

Australasian Record

and Advent World Survey



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Pacific Adventist College Opened

R. H. BAIRD, Communication Director, PNGUM

THE PREPARATIONS for this day extend back nearly seven years to a meeting held in Honiara, July 13 to 16, 1977. At this time the need for a tertiary institution in the South Pacific was presented; a place where our national brethren could be educated and trained for leadership and service. From these discussions an amazing development has taken place.

A number of properties were viewed, with a 1,100-acre site, twenty-one kilometres from Port Moresby, selected as the most suitable. Architects Leighton, Irwin, Garnett and Alsopp were chosen to plan the development. Construction commenced during 1981, under the careful eye of Mr Robert Skinner, as chief architect.

As the story of Pacific Adventist College began to unfold, people from all walks of life became aware of the Seventh-day Adventist Church's new commitment to education.

Monday, February 13, 1984, was the grand opening. From all parts of Papua New Guinea and the South Pacific they came; even a charter of our aboriginal friends from Cairns. They came to share in the realisation of a dream.

As the crowds swept through the Koiari estate, home for this new college, local choirs and musicians entertained the waiting dignitaries and visitors in the celebrations.

At 10 a.m. Pastor Keith Parmenter rose to welcome the official party, and all who participated in the activities. He emphasised the importance of this day for Seventh-day Adventists within the South Pacific. While we are not a large church, this college illustrates the large ideals and objectives that have enabled such an institution to be born.

Pastor Babcock, from the Education Department, represented the General Conference. He shared the philosophy of Adventist education. We see the school as being a place where God could teach and educate, where the wisdom of Jesus was a vital part of the curriculum.

Pastor Tom Andrews, Division treasurer, then gave a brief history of the development of the college.

Finally, the Right Honourable Michael Somare, Prime Minister of Papua New Guinea, rose to speak and officially declare the college open. Mr Somare expressed appreciation for the honour given him. He congratulated the Seventh-day Adventist Church in developing the first privately funded university within the region. He praised a program where every student would work in the garden, stating that



he wished more schools would follow the trends being established at Pacific Adventist College. In conclusion, Mr Somare challenged each of the 124 students who have been accepted for this first year of study, to value this privilege of education. It is "not a right, but an honour to come to such a place of learning. Do not waste this opportunity," he said. Turning quickly, he unveiled the plaque that would memorialise this moment.

Pastor Walter Scragg, new Division president, making his first visit here in this capacity, spoke of the role of partnership; how we were in a partnership with God, as a people and nation, and with each other. To many it was the first glimpse of the man who will continue to lead the church in the South Pacific.

Pastor Yori Hibo, local mission president in Port Moresby, concluded the official speech-making, by thanking the church on behalf of the people of Papua New Guinea, the South Pacific and the Koiari people of the area, of which he is one, for such an institution.

From here the official party began a tour of inspection of the college and its facilities. This concluded in a light luncheon in the dining hall for official guests, staff and students.

It was a proud moment not just for the church, but for the people of Papua New Guinea.

Politicians, businessmen and church leaders have been impressed by the vision that has become Pacific Adventist College. To share this day, to show our ideals and to communicate

The main library (centre), with the ladies' dorm on the left, and dining hall to right in the background.



Michael Somare, Prime Minister of Papua New Guinea, declares the college open.

Photos: R. Baird.

our hopes, was a rare privilege. The excitement of this day will live on in these halls. For the day did not give birth to just an institution, but rather a way of life that will be established in every corner of the South Pacific.

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Editorial

What Will You Risk?

(Luke 10:25-38)



AS WITH MANY of Jesus' stories, some of the people in the ever-present crowd around Him may well have recognised the participants: a pair of religious leaders, a disliked foreigner, a hold-up victim and a local hotel keeper.

Those who heard Jesus tell the story about the Samaritan, the priest and the Levite would have felt quite comfortable with the two questions the lawyer asked Him. The query, "What must I do to inherit eternal life?" opened the way for a teacher to explain his views of what the law taught about the future of Israel. And the further inquiry, "Who is my neighbour?" would permit the teacher to identify those within Israel who were best representing God's will.

From Jesus' viewpoint both questions proved unacceptable. The first because of the rabbinical emphasis on "doing"—the human action that so impressed God that eternal life became a certain reward. The Jews believed the salvation of the nation was secure because of the righteous deeds of Abraham, Isaac, Jacob and Moses. "We have Abraham for our father," they boasted. But each individual sought the one great deed which would counter any future failings. Jesus perceived this attitude as one of the greatest hurdles in advancing the kingdom of heaven. Repeatedly He taught that the helpless ones, the poor in spirit, the meek, the captives, the publicans and sinners in their very helplessness and need would most readily enter the kingdom.

The second question Jesus never answered. To ask, "Who is my neighbour?" divides communities and nations into neighbours and non-neighbours. The scribe was wanting Jesus to parcel up the Jews into acceptable categories or otherwise. That kind of thinking our Lord totally rejected.

The answer Jesus gave strikes at the heart of any presumptuous idea that human action triggers divine action. No good deed suffices to assure eternal life. Life in the kingdom of God is found only in Jesus. Our Yes to God's offer of life must be without conditions or human achievements as it meets the Yes of God in Jesus Christ.

On the other hand, life in the kingdom does not ask who the wounded is, but acts. The Samaritan, whom the Jews regarded as godless, does the godlike thing and puts himself at risk for the wounded Jew.

Jesus rejected religion that handcuffs its followers so that they pass by another's need, afraid of the consequences to themselves. He attacked a thought world in which priest and Levite risked ritual defilement by touching the unconscious or, perhaps, dead man. Once

defiled, the priest could no longer accept tithes or offerings; his family would suffer, he would have to purchase a red heifer at considerable expense, return to Jerusalem and go through the cleansing ritual. No wonder Jesus declared such a house of ideas desolate! When religion excludes us from risking ourselves for another's need, God declares it bankrupt.

Just as Jesus risked all, so His followers put themselves at risk.

In the story we see again the response of love. The Samaritan does not measure out his help in small doses. He puts the wounded man in the Rolls Royce—his own riding donkey—while he jounces his way to Jericho in a utility—one of the pack animals. His silver coins provide lodging and meals for three weeks at the going rate. His account is an open cheque against further need.

In preaching, so with translation, a frequent problem occurs with English. We readily take a noun and turn it into a verb. The scribe wanted "neighbour" only as a noun, defining a group of people. Jesus turned it into a verb, asking that we "neighbour" without asking who. Positive action for the benefit of others lies at the heart of living the life of the kingdom of God.

In the story we perceive Jesus as the great and Good Samaritan who put Himself at the risk of eternal loss to bring us safely to eternal life.

We are the walking wounded. Slain by sin, blinded by ignorance, maimed by selfishness, crippled by prejudice. Yet we are not to think of ourselves as ones who need to be neighboured. Rather, in Jesus Christ we neighbour each other, put ourselves at risk in healing and helping, forgiving and loving even to the bitterest of foes.

To neighbour, to heal, to love, to save, these, the parable teaches, takes priority over thought systems or religious traditions that cut us off from each other.

Personally, I find no ease in the story. I have heard the "Yes" of God to my own helpless need, but have I risked, will I risk, will I neighbour? If I stop and ask questions about the one in need, am I not condemned as the priest and Levite? And what if I have passed by?

In a world, in the community, yes, even in the church, where people create categories and dismiss each other, will I risk, dare I risk, will I neighbour, should I neighbour?

The story answers for us. And so does Jesus' final challenge, "Go and do as he did."

Walter R. L. Scragg,
President, Australasian Division.

United Efforts Produce Results

R. C. SWENDSON, Ministerial Secretary, CPUM



Pastor Swendson baptising a young couple in the attractive Tahitian-style church building.



Nine baptised young people who made their decision during the Voice of Youth.
Photos: R. C. Swendson.

THE MEMBERS of the main Central church in Papeete enthusiastically took up the challenge of the 1,000 Days of Reaping.

Pastor Monnier arrived in Tahiti soon after the devastation of a cyclone. We were afraid of the effect of the cyclone on the planned Laymen's Training School. Our fears were allayed when 120 persons came to enjoy the warmth and enthusiasm of this man. The writer noticed with great satisfaction the tremendous effect of the training school on the members of the main church.

We had planned together in the various committees to run a month-long evangelistic effort immediately following Pastor Monnier's training school. The members were challenged to search out friends, relatives and neighbours to bring to the series. This they willingly did. What a thrill it was to see the large Tahitian-style building filled to capacity each night! So numerous were the visitors that the choir often had no place to sit after having sung. The attendance continued right through to the end of June, when the writer, the speaker at the series, went on furlough. The laymen then had to continue with Bible studies and The Bible Says series.

During the months of April, May and June, a Voice of Youth program was carefully planned along meticulous evangelistic lines. It was scheduled to take place during the months of August and September. The youth did a marvellous job. All of the subject material had to be translated from English into French first. Hence the program was planned for eighteen nights. Many, many hours went

into the translation work, preparation of music, slides, charts, and the speakers. The speakers, high school students and young marrieds, presented their messages in a very forceful and convicting manner for the eighteen nights. The dedicated efforts and careful preparation were rewarded with over 100 young visitors being present on the opening night. The highest attendance was 120, with about eighty still in attendance when the writer, their church pastor, returned from furlough in Australia. As planned, we have launched into a further series of meetings.

In all, the Voice of Youth lasted for a total of thirty nights, during which many indicated their decision to be baptised.

Immediately following the Voice of Youth, another evangelistic campaign was conducted, translated into the local Tahitian language. This series of meetings

ran for a further month. At the end of November, the church members and youth had the joy of seeing some twenty people baptised into the body of Christ. In all, four baptisms were conducted in 1983.

The united efforts of laymen, parents, church leaders and pastor resulted in seventy dear ones being added to the remnant church of God. We praise God for this record baptism in the history of our main church. Much still remains to be done in this paradise of the Pacific, where people think they have everything and believe they are in need of nothing.

God requires His laymen to unite with His ministry in service and love. Only as this divine plan is adopted and followed will the gospel commission be finished. We in French Polynesia are praying and working for that glorious accomplishment.

Communicating the Good News in Tonga

ARTHUR J. BATH, Communication Director, CPUM

PASTOR HUFANGA FUI is Communication director for the Tonga and Niue Mission, and is district director for the island of Nuku'alofa. He is also church pastor of the Maufunga church, a small group in a village near the mission office. He has recently built a temporary church.

On Sunday, February 19, his mission program opened at the Maufunga church, and over 400 people attended. That was great, it was really terrific, because it is only a small area. However, after the mission

Pastor Hufanga was invited to preach at a street meeting conducted by a certain Methodist minister in Nuku'alofa. Evidently he had heard Hufanga preach at the mission and wanted him to take the same service on the street at Nuku'alofa. Imagine our man's surprise when over 600 people were assembled to listen to him as he preached the same message on the street. Of course Hufanga was delighted, and in reporting to me he merely made the comment, "Yes, the Lord wants us to tell the good news to all the people."

Youth Feature . . .

The Attack of the "Evil Agents"

RHONDA VINCENT

LIZZI and her Papa had left camp at break of day on a hike with lunch. They were climbing a mountain. They arrived at the top in time for lunch, and then retraced their steps down the mountainside, singing and laughing. As they arrived at camp with their treasures of a couple of birds' nests, leaves and plant samples, Lyn, Lizzi's little sister, skipped out to meet them.

"Papa, Lizzi; how was the hike?"

"Great!" Lizzi replied.

"Did you get to the top?"

"Yes, the view was fantastic, wasn't it Lizzi?" Papa said. "Where's Mama?"

"Making tea. She said to come and meet you."

"Good, I'm ravenous!" Lizzi exclaimed. Lyn led the way into the tent where Mama was setting the table and dishing up tea. Papa kissed Mama and then turned on the radio to listen to the news.

The announcer read, "The 'Evil Agents' that were found working in America have spread. They claim to come from outer space. They work on people's minds and get them to break laws and commit crimes. The 'Evil Agents' have taken over every main country in the world. They have many working for them. All are forgetting the Supreme Being and forsaking His ways."

"Boy, things are worse than I thought," Papa remarked with a worried frown as he switched off the radio.

Suddenly a voice broke through the silence: "Anyone who doesn't obey the 'Evil Agents' will die."

Everyone sat in shocked silence. "I'm going to stay true to the Supreme Being, no matter what!" Papa exclaimed. "Me too," Mama said quietly.

This story won first prize in a short story competition conducted by a local newspaper, the Arapohue Arrow, at Dargaville, New Zealand.

Rhonda is in Form 2, which in New Zealand is the final year in primary school. She won a \$15 book voucher as her prize. Congratulations, Rhonda, not only on winning the prize, but for sharing your faith through the newspaper in a very subtle yet compelling way!—Editor.

"We will, too," Lyn and Lizzi said together.

"I suggest we go to town and get enough supplies to last at least six months, if we expect to live, plus some seeds to plant a garden. Also we'd better call back to the house to get more clothes and other things," Papa said.

For the next month the Parkens family lived in the wilds without much bother, as more forgot the Supreme Being and became "Evil Agents." Since the Parkens stayed true to the Supreme Being, they lived in constant danger. After a while Lizzi was suspicious that someone was watching their camp. She had spotted a sinister figure slipping through the trees surrounding their camp.

One day just before midday, a police officer arrived at the camp.

"Can I please have your ID card?"

"We don't have one."

"Then come with me."

"What for?"

"You're under arrest."

Mama said, "Don't worry, Papa, I'm sure the Supreme Being will take care of you."

The eyes of the officer filled with hate. "He won't, you know, we'll see to that," he snarled. He pushed Papa into the waiting jeep and drove off.

Lyn burst into tears, and Mama comforted her. "Don't cry, Lyn dear. Papa will be all right. Come inside, girls, we have lots to do."

They went into the tent and Mama called up Uncle Mark on their two-way radio. "XOCC2 calling XODQ5. Come in please."

"XODQ5 here. Come in XOCC2. Who is it?"

"Martha, are you an 'Evil Agent'?"

"No, none of us are, all of us have stayed true to the Supreme Being."

"Could you make it out to Twin Head Gap by nightfall? Bring camping gear and supplies."

"Yes, over and out."

Mama hung up.

Three hours later Uncle Mark and his family arrived. They had pitched their tents when a

jeep drove round the corner of the mountain. Taken by surprise they ran to their tents. The officer got out. "Oh, you've got more rebels here. Good, now we'll get you once and for all. Your husband was found guilty. He was sentenced to hang by the neck till dead. You are all to come with me. If you don't become an 'Evil Agent' and forsake your Supreme Being, you will be shot."

He waited for the news to sink in. Uncle Mark replied, "Then you may as well shoot me now."

"Very well then," the officer snarled as he pulled out his pistol and fired. But . . . the trigger wouldn't move.

Suddenly a bright and beautiful being stood between the officer and Uncle Mark. "Do not harm my people. They are loyal to me. Leave them be." Then he was gone.

The officer shrank back in terror. He jumped into his jeep and took off. Hours later two jeeps came with five officers. They made everyone get into the jeep without any questions. They sped into the city, where they were taken to court. The trial lasted ten minutes. They were found guilty and thrown into prison until the judge could decide on the sentence. They were sentenced to fifteen weeks' imprisonment, children separated from their parents, in solitary confinement. Every second day, they would be tortured. Their children were to be starved. They would be released with their parents.

Lizzi was filled with grief. When would she see Mama again? She knew Papa was dead now. A month passed slowly. They came near to repenting, but didn't. Meanwhile the children grew skinny on dry bread and water. More people were being shot or hanged. The torture became more intense. Lots of people were disappearing, never to be seen again. Their fifteen weeks were almost up, and the torture was becoming harder to stand.

Then one day the walls of the prison started shaking. The prisoners were terrified. Then Mama cried out, "It's the Supreme Being, coming to save us from the 'Evil Agents.'"

And it was! They shouted with joy and anticipation. They were reunited with their children and those in their family who'd been killed by the "Evil Agents." They rose up towards the Supreme Being. They would be with Him for ever.

The "Evil Agents" were defeated. ■



Above: One of the candidates, Victoria Smith, being baptised by Pastor P. Colquhoun at the Ilam church.

Photo: J Peng.

Caring for Youth Pays

ENID BOTTING, Communication Secretary, Ilam Church, Christchurch, South New Zealand

A BAPTISM of four young people, who are within the influence of the Ilam church, made a shining example of what Christ can do for young people when they have the support of parents, lay people and a church that cares.

Recently, it was quoted that if we as a people had kept our youth, plus the contacts to our church world wide, we would have a membership exceeding sixty million today.

The challenge is urgent and ever present for us all to devote time and effort in the salvation of those nearest to us—namely, our own young people. ■



Go! Tell the Good News

K. M. G. TOWNEND, Communication Director, Tasmanian Conference

FRIDAY EVENING, January 27, 1984, saw Conference president Pastor R. N. Lawson open the Tasmanian Camp-meeting with a rousing dissertation, letting the constituents know what is the good news of the gospel and the responsibility each has to proclaim that good news. It was one of the largest-attended camp-meetings for a number of years, and the Lord blessed the week-long program with beautiful weather.

The delegation to the camp-meeting was also one of the largest, and each delegate made his or her contribution to the overall camp. As one layman stated, "It is the best and most varied camp-meeting I have ever been to." The overseas delegates were Dr and Mrs Calvin Rock from Oakwood College, and this forthright, dynamic preacher was appreciated by seniors and youth alike. And Pastor Samson Songavare, though small in stature, had the public-address operators worried about their VU meters as he upheld the gospel with powerful preaching.

From the homeland, Dr and Mrs Ludowici, of the Sydney Adventist Hospital, were much appreciated by the campers. As specialists in the area of family relationships, Dr and Mrs Ludowici brought advice and encouragement to those in attendance.

Pastor R. E. Possingham, Trans-Australian Union Conference Youth director, was kept busy with a series of programs in the Junior and Senior Youth area. Dr A. Lindsay from Avondale College brought spiritual refreshment with his Biblically based seminars. Pastor W. Pitt specialised in his area, that of the literature evangelism ministry.

On Sunday, January 29, 1984, the Forty-third Session of the Tasmanian Conference was held, with Pastor C. D. Judd, Trans-Australian Union Conference president, and Mr G. Laxton, Australasian Division ADRA and Public Affairs officer, guiding the proceedings. There were no changes in personnel except for the Conference executive committee. This new committee is making history for Tasmania, by having women as two of its members.

Above: The big tent scene at the Tasmanian camp, with Samson Songavare holding the campers spellbound.

Tasmanian camp is a unique camp because it is like one large, happy family, and it is said that "a family that prays together, stays together"—also "a family that plays together, stays together." On the Wednesday afternoon of camp, the campers made their way to Hawley Beach for the annual beach picnic. To see over 300 Adventists playing cricket, volleyball, softball, swimming and enjoying the sun together is a wonderful sight.

On the final Sabbath, the Tasmanian church folk put the theme of the camp into practice during the mission program. They gave an 11.2 per cent increase in the mission offering over the previous year.

To bring the camp to a climax on the last Saturday evening, a modern cantata was presented by the Margate church, under the direction of Mr Webber Roberts, followed by an audiovisual, presented by Mr Nat Devenish, Adventist Media Centre representative. This alerted the campers to the part they must play in getting ready for the harvest, and it strengthened their commitment to go and tell the good news. ■



Left: Dr Rock, of Oakwood College, USA, a much-appreciated speaker. Right: Children place money in the blanket for the mission offering.

Photos: R. Stratford.



Enjoying Better Health

MRS JOSEPHINE YEO, Communication Secretary, Geraldton Church, Western Australia

ONE of the most interesting visitors we've encountered in Geraldton church is a vivacious ninety-two-year-old lady, whom we affectionately call Gran. The mother of one of our church members, Sister Val Rodgers, and from a staunch Church of England background, Gran Marjorie not only participates in our Sabbath school Bible studies, but has shown a particular interest in the total health concept of the Adventist lifestyle. She keeps active by gardening and walking for physical exercise, and is certainly trim for her golden years. She would in fact be a good personification of Western Australia's popular health slogan "Life. Be in it."

When the Department for Youth, Sport and Recreation and the Department for Community Health organised a fun walk in November last year, Gran was the oldest participant among those who helped to promote walking as an unrivalled form of exercise for the elderly folk of Geraldton. It is indeed encouraging to know that there are people like Gran, regardless of years, who can be wisely motivated towards enjoying a better sense of physical, mental and spiritual well-being, in harmony with our health-reform message. What better reminder of what the beloved and health-conscious disciple John said: "Dear friend, I pray that you may enjoy good health, and that all may go well with you, even as your soul is getting along well?"

While more and more people may place a greater confidence in the health returns of "Life. Be in it," we are grateful to our heavenly Father that our health message is really an extension of this as we reflect on Jesus' tremendous invitation: "Eternal Life. Be in it."



Gran Marjorie with her daughter Valmer.
Photo: J. Yeo.

Christian Education

ROBINA SZESZERAN, Year 10
Student, Lilydale Adventist Academy,
Victoria

WHAT'S THE BIG DEAL about Christian education? Why bother going to an Adventist school? All schools are the same anyway! I had repeated these thoughts to myself many times, and with a small amount of persuasion I found myself at a state school for one and half years—the one and a half years of my life that I look back on with some considerable regret.

I then asked my parents to send me to an Adventist school.

I have been a student at Lilydale Adventist Academy for one year now, and all my questions on Christian education and Adventist schools have been answered. All schools are not the same!

The Academy still has the books, the exams and normal school routine and hassles, but with one very major difference—God is here.

He is welcomed into school at the beginning of every day; His presence is invited at all committees and board meetings; and they even ask God to come and watch sports competitions.

How can a school run by the Creator and Supreme Being of the universe—our God—be the same as any other school?

HAWTHORN HIGH SCHOOL 1983 . . .

THE DAY AFTER

MAUREEN FRANKLIN

THE YEAR was gone almost before it started. Memories of staff and students swirl around my mind and thoughts drift back over the events of the year.

Typing is a good subject to teach. I'm glad the other teachers didn't mind reading through typed assignments, some of them full of errors at first. It was such a help when Sharon typed those Bible notes for me. Even so, I nearly forgot to include them in her assessment!

Then there were the Pitman's Exams. They had me worried because it was the first time for all of us. But I need not have been; there was a 90 per cent pass rate, and when I read the results, it felt like I had passed a test, too! Three received Higher passes in the Intermediate exam, and Brigitte (neither of us were sure about her chances) passed. She's in Sydney now, waiting to start the Nurse Aide Course. I'm pleased about that, because she matured so

much over the year. I was proud of Alison and Annali too, going off to the Christian Foundation for the Blind each week to spend an hour or so typing. I hope the Community Services Program works out all right next year, and have decided I must promote it more.

Next year—now this year—there are so many things to think about. I want to make more use of that new filing cabinet; they were only just getting accustomed to filing their work for me to mark (I must be more prompt with your marking too!). I've got other ideas, some research assignments on secretarial practice and visits from business college personnel: So much that could be done.

Year Seven will be doing Keyboarding, now that they are Year Eight. After battling with them all year—they were as lively as a cage of monkeys—I suddenly woke up to the fact that I loved them. Loved them because they were

natural and unspoilt. The thank-you list you started to improve the tone of the class, helped the teacher most of all! And how could you forget Richard? When he found what he thought was their Social Science exam, he rushed off to Mr Lonsdale (with two of his little friends) taking great care not to look at the paper. You don't have to be an adult to have integrity!

There is so much I want to shout from the rooftops! I hope that new maturity will see the students through 1984, maybe the hardest of their lives. And I hope they learned there is a God in heaven who cares; even if I managed to impart nothing else during Bible! They are mine; they are special!

I wish I could tell the world about them all. I wish everyone could see how grand and how precious they are and how wonderful it is to be a teacher.

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Ellen G. White's Use of Historical Sources in *The Great Controversy*

ROBERT W. OLSON

THE GREAT CONTROVERSY was not written as a PhD dissertation. Ellen White was not concerned with such academic formalities as credit lines or the use of original sources only. She quoted eighty-eight authors, but it is evident that she did not personally examine all the works cited in her footnotes. At times she felt free to employ secondary sources.

When she used extracts from Wylie or D'Aubigne, she quoted directly from their works. However, it seems clear that when she cited Scott, Thiers, and Alison in her chapter on the French Revolution, her source for these quotations was Uriah Smith's *Thoughts on Daniel and the Revelation*.

Ellen White referred to the historical materials she included in *The Great Controversy* as "facts" that were "well known and universally acknowledged by the Protestant world." Concerning these "facts" she stated: "This history I have presented briefly, in accordance with the scope of the book, and the brevity which must necessarily be observed, the facts having been condensed into as little space as seemed consistent with a proper understanding of their application."—*The Great Controversy*, pages xi, xii.

Why did she recount all this history of the past? Ellen White said that she had been bidden by the Lord to present the history of the controversy between good and evil in such a way that it would "shed a light on the fast-approaching struggle of the future."—*Id.*, page xi. She stated further:

"Viewed as a part of the controversy between the forces of light and darkness, all these records of the past are seen to have a new

significance; and through them a light is cast upon the future."—*Id.*, page xii.

The Great Controversy Not a History Book

In her introduction to *The Great Controversy* Ellen White said that when she cited a historian, "the quotations are not given for the purpose of citing that writer as authority, but because his statement affords a ready and forcible presentation of the subject."—*Ibid.* W. C. White emphasised the same point in a letter written to W. W. Eastman a few months after the revised edition of *The Great Controversy* was published: "When *Controversy* was written, Mother never thought that the readers would take it as authority on historical dates or use it to settle controversy regarding details of history, and she does not now feel that it should be used in that way."—*Selected Messages*, Book 3, page 447.

Some years later W. C. White wrote: "I gained the impression that the principal use of the passages quoted from historians was not to make a new history, not to correct errors in history, but to use valuable illustrations to make plain important spiritual truths."—W. C. White to L. E. Froom, February 18, 1932.

No doubt God led Ellen White to lean on those historians who wrote basically from His point of view. Where their larger features were in accord with the panoramic scenes shown her, she felt free to draw from their works, but this did not guarantee the perfection of these works in every respect.

The 1911 Revisions

By 1910 it had become apparent that the printing plates for *The Great Controversy* were

so worn that they could no longer be used. The type would have to be reset. Therefore, the publishers notified Ellen White that this was an opportune time to make any revisions she might feel were necessary. Later, in recounting this experience, she stated: "When I learned that *The Great Controversy* must be reset, I determined that we would have everything closely examined, to see if the truths it contained were stated in the very best manner, to convince those not of our faith that the Lord had guided and sustained me in the writing of its pages.

"As a result of the thorough examination by our most experienced workers, some changing in the wording has been proposed. These changes I have carefully examined, and approved. I am thankful that my life has been spared, and that I have strength and clearness of mind for this and other literary work."—Letter 56, 1911 (see *Selected Messages*, Book 3, pages 123, 124).

Ellen White's "most experienced workers"—D. E. Robinson, C. C. Crisler, and W. C. White—enlisted the help of many others in checking historical references in the great libraries of both Europe and America. A few typical changes that they recommended, and that Ellen White approved, are given in the accompanying box.

In spite of the fact that Ellen White herself approved of these and other historical modifications, some of our most devout

(continued on page 12)

Robert W. Olson is secretary of the Ellen G. White Estate.

Comparison of Certain Historical Statements in the Two Editions of *The Great Controversy*

1888 Edition

The pope has arrogated the very titles of Deity. He styles himself "Lord God the Pope," assumes infallibility, and demands that all men pay homage.—Page 50.

The Waldenses were the first of all the peoples of Europe to obtain a translation of the Holy Scriptures.—Page 65.

The great bell of the palace, tolling at dead of night, was a signal for the slaughter.—Page 272.

The Word of God was prohibited by the national assembly.—Page 273.

1911 Edition

The pope has been given the very titles of Deity. He has been styled "Lord God the Pope," and has been declared infallible. He demands the homage of all men.—Page 50.

The Waldenses were among the first of the peoples of Europe to obtain a translation of the Holy Scriptures.—Page 65.

A bell, tolling at dead of night, was a signal for the slaughter.—Page 272.

The worship of the Deity was abolished by the National Assembly.—Page 273.

Landmarks and Landscape

ARTHUR N. PATRICK

IN APRIL 1982, I again flew across the United States. For the first time in my flying experience there, visibility was excellent. From the warm sky above Los Angeles I saw the serene Pacific Ocean and the vast sprawl of the City of the Angels hugged by mountains. I saw marks of human effort and the panorama of nature, a vast continent spread below me.

If you asked me to draw a street map of Las Vegas, state the depth of the Grand Canyon, or give the location of the John Hancock Centre in Chicago, mistakes would mar my response. You may ask a thousand other simple questions about the continental United States that I could not answer. You may discount my claim that I saw a panorama of a great country beyond the vision of a surface traveller. Through the miracle of jet transport I was shown a useful vista of *landmarks* and now can interpret better a vast *landscape*.

To the benefit of Seventh-day Adventists, Ellen White was given a jet-aircraft vision of crucial realities in an age of spiritual surface travel. She saw landmark truths: God as the one whom to know is to love; health as the right arm of the third angel's message; education dealing with the whole person throughout the whole period of existence possible to humanity; history as moving toward a supreme confrontation between good and evil,

all to climax in the universal declaration that God is love; and many other distinctive features of faith precious to Seventh-day Adventists. She was shown such landmarks so she could encourage and guide the Advent people.

Some are tempted to claim either too much or too little for Ellen White's ministry. Those who would require her to give the equivalent of a detailed surface survey have difficulty with certain statements in her writings. Those who deny her spiritual gift, assessing her to be a fraud or false prophet, miss the enduring value of her prophetic vision. Either of these options can lead to conflict and disillusionment.

Ellen White wrote from an attitude of urgency, sensing an imminent end to all things earthly. Since her death Seventh-day Adventists have benefited from surface advances into the historical background of Scripture, aspects of science, causes of certain diseases, details of Christian history, and so forth.

In responding to detailed insights of painstaking investigation, we must remember the abiding usefulness of Ellen White's direction-setting, panoramic vision. On occasion she gives a "surface exploration" account. To deny a role for either her panorama or our detailed investigation is to reject part of God's gift of knowledge to humanity.

—Adventist Review.



Ellen G. White's Use of Historical Sources In
The Great Controversy.
(continued from page 11)

ministers seemed unable to accept the thought that any of Ellen White's writings could stand in need of correction.

W. C. White found it necessary to give counsel to Elder Haskell on this point. He wrote to the seventy-nine-year-old warrior: "I believe, Brother Haskell, that there is a possibility of our injuring Mother's work by claiming for it more than she claims for it, more than Father ever claimed for it. . . . I cannot see consistency in our putting forth a claim of verbal inspiration when Mother does not make any such claim, and I certainly think we will make a great mistake if we lay aside historical research, and endeavour to settle historical questions by the use of Mother's books as an authority when she herself does not wish them to be used in any such way."—W. C. White to S. N. Haskell, November 4, 1912; in White Estate Document File 65. Haskell contended for an unwarrantedly high view of Ellen White's writings. While he meant well, we must acknowledge that those who have held the view of verbal inspiration have not contributed to a correct understanding of Ellen White's inspiration.

The Need for Balance

While we should not claim too much for Ellen White's writings, neither should we claim too little. It is true that some historical details in *The Great Controversy* were not supernaturally revealed to her; yet it is also certain that some historical scenes were revealed to her in vision. She declared: "Through the illumination of the Holy Spirit, the scenes of the long-continued conflict between good and evil have been

opened to the writer of these pages. From time to time I have been permitted to behold the working, in different ages, of the great controversy between Christ, the Prince of life, the Author of our salvation, and Satan, the prince of evil, the author of sin."—*The Great Controversy*, page x.

Further, Ellen White claimed that some "events" were revealed to her (see *Selected Messages*, Book 3, page 110), although she nowhere specified what these were. W. C. White harmonised these two facts (some things revealed, others not revealed) as follows: "In some of the historical matters such as are brought out in *Patriarchs and Prophets* and in *Acts of the Apostles*, and in *Great Controversy*, the main outlines were made very clear and plain to her, and when she came to write up these topics, she was left to study the Bible and history to get dates and geographical relations and to perfect her description of details."—*Id.*, page 462.

There was no question in Ellen White's mind about the overall inspiration of *The Great Controversy*, although possibly 50 per cent or more of the material in the book was drawn from other sources. She claimed that God had led her in the preparation of this book: "I was moved by the Spirit of the Lord to write that book. . . . God gave me the light contained in *The Great Controversy* and *Patriarchs and Prophets* and this light was needed to arouse the people to prepare for the great day of God, which is just before us."—*Colporteur Ministry*, pages 127-129.

That light has blessed thousands in the past, and we believe it will shine even more brightly as we near the return of our Lord.

—Condensed from *Adventist Review*.

HAS ATOIFI HOSPITAL SURVIVED?

IRA F. DAWSON, Business Manager, Atoifi Adventist Hospital, Malaita, Solomon Islands

MANY LETTERS I have received lately inquire, "Has Atoifi survived? Is it going to continue?" The reason for this article is to explain the situation at this mission hospital in the Solomon Islands.

As mentioned in other articles, Atoifi began 1983 with a very strict budget. Under tight administration, which controlled all purchasing and expenditure, each department was not allowed to spend above the amount allotted to it for the month. The charging or purchasing of materials for Atoifi, even at Union level, was not allowed without management approval. They were very hard days, in those early months, as all got used to the new rules. "Cash up front" became a new phrase, and it meant what it said.

New Projects

New projects began to help balance the budget, as a mission hospital can only raise about 2½ per cent of the amount needed from patients' fees. The major thrust of the program was in tourism. This encouraged people to come and visit their mission field. They saw what it was really like, and learned much about it. Then they went home and encouraged others to help in practical ways. The tourist file would be the thickest one in my filing cabinet.

During the year, the good Lord looked down upon us and sent us 312 inches of rain. This we refer to as "diesel" from heaven; in fact this saved us over \$3,000 in fuel costs for electricity. Our hydro was able to supply most of our needs.

Just recently the auditors came through on their yearly check. Their results show that, after all of last year's debts were paid, Atoifi came through 1983 with a small surplus. This is the first time such a thing has happened in recent years.

What caused the change from a \$90,000 overspend in 1982, to a small surplus in 1983? Firstly, a new approach was needed. Despite what some would believe, mission hospitals do not have an endless supply of funds. More care had to be taken with what we received.

Secondly, the Union and the Division looked at our needs realistically, when it was presented to them before the new year began. They, therefore, made an increase in their contribution to the budget.

Thirdly, the situation was explained to the staff and students. They understood

that if we could not contain our spending, and work within the budget, then the future of the hospital would not be bright. They rallied to the need and cut back and saved wherever possible.

Practical Support

Fourthly, folk in the homeland heard and saw what we were trying to do to save Atoifi. They rallied behind us with practical support. Many, I know, hold us up before God each day in their private devotions.

Despite our cutbacks and the extra care on our spending, we had the largest School of Nursing class in the history of Atoifi. A new permanent clinic, manned by hospital staff, was established in a needy area. A new kitchen was built for the patients' relatives to prepare their food. A new recreation centre was built for the staff. This consists of the first squash court, I believe, ever built at any institution in the Australasian Division. The new Len Larwood Memorial church is well underway, despite hold-ups.

The airstrip, which was deregistered for some of 1983, has been resurfaced in the offending area, and we now enjoy two commercial flights by Solair per week. Atoifi has become a Solair agent and, therefore, gets a "turn around" fee each time the plane lands, and commission on tickets sold. This now gives us money to put back into the continuing upgrading of our airstrip, without using hospital funds.

Two new outboard motors were purchased. Again this was by direct help from people in Australia, who heard of our need and helped in practical ways. The inside and outside of the hospital was painted. This was again due to practical help in the purchase of the paint, and three volunteers who came and spent their holidays painting. Improvements to the water supply, by the installation of a new pipeline, now ensure better pressure and continuation of supply.

These are just some of the main improvements that have been done in 1983, despite our "credit squeeze."

Extra registered nurses were employed as they graduated, and some others were made available to clinics for the Solomon Islands and Vanuatu.

A Continuing Light

Friends and readers of the RECORD, by God's grace and with your continued support and prayers, we feel confident that, by guarding carefully the funds entrusted to us, Atoifi can continue to shed its light in this area.

We take this opportunity of again thanking all those people who helped us in so many ways. We would be happy to welcome you if you would like to spend your next holiday here with us, and see the hospital for yourself. Please continue to pray for the work in your mission hospitals. ■

My Favourite Recipe

Golden Vegetable Bake

- 2 tablespoons each butter and flour
- 1 cup scalded milk
- 1 teaspoon salt
- ¾ teaspoon paprika
- 2 beaten eggs
- 1 small tin creamed sweet corn
- 1/3 cup chopped capsicum
- 2 tablespoons chopped onion
- 1½ cups grated carrots

Combine butter, flour, milk, salt and paprika to make a white sauce. Stir into beaten eggs. Add remainder of ingredients. Pour into greased casserole and bake at 350°F till golden brown (approximately 45 minutes).

—Peggy Garne, Victoria.



Whose Dog?

JEAN JONES

SOME INTERESTING STORIES are coming out of America. This one comes from Mexico—part of that big continent.

One of our young men there, named Pedro, was trying to earn enough money to go to one of our colleges to learn how to work for God.

He was going around one of the cities trying to sell books, and many people were glad to buy these from him. The books told about God's love for us, and how Jesus is coming back to this earth again soon to take His children home.

Every morning Pedro would pray for God's help that day—especially that God would protect Him from danger, and reminded Him of His promise in Psalm 18:3: "I will call upon the Lord . . . so shall I be saved from mine enemies."

One day Pedro told his father, "Tomorrow I will be working down in the south part of the city. It's a rather dangerous place to work, because most of the people there keep savage dogs to scare thieves away."

"That's right, son," said Dad. "Only last week I was in the post office, and one of the men there was telling me that it's very hard to get any of the postmen to deliver mail to that part. So many of them have been bitten by the dogs already."

"Yes, I've heard about it, Dad," said Pedro, "but that's where I've been asked to work, and I know God will protect me."

So early next morning Pedro prayed, as usual, then put his books into his little car, and off he went.

He stopped outside the first house, took up his books, and walked down the path to the front door. As he walked down, he looked behind him—and guess what he saw!

A really big yellow dog was walking behind him! Pedro thought it belonged to the people in that house, but it stood quietly behind him as Pedro sold one of his books to the lady. He then asked her, "Does that dog belong to you?"

"Oh, no!" she said, "I've never seen him before. He looks as if he belongs to you."

As Pedro walked back to the gate, the yellow dog followed him quietly, and Pedro thought that now the dog would go home. But no! that dog followed him down to the next house and stood with Pedro as he spoke to the lady. Then again down to the next house. And all that day the dog stayed with Pedro, until he had finished

work. And Pedro hardly saw any of the savage dogs belonging to the people there. Why?

When those dogs saw that big yellow dog walking down to their houses with Pedro, they seemed really scared that he would fight them. They rushed around to the back of their houses and stayed there until Pedro had gone.

Pedro sold many books that day. Then he patted the yellow dog and went to his car to get some biscuits as a reward for him. But when he turned around to give him the biscuits—no dog was in sight! He had disappeared just as suddenly as he had come, and Pedro knew for sure that God had sent that dog to protect him.

God can answer prayers in many different ways, even to sending a dog to help us. ■

Weddings

CLARKSON—GRAY (BIRRELL). February 5, 1984, was the day chosen by Melissa Mary and Darryl Leslie to exchange vows that made them man and wife. They were married in the quaint little stone church of St Marks, Otupua, near Timaru, New Zealand. Family and friends later gathered to honour them at a reception in the Timaru Adventist church hall. Darryl and Melissa are currently finding great joy as they discover the truths of the three angels, and we just wish them Heaven's richest blessings as they establish another Christian home in Timaru. A. A. Godfrey.

DAVIDSON—PEREZ. On January 4, 1984, in the Woollahra Adventist church, Sydney, New South Wales, family and friends from as far as Scotland gathered to share in this lovely wedding. It was a delight to see the bride and groom, from Spanish and Scottish backgrounds respectively, wearing garments that represented their cultural heritage. As Isobel and Harry take up residence in the eastern suburbs, we wish them continual happiness and God's blessing. Dr G. Loftus assisted the writer at the ceremony. W. J. Gerken.

GODFREY—SCHULTZE. The Papanui church, Christchurch, New Zealand, was gloriously decorated by Vera Livingstone of the famous Sanitarium Factory gardens on Sunday, February 19, 1984, when Raylene Evelyn, on the arm of her father, came to meet Ian Albert and there to make mutual vows of love to each other. The bride and groom are both employees of the Sanitarium Health Food Company. Raylene is the youngest daughter of Norman and Violet Schultze of Greymouth, and Ian is the second son of Albert and Heather Godfrey of Timaru. Their many friends and relatives joined in wishing the happy couple God's continuing blessings. A. A. Godfrey.

GREENWOOD—ANDREWS. Park Ridge church members and many friends rejoiced as Cheryl Andrews walked down the aisle to meet her husband-to-be, Bruce Greenwood. It was the first wedding in a beautiful new church on a beautiful day in Queensland, November 27, 1983. We asked God's blessing upon a couple that we had learned to love very much; and have entrusted them to the Lord for a very happy life, and look forward to the day when with them we can all take part in the marriage of the Lamb. Till then, may God bless them and keep them both. J. Kosmeier.

KEMP—PEATEY. Exquisitely arranged flowers in the beautiful Brightwaters church, New South Wales, set the tone for a lovely wedding on January 8, 1984, when Coralie Peatey walked down the aisle to meet Bradley Kemp at the marriage altar. Bradley is the son of Peter and Lois Kemp of Perth, Western Australia. Coralie is the daughter of Neil and Peggy Peatey of Sydney. Their many friends and relatives, who had come from as far as Townsville, Melbourne and Perth, personally wish them every joy and their love eternal, as they begin their ministry for the Master in Perth. The writer was ably assisted by a special friend of both bride and groom, Pastor D. W. Croft. N. K. Peatey.

KOSTINEK—BONEY. At the home of Adolf Kostinek in Armidale, New South Wales, on the afternoon of December 1, 1983, the writer was privileged to perform a quiet wedding service, during which "Eddie" exchanged vows with

"Aunt Lorna," Mildred Boney. The wedding was tasteful and colourful, and we are sure that this mature couple will be very happy. Lorna plays an active part in the local Aboriginal church group in Armidale. Together with the many family members and friends, we congratulate and wish the Kostineks God's richest blessing for their future. R. B. Roberts.

MARTIN—BRYER. The attractive new Park Ridge church, Brisbane, Queensland, was chosen as the wedding venue for John Hunter Martin and Jeanette Ann Bryer. John and Margaret Martin from Yeppoon, and Phil and Shirley Bryer from Brisbane were very proud parents on the evening of January 1, 1984. John and Jeanette will make their home in Yeppoon. We wish them the richest blessing of Heaven as they set out upon the future together. R. B. Roberts.

POLAND—BERNETH. January 1, 1984, was the special day chosen by Leon Poland and Leanne Berneth for their marriage in the South Brisbane church, Queensland. Leanne walked down the aisle on the arm of her eldest brother, Glenn Berneth. It was a happy occasion for the two mothers, Maurine Poland of Western Australia, and Melva Grosse of Altonville, New South Wales. The two families, with many relatives and friends, shared in the sacred service at the church, and later at the Springwood Adventist church centre. Leon will continue his employment for the handicapped at the Challinor Centre, Ipswich, and Leanne, after four years' teaching at Mount Gravatt church school, will continue as a teacher in the Ipswich church school. H. A. Grosse.

SMITH—CURNUCK. Glenorchy church, Hobart, Tasmania, was chosen by Dr Adrian Smith and Cindy Curnuck for their marriage on Sunday, December 18, 1983. Friends and relatives from as far away as New Zealand and the Solomon Islands were happy to witness Cindy and Adrian's union, and then to share in the celebrations afterwards. Cindy is the eldest daughter of Mr and Mrs D. Curnuck of Coonabarabran, New South Wales, and Adrian the youngest son of Mr and Mrs M. R. Smith, presently of Auckland, New Zealand. May God richly bless Cindy and Adrian with constant peace and happiness as they set up their home in Launceston. G. M. Smith.

WALDRIP—HINES. In the beautiful Royal Oak Seventh-day Adventist church, New Zealand, on Sunday, February 5, 1984, Rosemary Hines was united in marriage to Paul Waldrip. Many relatives and friends, from both New Zealand and Australia, were present to witness and celebrate this happy occasion. May God bless their home. R. E. Way.

Till He Comes

CRADDOCK. Jesse Francis Craddock, aged seventy-seven years, passed quietly to her rest on November 8, 1983, in the Belvedere Nursing Home, Noble Park, Victoria, after a prolonged period of ill-health. Our late sister will long be remembered by the members of the Springvale church, Victoria, where she held office in earlier years. We extend our sincere sympathy to her husband, David, and the family, Shirley, Ron, Joy and Ray, who were reminded of the blessed hope. The writer was associated with Pastor John Mitchell in the service as we laid our sister to rest in the Springvale Cemetery, where she awaits the glad resurrection morn. K. W. Andrews.

DREW. Gertrude Drew passed away quietly to her rest on Friday, February 24, 1984. Our sister, aged eighty-seven, had spent the last seven years of her life in the Charles Harrison Home at Cooranbong, New South Wales. Gertrude was born in England, but spent most of her life in and around Cessnock. In November 1962 she was baptised by Pastor W. J. Marr at Cessnock, and held the truth dear to her heart. To her daughters Eveline and Caroline and the grandchildren we give our condolences, reminding them that "Precious in the sight of the Lord is the death of his saints" (Psalm 116:15), and "The righteous perisheth, but no man layeth it to heart." Isaiah 57:1. R. G. Robinson.

HANDS. On Sabbath morning, December 17, 1983, Joan Hands passed to her rest in Auckland, New Zealand. She had quietly endured illness for some years, while carrying on her duties as mother to Suzanne, Gwenda and Irene, and sister to her six surviving brothers and sisters. Sister Hands was a foundation member of the Waihi church, and its treasurer for

twenty-five years. Her creative talents were used to serve her home, church and community. As we laid her to rest in the Waihi Cemetery, we look forward to the day when Sister Joan and all who have been parted by death will be for ever united in the kingdom of our Lord. Even so, come, Lord Jesus.

Ken Bird.

HENSHALL. Mahala Margaret Henshall was born in Bristol, England, on February 12, 1911, and passed peacefully to rest at her home in Lismore, New South Wales, on January 18, 1984. She became an Adventist about fifteen years ago, and this new-found faith gave her confidence to face the future after the death of her husband. At a service at the Lismore Crematorium, a large group of family and friends were pointed to the soon coming of Jesus as the only real hope for our world.

Frank Cantrill.

JOHNSON. Benjamin Henry Johnson was born on April 2, 1890, in Kirkleatham, England, and closed his eyes in the sleep of death on February 18, 1984, at the Carrington Nursing Home, Brisbane, Queensland. He was introduced to the Adventist Church by his wife, Winnifred, and was later baptised by Pastor J. Radcliff, and has since been a member of the Albion church. Fourteen months ago our brother suffered two strokes, and even though he was incapacitated, he was faithful till death. He is survived by his wife, son Edworth, and daughter Mrs Elaine Backhouse. We are confident he will hear the voice of the Life-giver and rise to eternal life.

D. M. Lamb.

JONES. Oliver Charles Jones was born in Casino, New South Wales, on October 10, 1942, and passed suddenly to rest on Sunday, January 22, 1984. Oliver and his wife, Jennifer, became members of the Adventist family in the late sixties as a result of a city-wide mission run by Pastor Jim Cherry, and have attended the Lismore church ever since. Oliver was a valued employee of the Richmond River Council, and a large crowd of local townsfolk packed the Casino church, hall, and lawn outside. Pastor Jim Cherry assisted the writer in bringing comfort to Jennifer, and their two children, Angela and Timothy, and the hope of seeing their dear loved one again.

Jim Cherry, Frank Cantrill.

LAWRENCE. Sister Flora Lawrence, aged seventy-three years, embraced the Adventist message under the ministry of Pastor John Carter in Albury, New South Wales. After the death of her husband, this dear sister moved to Diggers Rest, Victoria, where, although isolated from church attendance, she retained her love for the truth. It was my privilege to minister to her in the Royal Melbourne Hospital in the final weeks of her life. Flora passed away on Thursday, March 1, 1984, and was laid to rest at Altona on Monday, March 5. We extend our deepest sympathy to her family, Don, Bab and Pam.

K. W. Andrews.

McLEOD. A much-loved member of the Timaru church, New Zealand, passed to her rest after a long life of faithfully witnessing for her Lord. Her husband predeceased her by five months. To her many friends who had gathered to bid her farewell until the resurrection morning, we read again the promises of God's Word, and we look forward with eager anticipation to the day when there will be none any more who are old and feeble. May we rejoice our sister on that day. Dorothy McLeod, aged seventy-eight, was interred at the Ruru Lawn Cemetery, Christchurch, on December 29, 1983.

A. A. Godfrey.

MAGEE. Our Brother Clyde Henry Magee died suddenly on January 25, 1984, while visiting his sons, Nolan and Ralph, at Mackenzie, British Columbia, Canada. He was seventy-six years old. A charter member of the Orewa church, Auckland, New Zealand, he faithfully served his God. His wife Eileen and son Basil predeceased him in 1975 and 1976 respectively. To his family, Nolan, Ralph, Colleen and Valerie, and their families, we ask that a loving Father will continue to guide in His way. The memorial service to this good man was held at the Orewa church on January 28. Pastor F. L. Stokes and the writer shared the responsibilities of this memorial service.

E. J. Brownie.

MORE. Elsie More passed quietly into the sleep of death on February 29, 1984, in the Coronella Nursing Home, Victoria, at the age of seventy-two years. Elsie was born in England, and migrated with her husband and family to Australia in 1959. In 1971 she came to Coronella, and in 1973 was baptised by Pastor H. W. Hammond in the Nunawading church. She was indeed happy to be part of God's family, and was dearly loved by the Coronella residents and staff. Following her Saviour's example, she bravely endured trying times, and we placed her in the tender

care of the One she loved so much, to await His call to life on the great resurrection morning.

B. G. Whelan.

RAETHEL. Mary Gloria Raethel was born at Busselton, Western Australia, on June 25, 1932, and passed to her rest after a sudden short illness in the Lismore Base Hospital, New South Wales, on January 27, 1984. She was laid to rest at the Ballina Cemetery. Mary was from a large Adventist family that attended the Capel church. After her marriage to Leslie Raethel, the family moved to the east coast, and have for many years been faithful members of the Ballina church. Surrounded by her loving husband and five children, she died in the sure and certain hope of that wonderful reunion day, when Jesus shall come to claim His own. Words of comfort were spoken by Pastors Ross Piper, Frank Pearce and the writer.

A. N. Riggins.

SMITH. Ethel Maud Smith passed away on Friday, January 27, 1984, in her ninety-fourth year. Mrs Smith was respected by all who knew her. It was late in life when she became interested in Bible study. Through the ministry of Pastor Boucher she was baptised in Brisbane, Queensland, when she was eighty-nine years of age. At the Townsville Crematorium, she was committed to the care of God in joyful hope of the resurrection.

A. K. Gersbach.

SMITH. Grace Winifred Smith of Norville, New South Wales, passed quietly to sleep on February 2, 1984, aged seventy-eight, in the Charles Harrison Home. We laid our dear sister to rest beside her late husband, Carl, in the Avondale Cemetery, to await the call of the Life-giver. Friends and relatives gathered to share this second sadness with son Graham and his family, Carlene and Michael Brooks, Susan and Stephen, supporting them in their time of loss.

C. R. Stafford.

RETURN THANKS

Jean Williamson and family wish to thank all their friends for the comfort their expressions of sympathy conveyed to them at the passing of their beloved husband and father. Your thoughtfulness is deeply appreciated.

The family of the late Susan May Wallace, her husband Gilbert, her children Hilma and Rollo and families wish to thank all kind relatives and friends for their floral tributes and messages of condolence and attendance at the funeral at the time of their sad loss.

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Selections from concert repertoire of Melbourne Adventist Handbell Ringers.

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57-minute cassette, \$10 posted.

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NURSING COURSE

Committed SDA Christians are invited to apply for a position in the Diploma of Applied Science (Nursing Course) in the class commencing at Avondale College in July 1984.

Mature age applicants are welcome. Academic eligibility will be assessed through a mature age entrance examination. Applications close May 18. Further information can be obtained from the Director, School of Nursing, Sydney Adventist Hospital, 185 Fox Valley Road, Wahroonga, NSW 2076.

OFFSET PRINTER REQUIRED

The North New Zealand Conference is seeking the services of a qualified printer to operate the conference offset presses. For further details write to the Secretary-treasurer, PO Box 76214, Maukau City, New Zealand.

SOCIAL WORKER

Sydney Adventist Hospital requires the services of a full-time Social Worker for areas such as Renal Dialysis, Cardio-thoracic Surgery, Orthopaedics, Maternity, plus holiday relief or staff illness, supervision of department, acquiring and updating of resource material, communication with other hospitals.

Interested applicants should apply in writing to Associate Administrator (Personnel), Sydney Adventist Hospital, 185 Fox Valley Road, Wahroonga, NSW 2076, or phone (02) 487 9111 ext 445.

WANTED

Active retired couple to rent 2 B/R house. Cheap rent in return for mowing tenants' lawn who live nearby. House situated in a very pleasant country setting five kilometres from SDA church and Mudgee shopping centre. Ring Mudgee (063) 72 3056.

FLASHPOINT

LINCOLN STEED
Assistant Editor



"MANY CHURCH MEMBERS have inquired concerning the Chamberlain family. We have been advised by their legal counsel that a number of options are being considered at the present time, following the dismissal of their appeal by the High Court of Australia. Further scientific investigation is continuing which it is hoped will throw new light on the case. Legal counsel advises that even though church members in sympathy may consider ways of confronting government authorities in order to help the Chamberlains, these efforts may in fact achieve the opposite result. For this and other reasons, the church does not support such actions. Church members will want to continue upholding in prayer this family which has suffered so much."

TAPES TO SOUTH AFRICA. A newsnote from Russell Gibbs of Adventist Media Productions PNG mentions that he has just sent off forty-eight music tapes to South Africa for sale there during Easter camps. They were ordered by the Johannesburg ABC following the interest created when furloughing Signs editor Pastor G. E. Garne played some of the tapes in area churches. Tapes across the sea—great stuff!

HERITAGE STILL COMING. As announced earlier, the extremely popular Heritage Singers from the USA will be touring Australia again. Just got word of some revised dates: April 19 they are in Townsville, April 21, 22 in Brisbane, May 1 Bathurst, May 5 Melbourne, Adelaide May 6, Bendigo May 7, and back to Melbourne, with a possible Warburton concert on May 8. Well worth hearing!

THE ANNUAL MEETING of the Avondale College Foundation will be held in Melbourne this year. The general meeting is planned for July 28 in the Dallas Brooks Hall.

REMINDERS: PLANNING on attending the upcoming Fifth World Prevention Congress in exotic Rio de Janeiro, to be held in the Hotel Nacional from August 26 to 30? Yes! Then contact Division Temperance director Wynstan Dowling for details.

LOOKING ahead to the 1985 New Orleans Convention Tour? Then contact Marion Parry. It's much more than a tour—a special chance to attend a General Conference Session. Late newsnote from Marion indicates that Pastors James Nix, Paul Gordon, Jim Ford, Don Yost and Bert Haloviak will help with the "Footprints of the SDA Pioneers" segment.

LAST CALL for the 1984 Bible Lands Tour. The tour leaves April 10, but you may just make it if you move quickly. Dr Arthur Ferch called to make sure we gave you the last opportunity; and he made it clear that provided that they can get seats on the flight, you are welcome to join the group. Contact Bible Lands Tour, Avondale College (049) 77 1107.

PORTUGUESE FIRST. Sydney's first Portuguese SDA program was broadcast on 2SER-FM on March 2. Tapes came from Brazil, but our local Portuguese pastor, Nathaniel Periera, hopes to produce some of his own programs in the future.

CAMBODIANS IN SYDNEY. Cambodian-speaking Adventist members and friends met at the Cabramatta church, Greater Sydney, on March 17, to discuss forming a church company. If plans work out, this will be the twelfth ethnic church in Sydney.

AT WARBURTON for the Signs Board meeting on February 29, Division president Pastor Walter R. L. Scragg shared some interesting Publishing details from troublous Poland. Demand for our books has never been higher. Over 130,000 copies of *The Great Controversy* have been printed in the past two years. And amazingly the *Our Bible Friends* set has become something of a must have/status symbol. Our members there praise God for this day of opportunity.

HEALTH MANAGERS MEET. The Entrance, on the New South Wales central coast, was the gathering spot for SHF managers from all states, as they met for a March 21 to 26 convention. Present, too, were Mr Eric Fehlberg of the General Conference Food Services and Mr Frank Bateman of Loma Linda Foods.

THIS WEEK'S ISSUE of the RECORD carries our Adventist Business and Professional Directory. It's a first-time experiment, and is by no means exhaustive. We trust that it will stimulate others to participate next time. We've placed it on the central four pages, so that you can pull it out and keep it for reference.

CARMEL REUNION. Carmel Ex-Students and Teachers Association are holding their annual reunion at 5.30 p.m., April 22, on the WA Campground. If you wish to attend, be sure to notify the secretary, Mrs Betty Linard, 13 Tuart Street, Lesmurdie, WA 6076. Phone (09) 291 6656. When golden westers get together it has to be a great reunion—don't miss it! A special feature will be guests of honour from the classes of 1934 and 1959—fifty years and twenty-five years ago.

VIDEOTAPE CAUTION. "A number of churches have reported the overt promotion of evangelistic tapes which have not been authorised by the Australasian Division. In addition it seems that many honest church members have been led to doubt the technical quality and theological content of the official tapes produced for the church by the Adventist Media Centre.

"While applauding the value of competition, the Adventist Media Centre deplores this attitude and suggests that potential buyers of evangelistic videotapes should form their own opinion by noting the following criteria:

1. Has the content secured the approval of the Division?

2. Is the quality up to standard?

The Adventist Media Centre believes it meets these standards and, furthermore, stands on a record of proven soul winning through its video ministry."

KALGOORLIE CHURCH, WA, is running an alcohol and fitness display outreach at the local show this weekend. Conference Temperance man Pastor G. W. W. Drinkall will be on hand to assist local pastor Maurice Peterson and church members in this great opportunity to communicate the best way of life.

"FINALLY, BRETHREN . . .": Children may tear up a house, but they never break up a home.