7, NLT). Were the 100 or so who have died from snakebite in the past 90 years lacking in faith? Or was it a natural consequence of stupidity (which, being translated, is a lack of commonsense) in that they presumed to test God?

Developing a theology of commonsense in no way belittles or changes the grand themes and teachings of the Bible. They are the certainties upon which we build our Christian life. Commonsense has its place. It can be illustrated in a minor way when you look around your church and find women without hats or scarves when they pray. The reasons for Paul's counsel that women should wear head coverings (1 Corinthians 11:4-10) are no longer valid.

The impact of commonsense with theology is seen in a major way historically in the Christian-driven movement against slavery. Slavery is a norm and accepted in the New Testament, yet the teachings of Christ and Paul on the equality of all before God had to have an impact on the heinous practice of buying and selling people. It's now seen as contrary to Christian belief.

Ellen White was a commonsense enthusiast. "We are to be guided by true theology and common sense," she admonished (*Counsels to Parents, Teachers, and Students*, page 257). And for a truly modern edge, she has advice for those engaged in the worship wars: "Common sense is an excellent thing in the worship of the Lord" (*Testimonies for the Church*, Vol 4, page 71). That's applicable to all sides of

the argument.

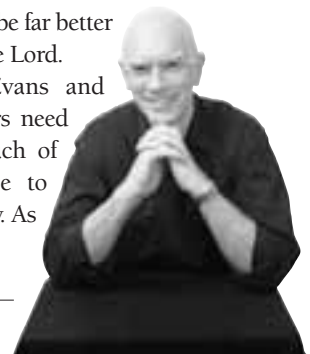
Commonsense focuses more on principles than specifics, because specifics can change. Commonsense allows us to adjust to situations, but remains true to basic biblical belief. For instance, commonsense theology understands the eternal principles of the Sabbath and Sabbath-keeping, but adjusts itself to the situation in the keeping of the Sabbath.

Ellen White said it well: "God wants us all to have common sense, and He wants us to reason from common sense. Circumstances alter conditions. Circumstances change the relation of things" (*Selected Messages*, Book 3, page 217).

The apostle Paul had Jesus' promise concerning snakebite fulfilled on the island of Malta (Acts 28). Paul carried an armful of sticks for the fire without realising he also carried a snake. When the snake bit him, the reaction from those with him was such that it must have been a poisonous snake—they waited for him to swell up or drop dead. When he didn't, they thought he must be a god.

This accident is in quite a different category to that of deliberately handling snakes as a test of faith. That test is like asking God to perform some kind of magic trick to save the believer from being bitten or, if bitten, to save their life. It would be far better not to test the Lord.

Spencer Evans and his supporters need to add a touch of commonsense to their theology. As do we.



Bruce Manners



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Our vision is to...  
**know**  
*experience*  
and **share**  
our hope in Jesus Christ!

- Families to feature in evangelism • Sydney schools succeeding • Children save for a church
- Search videos help family find God • Research suggests: Hell is for other people • and more

—Compiled by Kellie Hancock—

● A booklet for the Seventh-day Adventist Church's **Year of Evangelism**, 2004, has been released by the General Conference's Family Ministries (GCFM) Department. The 150-page resource, **Family Evangelism**, "increases the likelihood that



we'll bring the whole family to Jesus," says **Karen Flowers**, GCFM director.

The book highlights strengthening marriage and relationships with children and extended families. Family Ministries directors around the South Pacific Division have received copies of this material. Further copies can be obtained at <www.adventsource.org> or on email or CD-ROM from **Dr Bryan Craig**, director of Family Ministries for the South Pacific Division. Contact his office by email <bcraig@adventist.org.au> or phone (02) 9847 3333.

● Seventeen HSC students from **Sydney Adventist College**, NSW, achieved results over 90 in a variety of subject areas with the top UAI rank at 98.1 in 2003. These students were listed in the distinguished student list on the Board of Studies web site. Meanwhile, student numbers at **Mountain View Adventist College**, also in Sydney, NSW, have climbed dramatically this year with 47 new students starting in 2004. This is a 20 per cent increase on last year's enrolments.

## Students celebrate 20 years

Present and former tertiary students from Papua New Guinea will celebrate two decades of youthful fellowship in a combined birthday party, convention and outreach on the grounds of the University of Papua New Guinea (PNG), Port Moresby, in June.

The Papua New Guinea Adventist Tertiary Students Association (PNGATSA) was formed in 1984 with the aim of maintaining the spiritual well-being of Adventist students nationwide and to promote academic excellence and a moral, ethical lifestyle representative of the church.

Organiser Vincent Kumura, the association's president, says he expects thousands of students, new interests and youth to attend the week-long conference.

"The aim is to revive the entire Adventist students population around the country and bring new souls into the church," he says. "During this Year of Evangelism we're encouraging each student to bring one or two non-Adventists with them to the convention."

The guest speaker is Dr Dalbert Baker, president of Oakwood college, USA. In addition to formal meetings, the program will include personal and professional development workshops, some practical outreach and baptism.

Acknowledging the dire economic situation in PNG, Mr Kumura says the association is seeking sponsorship for the convention to supplement student fundraising. The South Pacific Division Youth Department has donated \$A11,000 to the convention.—*Lee Dunstan*



● Almost 200 people celebrated the opening of the **Alstonville Aged Care Facility**, late last year. This state-of-the-art facility—costing \$A7 million—comprises 35 ageing-in-place rooms plus a 15-bed dementia-wing. The village began in 1990 and now comprises 80 self-care units and is also home to the Alstonville church.—*Jodie Buttsworth*



● The ministry of a Seventh-day Adventist **radio station is changing lives in Tahiti**. Between **10 and 15 people** have joined the church through **Radio LVDL** (La Voix de L'esperance, or The Voice of Hope) since December 2000, when the station began broadcasting. "The Lord is working mightily in Tahiti," says station manager **Georges Develay**. "Nothing is more rewarding than witnessing these baptisms." The station broadcasts health, news and religious programs. The **French Polynesia Mission** plans to increase the broadcasting range of Radio LVDL. The broadcasts currently reach most of Tahiti and about 120 other islands.—*Brenton Stacey*

● In far north Queensland, in a small town called **Atherton**, there is a little group of **children** that have big giving hearts. They're **saving for a church**. Currently, they meet at the local

high school, but pray one day that they will have their own church building. The children were encouraged to bring coins to cover a drawn picture of a church (pictured). When the money church was completed, the children and their teachers gave a special presentation during the worship service explaining their project. Each child was then presented with a certificate of appreciation for saving so hard. So far they've saved **\$A133.60** and are still saving with a "money tree" rapidly filling up with \$1 coins.—*Charlene Dane*



● The Adventist Development and Relief Agency (ADRA) in Nepal has been **awarded \$US2.3 million** for a **three-year Safe Motherhood project** that will focus on training health staff, improving access and quality of maternal-health services, increasing community awareness on Safe Motherhood issues, and establishing an active maternal-health network from the village to the national level. The overall

## Search videos help family find God

**A**Zambian family who now call Australia home were recently baptised as a result of responding to an advertising flyer for the *Search* videos.

Happy Chifuntwe and her three children, daughter Chewe, 21, and sons Misongo, 23, and Numa, 16, got to know Rowville (Vic) church member Beryl Morris as she delivered videos and answered their many questions.

To introduce the Chifuntwe family to her church family, Mrs Morris invited them to a pizza and trivia social evening.



After that, Misongo, Chewe and Numa began attending Sabbath school and joined the pastor's class.

Rowville minister Pastor

Slawomir Malarek began visiting the family on Sundays for Bible studies and another church member, Rory Hill, became a close friend.

On December 6 the family of four were baptised into Christ and into the Seventh-day Adventist Church. They had requested an outdoor baptism so the celebration took place at Lysterfield Lake, where it was witnessed by more than 50 church members and a number of interested onlookers.

Refreshments followed, including a baptismal cake cut jointly by the four (pictured), at which time Beryl and Dick Morris volunteered to be spiritual guardians for the family.

goal of the project is to reduce maternal mortality and morbidity due to pregnancy-related complications.—ANN

● The January 2004 cover story in *Decision* magazine—flagship journal of the Billy Graham Evangelistic Association—was a **profile of neurosurgeon and Seventh-day Adventist Church member Dr Ben Carson**. “The Power of a Changed Life” is an interview in which Dr Carson **focuses on his transforming relationship with Jesus**. The article can be read online at [www.billygraham.org/article.asp?i=403&s=71](http://www.billygraham.org/article.asp?i=403&s=71).—ANN

● At least three men recently entered **St Paul's Church** in Patoki, Pakistan, **firing semiautomatic weapons**. No-one was injured and it was apparently an attempt to intimidate rather than injure or kill. The alleged attackers have repeatedly harassed the pastor and parishioners. This latest attack happened after church officials asked the men to stop harassing the church. **Authorities are often slow to help the minority Christian community** and are attempting to sweep this case under the rug.—*Voice of the Martyrs News*

● According to a Barna Research Group report, the majority of Americans believe that **hell is for other people**.

81 per cent of Americans believe in some kind of afterlife

76 per cent believe that heaven exists

71 per cent believe hell exists

39 per cent say hell is a “state of eternal separation from God's presence”

32 per cent say hell is “an actual place of torment and suffering”

1 per cent expect to go to hell when they die

**64 per cent expect to go to heaven**

and 24 per cent have “no idea” where they will go when they die.—*Barna Research Online*

### Days and offerings

**March 6**—Women's Day of Prayer

**March 13**—Adventist World Radio Offering

## Off the record

● Combining pleasure with business, Murwillumbah, NSW, church members **Snow** and **Robyn Cullen**, and their daughter, **Leanne**, and her family **Scott** and **Blake Hutcheson**, recently spent a week **renovating** the rather rusted **Kubin church** (interior pictured) on Moa Island in **Torres Strait**. The steel-framed building was



erected by a Mildura, Vic, team some 10 years ago, which also paid for the repairs. The church is cared for by volunteers **Ben** and **Kaylene Kosmeier** (based on Thursday Island), who, in addition to pastoral leadership, run a radio program, care for the church's boat and catch a few fish.—*Lee Dunstan*

● Longtime respected Adventist identities of the Port Macquarie district—the Rosendahl family (five generations)—are fast building an enviable reputation in the area of

**accommodation for seniors**. Their **Dahlsford Grove Lifestyle Village** for the over 50s recently received an award for the **best manufactured home village in NSW** for



the second successive year. Almost 140 houses have been built there in the past four years, with sites for 120 more. The **new Adventist church shares a common boundary**. “We're pleased that 30 non-Adventist residents attended the official opening of our new church late last year,” says **Alan Rosendahl** (pictured here with his wife, **Deidre**), “although there were only eight homes occupied by Adventist residents at that stage.”—*Bob Donaldson*

# Church leaders reassesses Ellen White

Cooranbong, NSW

More than 100 ministers, church educators and administrators met at Avondale College, NSW, from February 2 to 5 to gain a better understanding of the role and ministry of Ellen White.

Beginning with an acknowledgement of the challenges currently circulating inside and outside the church in relation to Ellen White, summit participants were challenged to reassess their assumptions of her prophetic role and writings.

“The purpose of this summit is to inform people of the challenges we have with Ellen White and the development we have in scholarship in Ellen White over the past few decades,” reports Dr Paul Petersen, field secretary for the South Pacific Division and summit organiser. “It is to equip people and let them be a part of a process where we constantly grow.”

According to Dr Petersen, participants will now be aware of some of the significant issues and attempts at solutions that are there. “I think the networking is important,” he adds. “Participants will know where they can go when they face the challenge for more information.”

Overseas guest lecturers were Dr Gary Land, an Adventist historian from Andrews University, Dr Jon Paulien the head of the New Testament faculty at Andrews University and Dr James Nix, director of the Ellen G White Estate at the General Conference.

“We wanted to have expertise in three basic areas: biblical exegesis and theology, history, and then an expert in relation to Ellen White and her writings,” says Dr Petersen. “These cover the major issues and understanding of inspiration needed for any discussion on Ellen White. The history element is to help understand the context of Ellen White.”

Dr Land sees the summit as a product of some of the issues that were generated in the 1970s and 1980s. He admits that the church naturally took a defensive stance at the time on something that formed a part of belief and tradition.

“But now we’ve become much more open to the evidence,” he says. “I think that’s a



*The Ellen G White Summit delegates came from all levels of church administration, institutions and local churches.*

healthy thing. The problem now is that with videos and books [against Ellen White’s ministry] it’s not always easy to get information out to the church members at the appropriate time, and that is what this summit is trying to do.”

He’s encouraged by the fact that the church is talking about the issues and suggests “there are a lot of people who see real issues and real problems. To hide them or refuse to talk about them is dangerous.

“For example, a number of these issues were raised at the 1919 Bible Conference and it was felt to be too dangerous, so they put them aside. In the past 30 years or so we’ve reaped the result of that decision—a lot of people who left the church and lost their faith as a consequence.”

He adds it’s important to remember Ellen White’s historic role in shaping the church, and points to three of those roles: Helping Adventists pull together the doctrine of belief; the expansion of their concept of mission; and her influence and of expansion of the understanding of righteousness by faith and the person of Jesus.

“Whatever the issues are, you need to answer them in the context of the overall contribution she made to the church. Without question her overall ministry gives evidence that she was someone God led.”

“The problem isn’t with Ellen White; it’s with the journey the church has taken over the 60 to 70 years following her death,” comments Dr Lester Devine, director of the Ellen G White Research Centre at Avondale

College. “In the past 20 years, our thinking has taken us back to where Daniells and Prescott were in 1919.”

Reflecting on criticism of mistakes in her writing, Dr Graeme Bradford, senior lecturer in the theology faculty at Avondale College, suggests a different approach: “Maybe we need to change the focus and ask, how could a woman write so much on so many subjects and get so little wrong?”

Dr Paulien commented on the high standard of scholarship demonstrated by members of Avondale’s theology faculty, who presented at the summit. “The Avondale guys have been particularly helpful, providing a good summary of the biblical material,” he comments. “They’ve done an outstanding job and the church should be proud about the standard of work going on here. The people they pulled together and the quality of the presentations has been enlightening.”

Robert Stankovic, the minister of the Wangaratta and Benalla churches (Vic) says that, as a lay pastor who did not attend Avondale College, the summit has been enlightening. “It’s given me a sense of the big picture of the life and ministry of Ellen White.” He adds that while the focus has been on problem areas, he found it helped confirm his faith in the ministry of Ellen White.

Daniela Schubert, a theology lecturer at Pacific Adventist University (Papua New Guinea), appreciated the openness from both the presenters and the audience. “We’ve pretended for far too long that everything is fine,” she says. “There are major problems we need to tackle in our churches. We need to now study how we can help our members.”

“We have two extreme options with Ellen White,” says Dr Petersen. “One is to treat Ellen White as if she lived today; the other is to ignore her. Neither of those would be helpful for the church.

“What the summit has been able to highlight is the ongoing and lasting contribution of Ellen White and her significance for the church and its members in this age.”—**Nathan Brown/Bruce Manners**

Nathan Brown

# Sanitarium's record sales year tops \$NZ90 million

Auckland, New Zealand

The Sanitarium Health Food Company in New Zealand has set a new sales record with turnover of more than \$NZ90 million for the financial year ending June 2003.

The figure is \$NZ4 million over budget and \$NZ12 million or 15 per cent up on 2002.

Sanitarium released the figures during the North New Zealand Conference's camp-meeting at Haskell Park in Papakura, on January 11.

"God's blessed us," says national sales manager Karl Saifoloi. "We've had to deal with more demanding

retailers [the number of major retailers in New Zealand decreased from three to two during the financial year] and with more

competition from overseas companies."

Despite this, Sanitarium's Weet-Bix is still the number-one selling breakfast cereal, with twice the market share of its closest competitor. The company also has the number-three and -four selling cereals (Skippy Cornflakes and Light'n'Tasty, up from number nine at the beginning of the financial year). Its So-Good has 52 per cent of the soy beverage market.



Sanitarium's Weet-Bix is still the number-one selling breakfast cereal in New Zealand, with twice the market share of its closest competitor.

Mr Saifoloi says Sanitarium's commitment to research and development is one of the reasons for the record turnover. "We drive our business through innovation,

through bringing out new products rather than spending on advertising."—**Brenton Stacey**

## Sanitarium snippets from New Zealand

- Sanitarium's Nutrition Service received more than 2800 inquiries in September last year. This is 1600 more than it received in September 2002. Sanitarium attributes the increase to the broadcast on free-to-air television of a lifestyle program called *Homegrown*. Sanitarium sponsored the program's healthy eating segment, which nutrition service manager Kim

Stirling hosted.

- Sanitarium has added a new berry flavour (pictured, right) to its Light'n'Tasty and Oatmore lines and a new vanilla ice flavour to its Up & Go line. It is also introducing new milk and cereal bars to its Fruity-Bix, Skippy Cornflakes and Light'n'Tasty lines.



# Accident leads minister back to ministry

Auckland, New Zealand

A work accident convinced Seventh-day Adventist minister Pastor Toa Lutu that he should return to ministry. His ordination during the church in North New Zealand's camp-meeting, on January 17, marked that return.

Pastor Lutu "took off" after graduating from the California-based Loma Linda University in 1990. This is despite his theology degree earning him a call to one of the conferences in the church's North American Division.

He served as a social worker in Los Angeles before forming a landscape business with another ministerial graduate. "It flourished," says Pastor Lutu, "but my conscience kept telling me, 'You're running away from God.'"

Pastor Lutu suffered swelling after using a needle to remove a splinter from his hands. While recovering in hospital, he told God, "I'm ready to move."

The Lutus applied to serve as volunteers at the Adventist church in Glen Innes on returning to New Zealand. "But a minister asked us to go to Wellington to help with an evangelistic program," says Pastor Lutu. "The Lord impressed us to go."

The two are now ministering at the Mangere and Mizpah Adventist churches in Auckland.

Pastor Jerry Matthews, president of the North New Zealand Conference, spoke during the ordination sermon of ministry as a "permanent commitment to the Master's work."

Pastor Allan Walshe, president of the New Zealand Pacific Union Conference, challenged Pastor Lutu during the charge to ministry to "preach the Word." "You are passionate for God and that excites me," he said before offering the ordination prayer.—

**Brenton Stacey**



Pastor Lutu (right) with his wife, Rosienna.

Brenton Stacey

# Church sells historic office

Gordon, NSW

The Seventh-day Adventist Church in Australia has sold one of its historic assets. A circa-1939 building in Gordon, Sydney, that used to house the administrators of the former Trans-Tasman Union Conference, and a neighbouring house, have settled for \$A3.3 million.

The buyer is the Ravenswood School for Girls, a Uniting Church education institution located across the road from the building. It plans to use the building as a boarding house for senior students.

The building had been empty for about a year before the sale. The church had tried leasing it at about \$A200,000 a year, “but we had little interest in it for the right price,” says Australian Union Conference (AUC) treasurer Kingsley Wood.

Mr Wood says the size of the building—it is too big to let to small companies and too small to let to big companies—and its heritage listing make it commercially less unattractive.

“We were happy to take a cut in the rental—we did for one firm—but not 50 per cent.”

“It is painful having to sell such a



Brenton Stacey

*The Uniting Church's educational system has snapped up a piece of Adventist history in the form of a heritage-listed property in Sydney for \$A3.3 million. They will use it as a boarding house for senior students attending the Ravenswood School for Girls across the road.*

significant piece of real estate and such a gracious building, but we need the money to fund the refurbishment of our new office,” says Pastor Chester Stanley, president for the AUC.

The new office for the Australian Union conference is located in Ringwood, Melbourne.

“Think of it as exchanging one asset for another,” says Mr Wood.—**Brenton Stacey**

## New policy set to stem number of backsliders

The Seventh-day Adventist Church has implemented a policy to improve the long-term benefits of large-scale evangelistic programs.

The policy, approved during the church's executive committee in November last year, encourages those organising what it calls “inter-division evangelistic programs” to “counsel” with local church leaders. This is to ensure the “content, expression and manner of presentations are appropriate for the intended audience.”

Importantly, the policy states that budgets for these programs must include funding for at least one year of follow-up activities. The minimum scope of these includes:

1. Providing a place of worship for new members who live in areas where there are

no local Adventist churches

2. Supplying materials such as Bibles, Sabbath school Bible-study guides and devotionals, including Ellen White publications in the local language and literature suitable for witnessing, for growth in discipleship

3. Providing training through the local conference or mission to help include new members in the congregational activities of local Adventist churches

4. Assigning through the local conference or mission a person whose responsibility is to coordinate the follow-up activities.

The policy even gives supervising organisations and those involved in approving service requests for inter-division evangelistic programs the

authority to ask for evidence of the funding for follow-up activities.

Pastor Anthony Kent, Ministerial Association secretary for the South Pacific Division, says the denomination is obliged to provide pastoral support to those baptised during inter-division evangelistic programs.

“The financial cost of caring for new members doesn't magically stop with the waters of baptism. Ongoing expenses, usually left for local conferences or missions to meet, place enormous pressure on sources of local support.”

Pastor Kent says people who donate money for evangelism are more inclined to support what he calls “entry” projects such as evangelistic programs. “This only adds to the difficulty.”—**Brenton Stacey**

# The waterlogged mission

by Lee Dunstan



Pastor John Hamura.

Pastor John Hamura has spent the past four years as president of one of the most physically challenging missions of Papua New Guinea (PNG). The son of a pastor, he always wanted to follow in his father's footsteps. Since his graduation from Sonoma in 1970 he has spent more than 30 years in service.

When I spoke with him, he was president of the Sepik Mission, based in Wewak on PNG's north coast. At the end of 2003 he was called to the presidency of neighbouring Morobe Mission, based on Lae, further east along the coast.\*

Pastor Hamura is a proven expert in inspiring church members. He was the Papua New Guinea Union Mission Personal Ministries director from 1986 until his presidency of the Sepik Mission.

"Laypeople started the work; laypeople have to finish the work," he says. "I've spent 18 years in lay training. It's a field I love to work in. Personal evangelism—one-to-one—is the way the church grew. A person would be converted. They would go back to their family and talk to them about the church also—the *wantok* system. It produced a lot of growth."

In the Sepik there were 9000 members and 30 churches when he started. He leaves more than 12,000 members in 50 organised churches and 200 branch churches.

The Sepik Mission includes much swampy terrain and is physically difficult to traverse, its landscape dominated by the "mighty Sepik" (as he repeatedly refers to it). It also has highlands that parallel the river westward from Wewak, a short distance inland. The area also has many islands, requiring good boats for access.

Net satellite programs have been an important means of reaching the grassroots people. The mission has five satellite downlink sites.

Most members live along the Sepik River, serviced by boats and plane, but many are

on the islands. Two districts have boats. On the Sepik, the mission's houseboat *Pathfinder* is a travelling health clinic.

The lack of regular income and tithe limits the mission's ability to provide pastoral care, but hasn't dented enthusiasm for evangelism. "We emphasise evangelism and care," says Pastor Hamura. "But our personnel have to do multiple jobs. Whether a district director or local pastor, each has to be a pastor as well as run training and evangelism programs."

He has a vision of helping members generate personal and mission income by farming mission lands. "We have idle acres and want to plant vanilla and cocoa, but we need money to pay agricultural experts to train and oversee the people," he says. "There's a lot of money in vanilla. We need the money to put missionaries into the 'grow-ones' [branch churches]."

The Sepik Mission includes the PNG–West Papua border zone, a volatile area that has produced unique challenges of border-crossers, refugees and hostile incursions.

"I went to Vanimo [on the PNG side of the border] and from there to a place in the Bewani mountains to look at some land for a laymen's training school," he tells me. "Before I arrived, the local pastor wanted the land cleared. With a few laypeople, he was clearing the place, but they had no axes or chainsaws to cut down the big trees. Just before I got there a [localised] storm came and put all the trees to the ground!"

"It's a beautiful spot. . . . About 20 people live there, mostly Adventist. I told them I was convinced it was God's plan to build a school—because of the storm."


Another major program is its health service and related outreach, directed by Jim Frumpui. Rural health centres have been set up at May River (an inland Adventist Frontier Mission outpost), Ambunti (home of the *Pathfinder*), West Yanguru (in the Maprik highlands area) and Koil island in

the Bismark Sea. The mission operates a "sea ambulance" from Wewak, which delivers medicines to islands and coastal villages inaccessible from the land.

When the local parliamentarian couldn't find a taker for a K500,000 medical centre he'd had constructed, he asked Pastor Hamura if the Adventist Church would manage it. "I said I didn't have a budget, but by God's grace, I'll try."

Two men were found to begin in 2002. "Believe it or not," he says, "more than 100 people come for treatment every day. When a fly'n'build team came and we had doctors, more than 1000 came. The doctors worked flat out, but it was too many."

"The people told them, 'We've been to aid posts and government facilities, but there was no change in our health. But when we came to this place—you Adventists—our sickness goes. We feel better!' That's because of the service we're giving them, but also the Holy Spirit. They pray as well as give medicines to the people. And they heal. In a lot of the areas, we don't have Adventists, but where we have an aid post, we are growing."

The Sepik is a poor area with few natural resources. The locals are needy, including many church volunteers who survive on garden produce and a stipend of K100 (SA40) per month. "Many people don't even have clothes," says Pastor Hamura. "There's a great need for such simple things as used clothing, second-hand books and evangelistic materials and equipment." 

\* Pastor Simeon Nara, communication and family life director at the PNGUM, has since taken over as Sepik Mission president.

Lee Dunstan is the senior assistant editor of RECORD.



# Ellen White for today—3

by Bruce Manners with Arthur Patrick



In the first two interviews it has been noted that important information about Ellen White and her writings has come to the church, especially since 1970. Much of this data was new, even to the best informed among us. Within New Zealand and Australia, a destructive controversy over this data climaxed during the 1980s. RECORD continues this series of conversations with Dr Arthur Patrick in an attempt to understand this situation and view it in its historical perspective.

## What is the big picture view of this conflict?

Ellen White helped Adventists move from the *Great Disappointment* in 1844 to a stance of *Great Certainty* by the time of her death in 1915. Next, until about 1970, due mainly to the ongoing war between fundamentalism and modernism, we used her work to develop a position of *Greater Certainty*. Perhaps God saw we needed to ensure the Bible had its proper place as we carried our message to the modern world, so he allowed the new data to confront us. The immediate result for some was *Great Uncertainty* or an intense local *Great Controversy*. However, by about 1990 a *New Consensus* was becoming apparent within the church. Now in 2004, we are more than a decade into this constructive process of maturation.

## So how do we answer the blunt questions, like: Is Ellen White a plagiarist?

That's a loaded question. How shall we judge her? By the standards of 1888 when the major 19th century edition of her book *The Great Controversy* came from the press? Or shall we judge her by the standards of 21st century Australian culture?

Let's try both.

Anyone who has read religious writings from the 19th century knows well that authors whose writings were published by well-recognised presses borrowed freely from each other without formal recognition. Ellen White's use of sources is not against the ethos of her time, especially among small religious bodies. However, if a first-year university student used sources in writing an assigned essay in the same way as Ellen White used sources in her published writings, today's student would fail the assignment.

A repeat of such practice may well put the student on the road to termination of enrolment. No reputable publisher today would print a book that followed methods that, in the 19th century, passed without notice.

## So, is Ellen White a plagiarist?

A careful study two decades ago by a non-Adventist lawyer, raised as a Catholic, experienced in North American copyright law says no. A competent Adventist historian who has just written 60 pages on the issue says yes. I have never applied the term "plagiarist" to Ellen White, because in my opinion to do so would cloud the importance of looking, first of all, at the *there and then* (her context) and, second, at the *here and now* (our context).

## What then is your conclusion on this issue?

For Ellen White, "present truth" was all important. From her Bible study, her

visions and her dynamic interactions with the Adventist community of faith, she had a clear conviction of an urgent message for Adventists and their world. That she presented this message in the language of her culture and fleshed it out with the help of non-Adventist and Adventist authors made its delivery far more effective.

She wrote with a great sense of urgency, as did the authors of the New Testament. Like them she emphasises the importance of being ready for Christ's return; she never imagined we would still be on earth, living in such a radically different culture, all these years later. To enter into her mind-set is to better understand her method.

## What about the contributions made by her literary assistants?

I was taught in the 1950s that the literary beauty of Ellen White's writings offered convincing evidence that they were inspired, since a minimally educated person could never write so beautifully. Now I understand that Ellen White was the leader of a prophetic school; her literary assistants invested their skills in the task of shaping her message into fitting language. Together, she and they were an effective team. I thank God for the variety of gifts evident in the church then, and now.

## Are both the fact and the extent of her borrowings and the contributions of other writers irrelevant, then?

In no way. First, we Adventists must tell the truth in all things under all circumstances: the truth about the Bible and the truth about our heritage. Second, we must act honestly in view of that truth. It is of enormous importance that we seek to understand Ellen White's spiritual gift in its relation to the other spiritual gifts God gives His people, so that we can respond to her gift according to God's intention rather than according to our suppositions.

**Are you implying we may not have been doing that effectively, and this could be an important reason why the conflict occurred?**

Yes. For many Adventists, by the middle of the last century Ellen White's writings had become an authoritative, all-inclusive encyclopedia of Adventist faith and practice. They were using her spiritual gift to deny the role of the Holy Spirit in relation to the Bible and the spiritual gifts of the company of believers. The furore over sources helped us—perhaps we should say, forced us—to consider anew Ellen White's role in the church.

**Can you be specific and give an example?**

Take that wonderful book, *The Great Controversy*, for instance. Most Adventists took it as authoritative on such matters as history and chronology. From the detailed study of part of the handwritten draft, Don McAdams identified clearly a main source Ellen White used (for instance, the book she consulted as she wrote about John Huss) and the way she followed that source page after page, using its framework and language, even incorporating some of its historical errors and moral exhortations.

Of similar importance was Ron Graybill's study of the way Ellen White used the writings of a well-recognised Adventist author, Uriah Smith. Looking at the abundant evidence it is now clear that Ellen White was not *writing* history; she was *interpreting* it. That was a far more important task with a much greater significance.

**So her writings aren't intended to tell us, for instance, which bell signalled the massacre of Saint Bartholomew's Day?**

No. Was it the palace bell? The castle bell? The church bell? Let the historians continue to argue over that sort of thing. Ellen White identifies the meaning of the event; where it fits in the age-long struggle between good and evil. The construction of a theology of history is at the nub of her contribution to Adventist thought through her *Conflict of the Ages* series, the major strand of her writings from 1858 until her death.

**Has careful study identified actual**

**mistakes in material that Ellen White has borrowed?**

Many. But they are in the details, and do not destroy the big picture, the all-important interpretation. Let me again reflect the essence of what a careful researcher wrote in his doctoral study early in the 1970s: Ellen White learned history by ordinary means; the activity of God in history was disclosed to her. The church can, now it has far better access to primary sources and many well-trained historians, correct the detail—even while we learn to better appreciate the God-given pattern.

**So Ellen White's authority is now understood as being more specific than as the all-knowing authority given her writings a few decades ago?**

Yes. This circumstance has made us more aware of the essence of her writings. To quote her grandson Arthur White (as he looked back on the struggle to found Loma Linda): "The spirit of prophecy counsels were never given to take the place of initiative, study, faith, or hard work. Rather, the Lord through His servant set before us guiding principles and sounded needed cautions—all of which served to guide and guard the church in its many activities" (quoted in *The Vision Bold*, page 195.) This balanced perception helps us sense our need to go to the Bible as our "rule of faith and practice," the very thing that Ellen White so often urged us to do.

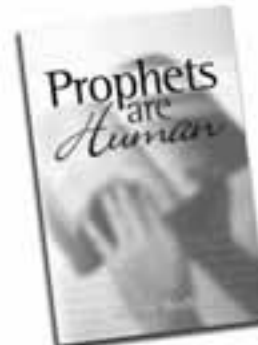
**Does this kind of understanding have an application for Ellen White's writings on health?**

Indeed! Our need was to recognise the importance of human wellbeing in God's plan for us and the world. It is our spiritual duty to foster good health. That core understanding helped the Adventist health emphasis survive the decline of the American health reform movement. It now challenges us to keep abreast of scientific perceptions of the lifestyle that best implements the biblical pattern.

**So you're suggesting that Ellen White's writings have a higher purpose, a more demanding role, than being an encyclopedia on diet, disease and details of healthful living**

Far more demanding, far more

## Resources



**New from Adventist Book Centres**

**The EGW/SDA Research Centre** at Avondale College has a variety of resources and is available to respond to questions.

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Cooranbong NSW 2265  
(02) 4980 2139  
<egwrc@avondale.edu.au>

significant. Ellen White offers meaning—the reason why God would have us live healthfully. Once we establish the guiding principles, science can help us with the details of how to be balanced vegetarians, the amount of sleep we need under precise circumstances in view of our age and related factors, or to figure out the answers to a host of other issues.

**It seems that sort of observation echoes a theme in your book on a century of health care at Sydney Adventist Hospital.**

True. The hospital would close within a month if it took a literal approach to diagnosing diseases on the basis of Ellen White's writings. It survives (and mostly thrives) after a century because it took principles that Ellen White expresses and implemented them in a fast-changing culture, progressively informed by scientific research. ®

*Next week this conversation about Ellen White's role and work will conclude.*

*Bruce Manners is the editor of RECORD. Dr Arthur Patrick is a retired historian and researcher who has focused particularly on the life and thought of Ellen White.*

# Precious gems

by Bruce Burling

It was brilliant. It fitted into—just—a matchbox and was about a quarter inch thick. The owner handled it with kid gloves, literally. It was packed in cotton wool and valued at \$35,000 dollars, and wherever he went he proudly showed it off.

There hadn't been one this big in years. Some wanted to touch it and he allowed it. This would not only make a difference to his bank account, it was good for his ego to have this kind of attention. He basked in the sunshine of the rewards that went with the find.

He was new at the game, not yet a local. He'd only been there a couple of years and each of them had seemed like an eternity. This was his big find. Brilliant colours burst out from his precious stone. The colours, not the arrangement, gave it value.

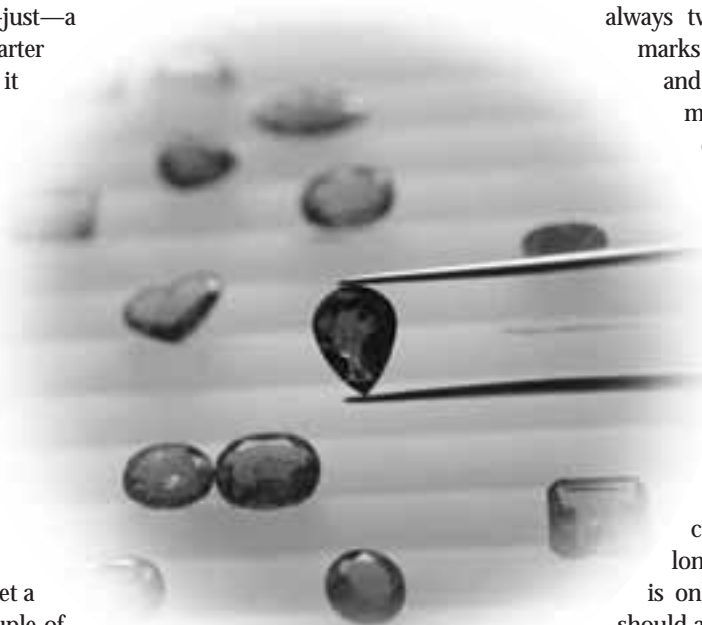
The light reflected from this beauty came out in the shape and form of an orchid in flower. Rich reds and blues and oranges on an almost black background. Flashes of sharp greens gave it extra brilliance.

Perfect.

What he didn't know was that these stones had a moisture content of upwards of 15 per cent. Hot hands and open air soon began to evaporate the moisture levels in the stone. To his despair, one morning he pulled out his stone to find a crazed jumble of broken and disjointed lines across the face of it. His beloved Grawin Orchid—from the opal fields of Grawin just out side of Lightning Ridge, NSW—was worthless.

## Another gem

In another time on another day, another "gem" sat just as devalued in front of



Another. Handled often, lined with the cares and woes of her "craft," valueless to those who'd once admired her beauty she waited for the final verdict. She knew that those who had used and abused her had already written her off. The flower of her youth had been scarred by her life. Only He could find value. The rest saw none, not even at the slave market.

It isn't just opals and young women who are devalued today. Satan is in the business of devaluation—broken homes, broken hearts, shattered lives, disappointments and hopelessness are the trademarks of the enemy, and scar the soul. Devaluation has been creeping into the church too—devaluation of doctrine, devaluation of leadership, devaluation of character and personality.

The Grawin Orchid remained worthless, but the other "gem" still had value. The judge of all souls saw a precious, slightly soiled soul worth dying for.

Devaluation knows no barriers and is


always two-edged. The breath of evil marks all touched by it. It causes men and women who fall in love and marry to one day come to blame each other for their vices.

Sweet nothings become bitter everythings. Even the first love for our church and Saviour can become an excuse for accusations of fanaticism.

Hearts and souls are hurt and damaged by sin. Self is always damaged by contact with evil; there are no exceptions. The devil doesn't care how we don't make it as long as we don't, and devaluation is only one of his methods, but it should always be seen as such.

God's people need to remind themselves and others that there is One who places extreme value on everyone. No-one need ever feel put down, not even if the whole world seems to be staring at their sins and mistakes. There is One who found enough value in us to die for. That's a high price for the marked, sin sick and sorrow worn.

The Grawin Orchid is now nothing but a memory for miners at The Ridge. "Gem," at the feet of Jesus, discovered her true value. Ellen White sees this "gem" as the Mary who is later found washing Jesus' feet. This was her opportunity to express her thanks.

At the feet of Jesus we are protected, there we are valued, there it matters not what others think or what the devil does. Jesus promises not only sins forgiven, but eternal life in a heaven that knows no such thing as devaluation. 

*Bruce Burling is a volunteer pastor caring for the Gayndah, Monto and the Biggenden congregations in Queensland.*

# Prayer focus

Sow 1 Billion

## Petition and intercession

Use this as a guide for your prayer time at church, small group or personal devotions.

### Prayer

God, we seek your blessing on all that we are about to do in Your name. We pray for the Holy Spirit to be upon this work of Sow 1 Billion. Send the Holy Spirit upon us and upon the people who need to hear the message. Open up all our spiritual senses to be receptive to the Spirit's work.

We pray for health, protection and a happy attitude as we deliver the *Try Jesus* cards. We ask that people in the community will be responsive and find what they really need when they receive the invitation and that they will seriously and joyfully *Try Jesus*.

### Scripture

"Not by might nor by power, but by my Spirit," says the Lord Almighty" (Zechariah 4:6, NIV).

### Quote

"Prayer is simple, prayer is supernatural, and to anyone not related to our Lord Jesus Christ, prayer is apt to look stupid. It sounds unreasonable to say that God will do things in answer to prayer, yet our Lord said that He would" (Oswald Chambers, *Prayer, a Holy Occupation*).



# A jogger's prayer

by Susan Johnstone

*Lord God, I thank You for this country road.*

As I jog along the dirt among the paddocks and trees, help me to appreciate this haven. Help me to think of others who aren't as lucky to have a safe environment. Please give them inner peace, even in tumultuous times.

*Thank You for this quiet time.*

There's no sensational news story, no blaring radio or telephone demanding my attention. Thank You for the opportunity to converse with You in peace. And please help others who lead busy lives to find a quiet place with You today.

*Dear Lord, please help me up this hill.*

Whenever I feel I can't make it, help me to rely on You. As You jog beside me and strengthen me physically, please help me to see that You will sustain me in all areas of my life—mentally, emotionally and spiritually.

*Please strengthen my sore knee and help me to persevere.*

And please uphold everyone else with whatever "thorn in the flesh" they may have.

*Thank You so much for this easy stretch of terrain.*

Help me not forget You when the hard sections are over. Help me not to take the good times of life for granted, and please remind me to rely on you all the time, whatever the circumstances.

*Lord, I thank You for helping me to see clearly.*

Without my glasses, all the fine details are just a blur. But as long as I can see the big picture everything's OK. Help me keep my eyes on Your larger plan.

*And, Lord, thank You most of all for being my Saviour and Friend.*

*Amen.*

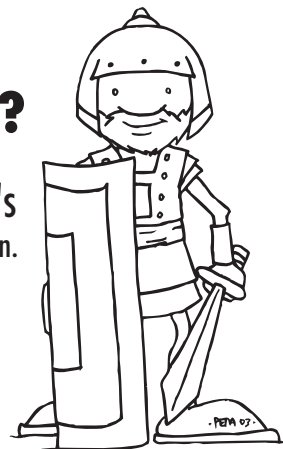
Susan Johnstone writes from Stanthorpe, Qld

## Just for children

# Do you know... Benaiah?

**Benaiah** was a captain in King David's army. Benaiah had 24,000 men in his division.

Read about Benaiah in  
**1 Chronicles 27:5, 6 and  
1 Kings 1:32-40**



Peta Taylor

## Real investing

Roger Christian, NSW

Could it be that a priest's vow of poverty is more in line with Jesus' teaching and practice regarding wealth than Cortes's ("The best investment," December 6)?

The question is: Who should we follow? Should our model be wealthy Abraham or Christ? The answer must be Christ, the poor One, surely.

He gave up everything, becoming poor for our sakes. He threw in His lot with the poor and outcast.

Do we need to follow Him to the same degree? The hard answer for we who are rich and increased with goods appears to be yes, for Jesus said, "Whosoever . . . forsaketh not all that he hath, he cannot be my disciple" (Luke 14:33, KJV).

Though Luke 18:25 hints that the entry of the rich into the kingdom is somehow possible with God, it appears that His ideal is better expressed through those early church members who sold their possessions and gave the proceeds to anyone in need (Acts 2:45).

## Becoming ready?

John V Stevens, USA

"Ready or not?" (January 24), in respect to "Here and now" (December 6), asks what is meant by the process of becoming ready. Salvation is a *process*, as seen in both testaments. In the Old Testament, the sanctuary courtyard was where the sacrifice was offered and represents justification. The

application of the blood in the holy place represents sanctification—"the work of a lifetime"—Christ's work in heaven today on our behalf; and the work of the high priest in the Most Holy on the Day of Atonement the judgment.

At any time we are free to choose another master, whether from sin to salvation or from salvation to sin. Ezekiel 18 makes this clear. There is no "once saved, always saved."

Russ Pringle, Vic

The way my parents dealt with and tried to control me was by using guilt. While Satan uses guilt to control, God controls by removing guilt (see Exodus 20:2; John 8:11; Romans 8:1). In John 16, the Holy Spirit is observed as convicting us of first, sin; second, righteousness; and third, judgment. Sin is a problem only if we refuse to be

justified by "the Lord our righteousness."

"Here and now" needs only to have faith in the Saviour, who covers our sanctification with His Lordly, pure holiness, situated in heaven, and is enough to save all who have faith in His immaculate life lived out here on Planet Earth, not just for us but instead of us.

If you are waiting for translation because you are now good enough, then you're on the wrong tram. In Isaiah's time all their sanctified righteousness was only as filthy rags (46:6). What's different today?

John Ralston, SA

Paul states that the law is good only if one uses it properly (see 1 Timothy 1:8). The gospel is also good, but it must be used fairly as well. Perhaps the writers of "Ready or not?" should read what Paul said in his letter to the Romans. He clearly presents both justification and sanctification aspects of the gospel, as well as how it is applied in our relationship to people.

Jesus said that not everyone who calls Him Lord would enter the kingdom—only those who do the Father's will. He who glories in the gospel presented in Titus 3:3-7 should also take note of the same gospel as presented in Titus 2:11-14.

If justification through the grace of God and righteousness of Jesus is over-emphasised and sanctification through the Spirit ignored, it presents an incomplete gospel and results in self-indulgent worship and the lifestyles we see today.

**Fellowship embraces diversity and is blessed by the richness with which it is endowed.**

## True love waits

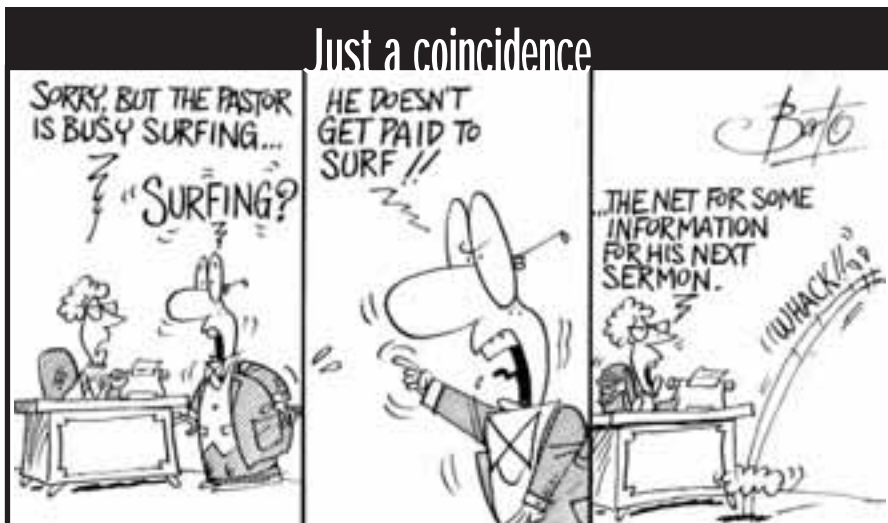
Dennis Martin, Qld

After we accept there is a Creator and that we are indeed created in His image, I think a decision about premarital sex ("I don't do sex," RECORD-Review, December 13) comes soon after. And given the fact that alcohol and illicit sex often go together, as one takes a stand against drinking, the decision about sex is easier.

Understanding the law of God helped me to make better decisions in this regard. People of the world suggest God made these rules to stop us having fun, but the opposite is true. These laws are designed so we can have fun, which turns from happiness to contentment as we grow older. As Exodus 20:5 points out, the sin of the fathers is perpetuated, so it's a good idea to do the right thing.

As William Rorick says in his book *Your Brain and the Mind of Christ*, you "can't sow wild oats and pray for a crop failure."

**Note:** Views in Letters do not necessarily represent those of the editors or the denomination. Letters should be less than 250 words, and writers must include their name, address and phone number. All letters are edited to meet space and literary requirements, but the author's original meaning will not be changed. Not all letters received are published. See masthead (page 2) for contact details.



## Weddings

**Kerkvliet—Shannon.** Ashley Kerkvliet (Morayfield, Qld) and Cathy Shannon (Logan) were married on 25.1.04 at the Burpengary Wedding Gardens, Burpengary. *Michael Worker*

**Moore—Brousard.** Matthew Moore, son of Noel and Lillian Moore (Hamilton, NNZ), and Carly Brousard, daughter of Mark and Rose Brousard (Byron Bay, NSW), were married on 30.11.03 in the Ocean Shores Adventist church. *Danny Milenkov; James Toogood*

**Pope—Smith.** Andrew Pope, son of Norm and Val Pope (Port Lincoln, SA), and Claire Smith, daughter of Laurence and Marie Smith (Te Kauwhata, NNZ), were married on 16.12.03 in the garden of the bride's parents' home. *Ross Simon*

**Venegas—Potts.** John Richard Venegas, son of Lidia (Sydney, NSW) and the late Domingo Venegas, and Christie-Lee Potts, daughter of Michael and Jenny Potts (Bowral), were married on 7.12.03 at Hunter Valley Gardens, Pokolbin. *Allan Walshe*

## Obituaries

**Cox,** Rowland James, born 2.6.1929 in Brisbane, Qld; died 11.12.03 at Caboolture. He is survived by his children, Jim, Keith, Deborah and Raymond. Rowley was a wonderful Christian gentleman who was baptised in May 2003. He loved his Lord and was a keen Bible student. We look forward to being reunited with Rowley on the resurrection morn. *Michael Worker*

**Rutter,** Thomas William, born 7.3.1903 at Boulder City, WA; died 28.1.04 at Cooranbong, NSW. On 14.2.32 he married Florence Searle, who predeceased him in 1999. He is survived by his daughters, Shirley Paton (Murwillumbah), Margaret Heath (Wyoming) and Cheryl Ivin (Gosford). Tom's years of service included preceptor and teacher at Carmel Adventist College, WA; Bible teacher and farm manager at Longburn College, NNZ; and preceptor, teacher and registrar at Avondale College. Tom was deeply committed to his Lord and to the spread of the gospel, and he was greatly appreciated by all the students at colleges where he was preceptor. *Les Coombe*

**Stevenson,** Thomas Arthur, born 23.7.1908 at Golden Square (near Bendigo), Vic; died 13.12.03 in the Wangaratta District Base Hospital. He is survived by his second wife, Alexia (Wangaratta); his children, Tom (Portland), Beatrice, Judith (both of Wangaratta), Ian (Boorhaman); his 15 grandchildren; and 15 great-grandchildren. Thomas was devoted to his family; a skilled woodturner, a schoolteacher and involved in many charities. He will be greatly missed by his close and extended family and friends. *Robert Stankovic*

**Sweetman,** Unita Constance Marie, born 14.7.1903 in Adelaide, SA; died 11.1.04 at the Golden Age Retirement Village, Southport, Qld. On 15.4.57 she married Clarence. She is survived by her children, Marj, Doug and Warren Appleton and their families; also her stepson, Brian Sweetman. Unita celebrated her 100th birthday in July 2003 at the Southport Adventist Church. She had a wonderful memory and interest in the work of the church. Unita was a dedicated witness to Christ and His church. She will be sadly missed. *Alan Brayshe; Peter Stojanovic*

**Thomson,** Ivy Clarice Janet, born 26.11.1909 at Wedderburn, Vic; died 20.1.04 at Coronella Retirement Village, Nunawading. On 28.10.35 she married Frank, who predeceased her in January, 1993. She is survived by her children and their spouses, Clarice and Laurie Corderly (Sydney, NSW), Norman, and John and Di Thomson (Doncaster East, Vic). Ivy's 94 years of life were marked by faith in God and commitment to Him, to family, and to the Adventist Church. Members of her family were foundation members at the Mildura Adventist church. Her life was one of giving to others and she was a brave and resilient woman. Ivy will be missed by family and friends, but she is safe in God's hands. Come, Lord Jesus. *Morrie Krieg*

**Uri-ke,** Tuava Teariki-Pikiare, born 13.8.1932 on Rarotonga, Cook Islands; died 2.1.04 at her home in Christchurch, SNZ. On 16.10.54 she married Metua, who predeceased her on 7.6.98. She is survived by her children and their spouses, Teariki and Daiana, Tuava and Anders Johansson, Tere and Jo, Te Pua, Nooroa and Sue, Kore and Sandra (all from Christchurch), Rangi and Tautara Weke (Auckland, NNZ), Tungane (Wellington), Elizabeth and Leo Reijchen, and Te Papa and Kim Aranui (Melbourne, Vic); her 37 grandchildren; and 15 great-grandchildren. Tuava was a wonderful, caring, loving mother and grandmother; passionate and very skilled with her embroidery. She is greatly missed by all her family. *Lindsay Sleight*

**Wood-Stotesbury,** Vere, born 22.8.1915 in India; died 30.12.03 at Wahroonga, NSW. Following graduation from Vincent Hill College, Vere married Gwendoline Carrau on 15.3.39, she a graduate lady Bible worker who served faithfully by his side until called to rest in 1994. He is survived by his children, Ursula Hedges (Mirrabooka, NSW), Dudley (Sydney), Celia Roberson (Balcolyn) and Rosemarie (Central Coast); his eight grandchildren; and his 11 great-grandchildren. With his family, Vere moved to Australia in 1947 and devoted most of his energies to evangelism in Australia and New Zealand. He served as president of the North New Zealand Conference for six years, where he was greatly loved for his wise and caring leadership. Though born into a family of British aristocracy, Vere's highest joy was to serve the King of kings, and he successfully introduced large numbers of people to his friend, Jesus. The respect in which he was held was attested by the large num-

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ber of colleagues and friends who gathered at the Avondale Cemetery to bid him farewell. He is sadly missed. *Athal Tolhurst  
Ken Low, Arthur Patrick*

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**URGENT. Four primary teachers—South Korea**—to teach English, Maths and Science. Must have a degree. 26 hours of service per week. Term: 12 months, commencing asap. \$US1560 per month, full return airfare, accommodation and insurance provided.

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Please join in celebrations for the **40th anniversary of Nunawading Adventist Primary School** and 30th anniversary of Nunawading Adventist College on weekend of September 11. A formal dinner is planned for Saturday night. All donations of memorabilia and photos (or reprints) gratefully accepted. For more details email <lyn@naps.adventist.net.au> or <admin@nac.vic.edu.au>.

The **Retired Workers' Fellowship, Vic**, invites Victorian and interstate members to be present at their next luncheon meeting to be held at Nunawading church on March 3, commencing at 11 am. A further luncheon meeting is scheduled for May 19 at Warburton. For further information contact Ken Killoway, president, on (03) 9801 8986.

Positions vacant

▲ **Early Childhood Teacher—Seventh-day Adventist Schools (NNSW) Ltd** is seeking a full-time or part-time (by negotiation) Early Childhood teacher for Bucketts Way Preschool, Taree. The preschool is a long day-care centre and caters for children 6 weeks to 5 years old. The successful applicant will be a practising Seventh-day Adventist who is committed to supporting the vision and mission of Adventist education; and hold appropriate Early Childhood qualifications. **For further information** contact Peter Michalski, Education Director, phone (02) 4951 8088; fax (02) 4950 1102; mobile 0414 555 372; email <pmichalski@adventist.org.au>. Applications close February 27, 2004.

▲ **Departmental Assistant—Vicyouth (Nunawading, Vic)** is seeking a Departmental Assistant (formerly known as Youth Department Secretary). The successful applicant will have good communication skills, be well organised; competent in using computers, especially MS Word, MS Excel, MS Access; and able to work under pressure to meet deadlines. Values and qualities: integrity, honesty, trustworthiness, self-motivation and a vibrant Christian experience. **For further information** contact Neil on 0410 508 412 or (03) 9259 2157. **Applications in writing** (with current CV) should be forwarded to Director of Vicyouth, PO Box 215, Nunawading Vic 3131; fax (03) 9894 1223; email <neil@vicyouth.com>.

▲ **Graphic Designer—Signs Publishing Company (Warburton, Vic)** is seeking an enthusiastic Graphic Designer for a full-time position for 12 months in the busy, up-to-date prepress department. The successful applicant will be skilled in the Mac environment and the use of Quark Xpress, Illustrator and PhotoShop; also proficient in electronic design and layout; and have several years commercial experience in electronic design. Typical work includes a wide range of design opportunities, including magazines, folders, brochures, stationery and books. **For further information** contact David Blyde on (03) 5966 9111; <david.blyde@signspublishing.com.au>. **Applications in writing** should be forwarded to David Blyde, Signs Publishing Company, 3485 Warburton Highway, Warburton Vic 3799, no later than March 15, 2004.

▲ **Web and Graphics Designer—Adventist Media Centre (Wahroonga, NSW)** is seeking a Web and Graphics Designer. The successful applicant will be proficient in the use of Photoshop, In Design and Quark software; and will identify with the mission of the church. **For further information** contact the office coordinator for a copy of the job description and conditions. Phone (02) 9487 1844; **Applications in writing** (with current CV) should be forwarded to Adventist Media Centre, PO Box 1115, Wahroonga NSW 2076; email <info@amcdiscovery.com.au>. Applications close Monday, March 1, 2004, at 5 pm.

▲ **Finance Donor Relations Assistant—ADRA Australia (Wahroonga, NSW)** is seeking a Finance Donor Relations Assistant. The successful applicant will have prior experience in managing and maintaining database records, preparing statistical reports, sales and inventory maintenance, database operations and communication; and have a relevant qualification. **For further information** contact Angela Robertson on (02) 9473 9502; or email <arobertson@adra.org.au>. **Applications in writing** should be forwarded to Human Resources Department, South Pacific Division, Locked Bag 2014, Wahroonga NSW 2076; email <hr@adventist.org.au>; fax (02) 9489 0943 no later than February 25, 2004.

**India! Don't dream it, do it!** An exciting cultural experience! Next tour scheduled April/May 2004—northern India Himalayan sector. Further tours scheduled Oct/Nov/Dec 2004. Book now! For information phone (08) 8945 2845; 0427 510 841; 0413 340 897; <www.pgsindia.net>; email <info@pgsindia.net>.

**Brighton anniversary**—88 Bay Street, Brighton, Vic, 9.30 am, March 6, 2004. Full day's program plus sacred concert at night. Lunch provided, extra food welcome. A link with the past—come and renew old memories. 110 years since first Brighton camp and SDA message. 50 years in present building. Phone (03) 5996 5209; or email <bound4heaven2aol.com>.

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