

South Pacific Record

and Adventist World Survey



Publication of the Seventh-day Adventist Church in the South Pacific Division

VOL. 91, NO. 23

June 21, 1986

NEW CHURCH IN WA

P. J. FORREST



Members of the Armadale Seventh-day Adventist church gather on the opening day, April 19, 1986.

ELEVEN years of planning, working and sacrificial giving culminated on April 19, 1986, with the official opening of the new Armadale church complex, near Perth, in Western Australia. It was indeed a momentous occasion for us all.

We remembered the various fundraising methods which had been employed to make this day possible—the cooking and making and growing of items for street stalls and catering ventures. One venture that will never be forgotten was the complete demolition of a large modern brick church hall. Between 17,000 to 20,000 bricks were hand chipped, with both men and women rallying to the task, which provided bricks for the interior walls of our new sanctuary. In addition, much of the steel, flooring and light fittings from this hall were also used in the new church complex.

We were thrilled to at last have a church home! No more packing and unpacking of the myriads of teaching aids used for the Sabbath school divisions in a rented hall.

Situated on the major Wongong Road, two and a half kilometres from the Armadale city centre, the church is less than a kilometre from new housing developments which are mushrooming across the tree-lined paddocks and up the hills. Stock, crops and the wooded Darling Scarp provide a restful backdrop for both the school students during the week and the worshipping church members on Sabbath.

In opening the church on April 19, 1986, the Mayor of Armadale, Councillor Ian Blackburn, praised the church for "its insight in establishing a church and primary school on six and a half hectares in a semi-rural environment." He also said he did not think when he

opened the school in 1983 that such a church complex would be completed in three years. The mayor also praised the church for its welfare activities. He gave an example of a family left with only the clothes they stood in after their home was razed by fire. "Adventists," he said, "were the first on the scene. They assisted in providing clothes, food and loving care."

The fully carpeted church comfortably seats 200, and includes other facilities. A mezzanine floor provides seating for an extra twenty-five people. There are Sabbath school rooms for all divisions, a large room attached to the kitchen for social and business meetings, a mothers room, welfare room, storage area and two vestry rooms adjacent to the baptismal font.

The complex, with its bitumen car park, cost \$164,000, and is now valued at almost \$250,000. This is indicative of the countless hours of voluntary labour and sacrificial giving that has gone into the venture.

Brother Neil Hardy, the builder/supervisor, and his wife, Noelene, ploughed countless hours of planning and labour into the project. They reflected the spirit of the late Jim Ovenden, previous building committee chairman, whose efforts we all appreciated. We were glad his wife, Laura, and family could be present at the opening.

Brother Ray Reeves came from a sister church, but joined our voluntary labour force to do the plumbing for us. Other items completed entirely or largely by volunteers included the carpentry, roofing frame, steel work, church pews, public-address system, electrical installation, painting, car park, drainage, site works, gardening and landscaping. All this was

supervised by Neil Hardy, Brian Atkinson, Albert Edwards and Pastor Eric Howse.

Armadale church has an interesting history. It was on October 11, 1975, that a meeting chaired by the then conference president, Pastor Cyrus Adams, met with thirty-five members to make plans. The following Sabbath these members and thirty-three children attended Sabbath school for our inaugural service. Since then we have had a succession of pastors: M. Tonkin, W. Kraa, P. Knopper, H. Watts, M. Smith and our current minister, Brother Max Miller. Many of those who could not be present with us for the opening sent greetings, some from as far away as England and Pakistan.

Beautiful floral decorations for the opening were supervised by Mrs Shirley Lewis, and the program included Mrs Shirley Smith at the organ, the school choir under the baton of principal Mr Lester Keegan, a fanfare from the Adventist Brass Band, bagpipe solo from Mr Hamish Brown and a vocal solo from Mrs Lois Willis accompanied by Mrs Robyn Evans.

We at Armadale wish to convey greetings and wishes for much of the Lord's blessing to all other congregations involved with building programs. To you we say, "Keep your goal in view to erect a monument to the Lord. Draw all within your influence to a knowledge of salvation and remember often that *churches are built of people, not of materials.*"

We wish also to thank Pastor Peter Colquhoun, our conference president, for the timely reminder in his dedicatory address that "there are many people on the Jericho road, but Good Samaritans who care about people need to be in strong evidence in our churches." ■



Photos: P. J. Forrest.

The official party (from left): Pastors Lyall Davis, Laurie Evans (conference secretary), Peter Colquhoun (president), Horace Watts, Councillor Ian Blackburn (Mayor of Armadale City), Pastors Max Smith, Cyrus Adams and Brother Max Miller (present minister).

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Local Reporters: Church Communication Secretaries
Annual subscription—post paid:

All areas covered by the South Pacific
Division \$A18.00
Other countries \$A31.00
Air Mail postage rates on application

Order direct from the Signs Publishing Company,
Warburton, Victoria 3799, Australia.
All copy for the paper should be sent to The Editor,
RECORD, Signs Publishing Company, Warburton,
Victoria 3799.
Editorial Office: Phone (059) 66 5781.
Printed weekly for the Division by the Signs Publishing
Company, Warburton, Victoria.

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Perfection, Not Perfectionism



WHENEVER one discusses the glorious possibility of high and holy living as we did in our editorial last week, someone is bound to think that we're going off on the false track of "legal perfectionism." But there is a vast difference between perfectionism and the quest for perfection, and it is vitally important that the distinction should be clearly spelled out and understood.

Perfectionism is a religion of despair. It decrees that I have to reach a certain level of perfection before God will accept me as His child. So I am constantly, feverishly striving to reach that level, yet all the time I realise in my heart of hearts that it's a hopeless game. The odds are against me; I'll never make it!

The quest for perfection, the desire to be like Jesus, on the other hand, is born out of the realisation that God has accepted me, not on account of my works or efforts, but on account of the initiative He took to make my acceptance possible through the merits of a Saviour whom He Himself provided! This truth is beautifully set out by the beloved Apostle John: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. . . . Beloved, now are we the sons of God, and . . . when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." 1 John 3:1-3.

Notice the steps outlined in this passage of Scripture; notice carefully the sequence of development. At the base of the structure is God's love for us. On this solid base of God's redeeming love, rests the marvellous fact of our acceptance as His sons and daughters. Out of this realisation grows the hope that someday when we see Him, we will be like Him. And this hope in turn gives birth to an attitude, a direction, a desire, a longing, a purpose to be pure "even as He is pure." It is not an attitude that says, "Someday in the distant future I'll be changed in a moment, so my behaviour, my lifestyle, now is inconsequential!" "Every man that hath this [future] hope purifieth himself [now], even as He is pure." The verb ("purifieth himself") in this text is in the present continuous tense. It implies an ongoing experience which begins when we become sons and daughters of God and continues until that joyous day when our present quest for holiness, Christlikeness, godliness, will be crowned with ultimate victory—with our being "like Him," when we shall "see Him as He is."

This truth—that an attitude of perfection-seeking is the logical outgrowth of acceptance with God—abounds throughout the New Testament. In Hebrews 6:1 we are admonished, "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection." And in chapter 12 of the same book we are told that God disciplines us in order that we might be "partakers of his holiness" (verse 10), and are warned to "follow peace

with all men, and holiness, without which no man shall see the Lord" (verse 14). The Apostle Paul reflected this attitude in his personal life. In Philippians 3:13, 14 he tells us, "I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." It was his personal quest, and it surfaces frequently in his preaching. To a young minister who had trained under him he wrote, "Our Saviour Jesus Christ . . . gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority." Titus 2:13-15. Peter pursues the same theme. He admonishes us, "As he which hath called you is holy, so be ye holy in all manner of conversation [lifestyle]; because it is written, Be ye holy; for I am holy." 1 Peter 1:15, 16. And he prays that "the God of all grace, who hath called us unto his eternal glory by Christ Jesus . . . make you perfect, stablish, strengthen, settle you." Chapter 5:10.

Unlike perfectionism, the quest for perfection is not an exercise in futility. Three factors make the difference. First, we are not striving for perfection in order to win God's love, but because His love has won us! Second, we are not depending on human resources as we "run with patience the race that is set before us," but derive our strength from "looking unto Jesus." Hebrews 12:1, 2.

Third, and best news of all, to whatever extent we fail as we walk on the path that leads to ultimate perfection, Christ measures up for the deficiency with His own perfection! "When we are clothed with the righteousness of Christ, we shall have no relish for sin; for Christ will be working with us. We may make mistakes, but we will hate the sin that caused the sufferings of the Son of God."—Selected Messages, Book 1, page 360 (emphasis supplied). This isn't intended as a loophole or excuse to "make mistakes." It is intended to keep us from being discouraged when we stumble along the way. What matters is that we're on the way!

"Christ looks at the spirit, and when He sees us carrying our burden with faith, His perfect holiness atones for our shortcomings. When we do our best, He becomes our righteousness."—Id, page 368 (emphasis supplied).

"When it is in the heart to obey God, when efforts are put forth to this end, Jesus accepts this disposition and effort as man's best service, and he makes up for the deficiency with his own divine merit. . . ."—Id, page 382 (emphasis supplied).

Press on! Reach up! There's hope. For you. For even me.

Geoff Garne

TOTAL ADVANCE

Under Christ's Compelling Power

DESMOND B. HILLS, President, Trans-Australian Union Conference

THE FIVE CONFERENCES and two union institutions comprising the Trans-Australian Union Conference were represented at the Union Consultation on Church Growth and Evangelism. The consultation was called by the union executive committee, and the conferences and institutions appointed their delegates. Each conference was entitled to send five people, including the president and/or secretary-treasurer, pastor/evangelists and lay people. Members of the union executive committee were also invited to attend. Just on forty met at The Basin Youth Camp in Melbourne from Thursday evening, April 3, to Sunday afternoon, April 6, 1986.

The purpose of the consultation was to *pray, plan and evaluate*, specifically in the areas of revival and evangelism. We met together to come closer to the Lord and each other so that we might truly be "God's men and women, doing God's work in God's way." Our textbooks were the Bible and the Spirit of Prophecy, and we engaged in seasons of prayer for God's guidance and power, both collectively and individually. In the beautiful setting of the Dandenong Ranges, we were encouraged by recounting the church growth experience of the apostolic church and by statements in the Spirit of Prophecy, such as, "Before the final visitation of God's judgments upon the earth there will be among the people of the Lord such a revival of primitive godliness as has not been witnessed since apostolic times."—*The Great Controversy*, page 464.

The keynote address presented by the writer was a study on "How to Hear the Voice of God," and how to have God's guidance in the fullest possible way. One of the twelve points presented on hearing the voice of God was that "relationship is the most important reason for hearing the voice of God. The first goal of guidance is for a closer relationship with God." If we are close to the Guide, we will know His will for the church and our individual lives.

A number of presentations were given prior to times for discussion and prayer. Dr A. P. Salom, head of the Theology department at Avondale College, reviewed the exciting church growth in the Book of Acts and outlined Bible and Spirit of Prophecy steps for church growth. (A research paper showing that most of today's church growth principles are already in the Scriptures and the Spirit of Prophecy, is now available: *A Study of Selected Church Growth Principles in Scripture and the Writings of Ellen White*, by T. D. Berry. You can obtain a copy by sending \$4 for postage and copying to the Theology Department, Avondale College, or to the presidents of the TTUC, TAUC or local conferences.)

Pastor John Gate, pastor of the Warburton church, who recently returned from Papua New Guinea where phenomenal church growth is taking place, presented his convictions on the present performance of the church in areas of church growth and evangelism, giving significant pointers to progress in fulfilling the



Photo: R. K. Brown.

Most of the representatives from the five conferences and two institutions in the TAUC who participated in a consultation on church growth and evangelism held near Melbourne, Victoria.

Master's commission. The church ministries directors of the union, Pastors R. R. Nixon and M. R. Potts, spoke with conviction on youth ministry and the church and its mission. The Ministerial Association secretary, Pastor P. Joseit, gave a challenging talk on Harvest '90.

The group divided for one hour on Friday morning into discussion groups which reported back to the full meeting. The topics addressed were: Church Membership, Church Attendance, Apostacies, and Baptisms. The reports highlighted several basic needs: for Bible-based and Christ-centred Sabbath school lesson presentations and sermons; for our Sabbath schools, church services and youth and junior meetings to be thoroughly prepared, for sincere and loving ministry to former and present members, and to the community at large.

In the evenings church growth films were screened. At least eighteen such films are available from religious film companies. Your conference or union Church Ministries directors would assist you in securing them.

A highlight of the consultation was the report on Seventh-day Adventists in Australia, based on the latest government census figures.

This ninety-two-page document was prepared by Professor Fraser Jackson of Victoria University in Wellington, New Zealand, and his daughter, Robyn, a BA Education student at Avondale College. This survey, the first of its kind, was commissioned by the Trans-Australian Union Conference executive committee to specifically assist with "evaluation, prayer and planning" at the consultation and afterwards. It is appropriately entitled "Counting on the Coming," and gives valuable information on Seventh-day Adventists in each state of Australia, including:

1. *Birthplace of the people in Australia who claim to be members of the church.* In some parts of Australia there are more Adventists who were born outside of Australia than there are Australian-born. If we had not had an influx of people from New Zealand, the South Pacific

islands, Europe and elsewhere, some churches may by now have had to close their doors.

2. *The ratio of Seventh-day Adventists to the general population.*

Conference	Membership (per 10,000 of the population)
Greater Sydney	25
North NSW	74
South NSW	28
South Queensland	37
Northern Australia	57
Victoria, Melbourne	18
Victoria, other	31
Tasmania	35
South Australia	24
Western Australia	40
Other	47

3. *The income of those who claim to be Seventh-day Adventists.* It is good to note that the figures indicate that a large percentage of church members are faithfully returning tithes. A study of finances and assets reveals that Seventh-day Adventists have sufficient to do all the evangelism they talk and pray about.

"Counting on the Coming" will be published by the Signs Publishing Company, and available for purchase in coming months.

We are of good courage. We are thankful that in 1985 there were 222 more baptisms than there were in 1984, and we believe that this is the beginning of a new trend. The following application of TAUC was adopted by the group, and will be used as our motto:

Total Advance Under Christ's Compelling Power.

The total advance that we seek in the name of the Lord is in the areas of revival and evangelism. *We want through a revival experience to ensure that we reach every person's door during Harvest '90.* In the power of the Lord we want to evangelise every possible way and work and pray for a harvest of at least 6,000, which is double the baptisms of the last quinquennium.

1 Corinthians Takes Up the Cudgels

SHARON BATCHELOR

Though I speak with the tongues
of Abraham Lincoln or Winston Churchill,
and have not responsibility,
I am become as a stuck motor horn
or a deflating hot-air balloon.
And though I have the gift of leadership,
and understand all leadership techniques
and all human needs; and though I have
all good intentions, so that I think I could
triumphantly lead, and have not
responsibility, I am nothing.
And though I sacrifice many hours of my leisure
for the benefit of my subordinates,
though I am the General Conference president
and have not responsibility,
it profits me nothing.
Responsibility practises self-discipline, and *is* integrity;
responsibility is level-headed;
responsibility sets a good example,
is not careless,
does not behave itself immaturely,
seeks not her own pleasure, is not
easily stirred up, thinks no vanity;

rejoices not in others' failures, but
praises their successes;
bears all things, believes not all things,
but evaluates all things, endures all things.
Responsibility never shirks.
For we are grown in part, and our responsibility is in part.
But when adulthood and parenthood shall come,
that which is in part shall be completed.
When I was a child, I
behaved like a child, I
was irresponsible as a child;
but when I become a man, I will
put away childish things.
For now as teenagers, we develop
our half-grown responsibility,
but then, mature, we hope it will be perfect.
Now I am responsible in part,
but then I shall be fully responsible, and
shall be known and judged by it.
And now abides riches, popularity, responsibility,
these three; but the greatest
of these is responsibility.

Sharon Batchelor lives in Sydney, NSW.

DOES THIS DESCRIBE YOU?

"MAYBE some personal habit of yours, or perhaps some society custom which you practise, or it may be some business method, or possibly on old friendship which you have carried over into the new life from the old that is seriously hindering your Christian life. It may be something that goes into your mouth or comes out of it that prevents those lips speaking for the Master. Perhaps it is some organisation you belong to. If there is lack of freedom and power for Christ, you may be sure there is something that is blighting your life and dwarfing your usefulness. It may possibly be that practically in your daily life you are exerting no more power for God than a dead man! A Christian, indeed, but without power because of compromise with something questionable or outrightly wrong! Is that so with you? I do not say it is, for I do not know. But you know. The hungry, critical world knows. Subtle, keen Satan knows. The Lord Jesus knows. Do you know if that describes you? You may know with certainty within twenty-four hours if you wish to and will to. May we be willing to have the Spirit's searchlight turned in upon us."

—S. D. Gordon, *Quiet Talks on Power*, pages 27, 28.

They the Conquerors

IN THE ROUND of ceaseless activity called life, there comes just now and then an experience that leaves its indelible mark upon the mind. Such was to be mine this particular day.

The face I was gazing into wouldn't be called attractive by most standards. The dark hair framed a sallow skin and a rather expressionless face.

It was the dark, sombre eyes evidencing pain and agony that had obviously been this person's constant companion. They revealed a sadness too great for her years. Yet a tranquil quality, rested on those care-worn features, telling of the working out of heartaches, of anguish borne, and victories won.

I wondered, *Could I be as cheerful in similar circumstances?* For, she was a *spina bifida* cripple, dependent entirely on her wheelchair.

With pride she showed me her dear little son, calling him her miracle child, these words being an echo of her doctor's prediction that birth was impossible.

How, I thought, did she cope with the myriad of things a mother is expected to do? The cooking, washing, housework. I marvelled at the way she was preparing a small bowl of baby food at the stove. And while feeding this healthy little chap, spoke of the distress of coming to grips with her problem, of not getting the answers she was seeking. It hadn't been easy as a teenager. Blaming God for her being so different, and then, after long years, these feelings giving way to a shaky trust, that perhaps God knows best.

I assured her that God does care—not one sparrow falls without His notice, that in the promised life to come the perplexing problems we grapple with here on this earth will be made plain. What a comfort!

This true experience wouldn't be recorded here, except for the lasting impression left on my mind, of a person with every excuse to give up, and to sink into justifiable discouragement. But the quiet charm and personality of this dear soul is a standing rebuke to many of the antics of the unafflicted. How could such patience and moral worth be formed under such forbidding circumstances?

You see, I left the worst till last. Her husband had just walked out. I marvelled at her achievements not just outwardly, but inwardly with the things we so-called "whole" people stumble over.

Leaving, I mused: They the conquerors—we the confused. They the achievers—we the afflicted. ■

CLOUDS OVER MURRAY BRIDGE

BEV HANKINSON, Murray Bridge, South Australia

LIKE Ellen White on her train trip in 1898, I feel apprehensive. A place and people unknown, countryside unfamiliar, yet purpose clearly singular.

In our secular society there are people thirsting and praying for truth. In her visions preceding the Queensland meetings, Mrs White saw people 'painfully in earnest, reaching out their hands and asking for help. . . .' She was driven by the Spirit within her to seek out these distraught souls. So, too, are we.

What made the attendance to her mission in Brisbane easier, more approachable? As she thought back over her previous journeyings and periods of ministry, she could see the faces and recall the testimonies of those she had led to Christ and His truth vividly in her memory. She had seen and felt the miraculous works of the Saviour and the Spirit.

Yes, we too recall faces and testimonies such as those. Now a different time and place, but people crying out with the same deeply felt needs. We can never forget the way the Lord led us in 1985 in Tauranga, New Zealand, and the harvest of souls we saw. He blessed the combined ministries of dedicated church members, educational and evangelistic workers.

Casey and Natalie Winchcombe, who were recently baptised, sacrificially and diligently gave a year of voluntary service to assist Pastor Hankinson. Never can I forget the faces and testimonies of those twenty-seven people baptised into Christ that year!

Selwyn, who had deliberated on becoming a Jew, rejoiced with his wife in a truth that incorporated redemption in Christ, worship on His Sabbath and a message of healthful living.

Tim and Janine finally decided that Revelation was a book they could not understand after twice reading it carefully and with prayer. The Lord had prepared them to receive a message on Daniel and Revelation in the seminar, which culminated the message of the archaeology evangelistic series.

Twenty-three-year-old Craig had decided to sort out his life in the spiritual dimension. Next week the handbill for "Amazing Discoveries in the Land of Jesus" was in his mailbox. It was tailored to his interests. How eagerly he studied the message conveyed at the meetings!

I can remember Linda, her mother, and two teenage sons, as they stood in the baptismal font. How excited Linda was to find God's truth, so she shared it with her mother, who said, "If you have found something good, I want to be part of it, too."

God's Spirit calls young and old. I still smile as I recall two gentlemen over eighty years of age buried in baptism and reborn new creatures in Christ. As one stated, "I have learned more in three months here than in all the years attending my former church." Julian, too, keen and perceptive, felt God's call to evangelism and Adventism during the programs.

Anne's mother from England was with her for a few months. Anne's daughter attended our church school, and through educational ministry and that of a faithful church member,



New members welcomed into the Tauranga church, NZ, during 1985.

Anne rejoiced to find the truth. Since a child she had felt uneasy about Sunday worship. Through Anne's prayer and testimony and the evangelistic series, her mother returned home rejoicing in a new-found truth. Jenny, too, is sharing Adventist truths with friends and family, both in New Zealand and Singapore.

We rejoiced with the parents of the seven church young people baptised after deciding for Christ and his truth following careful study. Graeme, a successful businessman, made a long-awaited decision for God's truth and said, "I don't know why I waited so long. It is great to be a baptised member." Recalling those experiences of God's leading encourages me.

Discouragement again pressed on Ellen White as she recalled the times when Satan pressed upon her life and tried to distract those seeking souls from their only hope of deliverance in Christ. Yes, I remember those times only too well, and shrink at the thought of future encounters. He and his forces are not just flesh and blood, but principalities and powers.

Wait! Ellen White has seen something of vital importance in her vision. As she looked out of the train carriage she saw two white clouds. In her dreams she was told, "Look at

these clouds. It was such clouds as these that enshrouded the heavenly host who proclaimed to the shepherds the birth of the world's Redeemer." She continues. "During the day I was deeply impressed with the thought that angels of God, enshrouded in these clouds, were going before us; that we might rejoice in their guardianship, and also in the assurance that we should see of the salvation of God in the meetings to be held in Brisbane."²

How encouraging! Angelic messengers with the mission of guardianship and preparation going before her to her destination. Ellen White praised God for that assurance, and went on with less apprehension.

And what of the apprehension I feel participating in preparing for a program of evangelistic outreach here in Murray Bridge and Mount Barker? In Tauranga I saw that angels had visited and prepared the hearts of people crying out for God's truth. I know now there are "clouds" over Murray Bridge and Mount Barker, and I praise God! ■

1. *Review and Herald*, Vol 76, No 12, March 21, 1899, page 177.

2. *Ibid.*

"HE WILL GUIDE THEM [the teachers of His Word] into the homes of those who need and desire the truth, bringing them into the situations best suited to their talents."

—*Welfare Ministry*, page 101.

Cut out the above quotation, together with this lower section, and mount it on card. Then fold back this section to form a stand. Place it in a position where you will read it many times during the course of the day.

HE SHALL FEED HIS FLOCK LIKE A SHEPHERD

MRS ELAINE J. FLETCHER

AN UNUSUALLY severe winter some years ago drove a flock of hungry wild mountain sheep to invade a small Welsh village. They easily jumped the low fences to eat any vegetables available, and raided the rubbish bins as well. The Welsh were gentle folk, and did not want to shoot the intruders, so they fitted special lids on their rubbish bins, raised the height of their fences and, as an added deterrent, installed a grid on the road. The sheep learned to open the lids, jumped on each other's backs to get over the fences and lay down to roll over the grid. Only the coming of warmer weather saved the day for the villagers.

Sheep without a shepherd. Wild sheep, fending for themselves on the mountains. An early Old Testament prophet used this simile in his exchange with Israel's King Ahab when he predicted, "I saw all Israel scattered on the mountains, as sheep that have no shepherd."¹ In the days of the apostasy of Judah and Israel, God sent a warning to their corrupt leaders by the prophets Jeremiah and Ezekiel: "Woe to the shepherds who destroy and scatter the sheep of my pasture!" says the Lord. . . . "You have scattered my flock, driven them away, and not attended to them. . . . But I will gather the remnant of my flock . . . and bring them back to their folds. . . . I will set up shepherds over them who will feed them. . . ." ² "Woe to the shepherds of Israel who feed themselves! Should not the shepherds feed the flocks? . . . So they were scattered because there was no shepherd. . . . For thus says the Lord God: 'Indeed I myself will search for my sheep and seek them out. . . . You are my flock, the flock of my pasture; you are men, and I am your God,' says the Lord God."³

Sheep seem to need a shepherd. "Sheep are silly things!" exclaimed an exasperated young farmer in the west. His yard full of wethers had that day successfully broken into the next-door paddock where the grass was greener, by lining up to bunt the same fence-post until it fell. A good example of concerted effort, but it was not what the farmer himself had planned in the overall management of his farm. He was a farmer, not a shepherd; and sheep seem to need a shepherd.

People seem to need someone reliable and

trustworthy, too, to guide them and show them the way to true happiness and peace. There have been some men who for a brief lifetime have selflessly fulfilled this role as faithful under-shepherds, but "All flesh is grass, and all its loveliness is like the flower of the field. The grass withers, the flower fades. . . ."

Who then can *all* men trust? In this great Messianic prophecy, the good tidings from Zion are, "Behold your God!" Behold the Lord God shall come with a strong hand. . . . He will feed his flock like a shepherd; he will gather the lambs with his arm, and carry them in his bosom, and gently lead those who are with young."⁴

When Jesus said to the people of His day, "I am the good shepherd,"⁵ He said in effect, "Behold your God," for He challenged them, "You do not believe, because you are not of my sheep. . . . My sheep hear my voice. . . . And I give them eternal life. . . . My Father, who has given them to me, is greater than all. . . . I and my Father are one."⁶ And they knew what He meant, for they took up stones to stone Him, accusing Him, "You, being a man, make yourself God." They would not recognise their long-awaited Messiah. They trusted the hirelings, and when the wolf came and the hirelings fled, they were scattered.

But the story of the sheep and the shepherd is not only concerned with the flock, it comes still closer home. Once we acquired a pet lamb, and raised her to young adulthood before giving her, with some relief, to a sheep farmer friend. He remained our friend, although he didn't tell us the whole story until many months later. The first day on the farm the lamb got through the homestead garden fence and nibbled off all his newly sprung sweet corn. So he put her out in a distant paddock, three fences and one dam away. She swam the dam, negotiated the fences and returned happily to the garden. His dogs were confused by her, for instead of running when they barked, she wanted to play. She was a disturbing element. "But you know," he said, "because she was hand-fed, she produced the best fleece of the clip." So she was valued, but she certainly needed more personal supervision than the rest of the flock.

The poet-king, once a shepherd boy himself, knowing the power and majesty of the God he worshipped, the Creator of the universe, yet laid claim to this holy Being, saying, "*The Lord is my shepherd.*"⁷ Jesus told the story of the shepherd who cared about the one lost sheep, how he searched the mountains and brought it home rejoicing. And Jesus not only claimed to be the Good Shepherd, but He committed Himself even further: "The good shepherd gives his life for the sheep."⁸ Isaiah prophesied of Him, "All we like sheep have gone astray; we have turned, every one, to his own way; and the Lord has laid on him the iniquity of us all."⁹

Had He but died for His sheep as the shepherd, it would have been sacrifice enough,

but Isaiah continues, "He was led as a lamb to the slaughter";⁸ John the Baptist cried, "Behold! The Lamb of God who takes away the sin of the world!"⁹ and John the revelator in vision saw "a Lamb as though it had been slain," and heard ten thousand times ten thousand and thousands of thousands singing, "Worthy is the Lamb who was slain to receive power and riches and wisdom, and strength and honour and glory and blessing!"¹⁰ He is the Lamb slain; He is that "great shepherd of the sheep."¹¹ He took our place; He died our death. He lives and reigns.

Jesus talked about "My sheep." Who are His sheep? "My sheep hear my voice, and I know them, and they follow me."¹²

"And they follow me." He said to some, "Follow me, and I will make you fishers of men."¹³ He said to one, "Sell . . . and give to the poor . . . and come . . . follow me."¹⁴ He asked for total commitment: "If anyone desires to come after me, let him deny himself, and take up his cross . . . and follow me."¹⁵ Those who became His first disciples followed without hesitation, and there have been millions since that day who have wholeheartedly taken His name, espoused His cause and obeyed His will. What about you, my friend?

Jesus made it clear that only *His* sheep would enter the kingdom. It is those who have been willing to be led by the Shepherd, who fully trust Him, who are humble enough to submit to the will of God, rather than the self-sufficient, independent person represented by the goats in the parable of Matthew 25, who are blessed by the Father and invited by the King to enter His kingdom.¹⁶

Becoming one of His sheep, you will recognise in your life the way He is leading you, and make the beautiful Shepherd's Psalm your own: "The Lord is my shepherd; I shall not want. He makes me to lie down in green pastures; he leads me beside the still waters. He restores my soul; he leads me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for you are with me; your rod and your staff, they comfort me. You prepare a table before me in the presence of my enemies; you anoint my head with oil; my cup runs over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever."¹⁷ ■

All references are from the New King James Version.

1. 1 Kings 22:17.
2. Jeremiah 23:1-4.
3. Ezekiel 34:2, 5, 11, 31.
4. Isaiah 40:6, 7, 9-11.
5. John 10:11.
6. John 10:26-30.
7. Psalm 23:1.
8. Isaiah 53:6, 7.
9. John 1:29.
10. Revelation 5:12.
11. Hebrews 13:20.
12. John 10:27.
13. Matthew 4:19.
14. Mark 10:21.
15. Luke 9:23.
16. Matthew 25:34.
17. Psalm 23.

Mrs Elaine Fletcher lives in Adelaide, South Australia.



Welcome and Farewell in Northern Australia

L. G. ROBINSON, Communication Director, Northern Australian Conference

THE CAMP for the north this year was a tremendous experience for God's people, with wonderful weather, warm fellowship and deeply spiritual, Christ-centred meetings. This was very evident from the large attendances at the meetings.

We were greatly blessed by the presence of the visiting delegates. Dr Arthur Ferch led out in an evangelistic series each evening. He was joined by Dr Eric Syme for the second half of the week. Dr Syme focused on the historical setting of the Advent movement. These two men were very much appreciated in renewing confidence among all who attended.

To the other visiting brethren, Pastor R. Hodgkinson, Brother W. Stokes and Pastor J. Knopper from the Division; Pastor M. Allen and Pastor R. Baird from the Trans-Tasman Union Conference; Pastor R. Douglas from South Queensland Conference and Pastor I. McKean from Avondale College, we thank them each for their contribution.

The other highlight of camp was the



Photo: L. G. Robinson.

Pastor and Mrs Don Mitchell (left) together with Pastor and Mrs Reg King. Pastor Mitchell was elected president of the Northern Australian Conference on the retirement of Pastor King.

choosing of a new president for the leadership of our conference. The executive committee met under the chairmanship of the union president, Pastor Harold Harker, and, under the guidance of the Holy Spirit, Pastor Don Mitchell was chosen.

We welcome Pastor and Mrs Mitchell

into the Northern Australian Conference leadership.

At camp many had the opportunity to say farewell to Pastor and Mrs King as they move into retirement. We have appreciated their spiritual leadership and friendship. May God's richest blessing be with them both. ■

A HUNDRED YEARS LATER

GRANT WATSON, Communication Director, South Australian Conference



Group taken at Adelaide's Centenary camp.

ADVENTISM had arrived in South Australia. J. O. Corliss, after establishing a congregation of believers in Melbourne, came to Adelaide on August 27, 1886, to reveal to the residents of this spaciouly planned city, with its wide streets and many parks and gardens, the gospel of the Seventh-day Adventist church.

South Australia was experiencing a severe drought at this time, and many people were so affected that they were leaving the state for more prosperous areas. Adelaide was experiencing hard times and work was difficult to secure. In times of crisis people turn to God, and so Pastor Corliss was able to use the economic climate to advantage.

"Happy with the numbers," is the only

recorded comment we have to tell us of the success of the first Adventist outreach program run in South Australia, on September 5, 1886, at the Norwood Town Hall. The September program was followed up with a tent mission in October in the nearby suburb of Stepney.

In December 1886, twenty-four Adventists were baptised, forming the first Adventist congregation in South Australia. Many converts were women, as the forty-eight-hour working week made it difficult for men to worship on Saturday. Davey, Hames, Were and Green were some of the family names that accepted the message in those early years.

The history of Adventism in South Australia had begun. Today 2,920 church members, thirty-five churches and four schools later, Adventism in South Australia celebrates a century.

While South Australia celebrates 150 years of statehood, the Adventists celebrated 100 years of churchhood at the recent Adelaide camp-meeting. Held on the Morphett Vale campground, emphasis was placed on the heritage of our church, with displays of photographs and reference to our "roots" forming an important aspect of the program. As the very same Bible of J. O. Corliss, used 100 years earlier to inspire the founding members of the Adventist Church in South Australia, was held up before the assembled congregation, one could not help but recognise the pioneer spirit demonstrated by these godly men. The challenge comes down to us. *Lord, give us the courage of the pioneers, that as we commence the second 100 years, Your message may go forward to victory.* ■

PUBLIC SPEAKER

J. O. CORLISS

*Hear what the Bible
really says.*

**NORWOOD
TOWN HALL**

September 5, 1886

A GANG ASSAULT AT NIGHT

ALBERT A. GODFREY, President, Eastern Highlands Simbu Mission, PNGUM

"BUT YOU'RE NOT going out there, are you? Haven't you heard of the gang rapes and murders and . . . !" This was a common reaction from people who had heard that we planned to return to Papua New Guinea for service. The media had done a good job of playing up the problems of violence and crime in this country, and to be really truthful, we ourselves were just a little apprehensive as to what lay ahead of us. On the other hand, we were quite confident that the Lord, who had called us, was also quite capable of caring for us.

Now, if you are looking for something sensational, perhaps you had better skip this story. It is just a simple account of what happened to me shortly after arriving in this country, when I was caught with car trouble hundreds of kilometres from home on a dark and lonely road.

The day had started out rather ominously. I was to be in Lae that evening, a trip of around 300 kilometres, but which, due to the winding mountain roads, takes about four and a half hours. Having recently purchased a second-hand four-wheel-drive vehicle, this was my first opportunity to try it out on a trip. The usual checks had been made before leaving, and it appeared that all was ready for an uneventful trip. Out on the highway I was conscious of every rattle, rumble and squeak, but the vehicle seemed to be purring along nicely.

Just when I had decided that the unusual sounds were probably just the peculiarities of a four-wheel-drive, the engine began to cough and sputter and finally stopped. Service stations are not plentiful in these parts, so I began checking things out for myself and came to the conclusion that it had to be carburettor trouble. After taking the top off I discovered about fifty millimetres of mud in the float chamber. Cleaning it out as best I could and reassembling the carburettor, I was amazed and delighted when the engine fired back into life again.

My delight was shortlived, however, for I had to repeat the process just a few kilometres down the road. Obviously I had received a generous supply of water and mud somewhere, and so I turned back to Goroka, realising that I was going to have to take the fuel tank off and clean it out.

A few hours later and with about two gallons less of water and mud, I headed out onto the highway again. It was a better start this time, and soon the slowest part of the journey was behind as I swung around the last few bends on the Kassam Pass and entered the vast Markham Valley. While there was still almost two-thirds of the distance to go, it would be much faster now that the winding road was behind me. However, my enjoyment of driving down a nice straight road was suddenly cut short by the ominous sounds of a choked carburettor again.

Another roadside clean-up and I was on my way again, but by this time it was late afternoon. Then I realised that my fuel gauge was hard down on "empty," and where would I find fuel out here? Fortunately there was a



Photo: A. A. Godfrey.

The author's vehicle at a roadside stop in the Eastern Highlands of Papua New Guinea.

service station about a kilometre further down the road and it was with a sigh of relief that I pulled in to refuel. Dusk is very short in the tropics, and by the time I was out on the highway again it was necessary to put on the headlights. With still more than sixty kilometres to go, I just hoped and prayed that all my troubles were now over.

It was a lonely road with high kunai grass each side. The night was really dark and the unfamiliar road made me a little uneasy. Shortly I noticed my headlights were flicking on and off with each bump in the road. Soon I had no lights at all, and with torchlight I was not able to find the problem. Fortunately the parking and tail-lights were still functioning, and so I decided to travel on slowly by the faint glow they made. Just then a vehicle came up from behind, and I knew that would give me a chance to follow him and use his lights.

As he passed I slipped in behind and soon caught up. It was a small passenger bus, and he was travelling at a very comfortable speed. I hoped it wouldn't be long before I reached Lae after all. But the troubles were not yet over. Ere long I had a hint of the right-hand front tyre losing pressure. A short distance confirmed that indeed I had a puncture. Just then the bus driver stopped to talk to some people beside the road. Quickly I hopped out to change the tyre, all the while hoping that maybe he would talk long enough for me to get the tyre changed.

As I straightened up after getting the jack out from behind the seat, I realised that I was surrounded by a gang of dark-skinned people—in fact, the whole busload had converged on my vehicle. As I was explaining my predicament to the driver, the jack was suddenly whisked out of my hands and then the wheel brace and then the spare tyre disappeared

from the rear of the vehicle. Almost by the time I had realised what was happening the tyre was changed and the tools stowed back in their place!

The driver was asking me where I wanted to go, and then told me to follow him. With his hazard lights flashing and travelling just a little slower I was escorted by this "gang" for the next thirty kilometres or so right to the gates of the SDA compound in Lae. Again the whole busload spilled out and I had to shake hands with every one of them. They wished me God's blessings as they climbed back aboard their bus and headed back the way they had come, obviously delighted that they were able to help someone in need.

Looking back over our first year in Papua New Guinea since independence, we can say that we are glad we came. We do not feel insecure or afraid. Yes, there are problems, but don't you have them in the homelands as well? There is a bad element in society everywhere these days, but I wonder if you would be able to find a more warm-hearted people anywhere than we have here. Perhaps we missionaries are responsible for some of the wrong ideas people have of this country, for it is the sensational stories that make the most appeal.

With much less of the material things of life to take their interest, these people turn much more naturally to religion. Our churches are bulging everywhere, and thousands are flocking into the church every year. Please pray that we will have the wisdom to care for these dear people with the very limited budgets that are available. Should you be fortunate enough to receive a call to serve in this interesting country, please don't hesitate to come, for without a doubt you will enjoy its warmth and friendliness. ■

A NEW START

W. E. WRIGHT, Ministerial Association Secretary, WPUM

NOT EVERYONE gets a chance to commence mission service after twenty-seven years in the Lord's work. My wife Zena and I have always found life interesting and challenging. Now we are making a fresh start in a new country, doing a different type of work with different, but beautiful people.

As Church Ministries director and Ministerial Association secretary for the Western Pacific Union Mission, I have never been so busy, with the prospect of life getting busier and busier as I become more acquainted with my responsibilities and the needs of the field.

My main purpose for writing this article is not to give an autobiography, but to share my impressions as a brand-new missionary. Even though we felt well prepared after attending an excellent mission institute held at Avondale College for two weeks, there were still some shocks to which we have not yet quite adjusted.

First of all, let me say how amazed I am to learn how many denominational employees refuse calls to serve in the mission field. This is a fabulous life! If you have lived on the north coast of New South Wales or in Queensland, the temperature is not all that different. It is pleasant working without ties and coats. Life is relaxed, never boring, but always fascinating. Once you adjust to the pace and accept some initial frustrations such as shopping, getting your car repaired and paying twice as much for items than you have been accustomed to, life takes on new meaning. The people are a joy to live and work with. They find so much to laugh about, accept their economic handicaps and put up with social disadvantages with gracious goodwill.

Well now, what are the shocks? They can be defined in one word—needs! The gap between life in the homefield and conditions out here is incredible. It has to be seen to be believed.

A good example is the area of education. After many years of association with our well-equipped church schools in the homeland, many of which could be classified as luxury schools, I was appalled to see how our national teachers struggle with crowded classrooms in buildings that in some cases are beyond repair. In spite of the conditions, visitors are met with polite and friendly smiles. When they sing, the class is suddenly transformed into a choir with beautiful harmony. They have no

supporting instruments, yet they can sing the different parts with natural ease.

You wouldn't park your car in some of the houses the teachers live in, and their wages wouldn't pay your weekly petrol account. One thing is certain—we are so well off in the homeland, yet we take everything for granted. We have forgotten the need to share the blessings we are privileged to enjoy.

The work of God is going ahead at an exciting pace, with new areas opening up and churches crowded beyond capacity. I have lost count of the number of churches that are desperately needed.

Every story should have a hero to give it more spice. There are many to be found out here. At our recent ministers' and laymen's seminar held at Auki, which is the main centre for the beautiful island of Malaita, I met over forty heroes. Our national workers are earnest men who care for huge areas, and in some cases our churches are scattered throughout dozens of villages. Some men work in very lonely areas or on unfriendly islands where they battle religious bigotry and threats to their lives. But they carry on witnessing, befriending, praying, preaching, always looking for Bible studies and gradually raising up little companies of believers.

On Sabbath afternoon we listened to their experiences, and everyone had stories to tell that would make fascinating reading. It is so true, "The half has never been told." The "work" out here is not work, but an exciting, busy full-time occupation with endless potential. In spite of the staggering needs, I couldn't imagine any aspect of Adventist ministry being

more fascinating and rewarding than it is out here. Mission work can only strengthen your spiritual experience as you grapple with enormous challenges. Imagine the feeling when a "subsidised" layman who is working in the highlands of Guadalcanal comes to plead for Bibles. During my ministry I have been knee deep in Bibles, and given hundreds away. Here I am stunned to discover that all our men are crying out for Bibles. How can the gospel spread when people can't even get a Bible?

Then there are the constant calls for outboard motors, so that the men who work the coastal strips can reach unentered territory, or attend our church groups. As well there are pleas for trail bikes, so that men who travel rugged inland roads can reach the villages that are sending out calls for the light of truth.

These and other constant appeals are the forces that drive us to our knees to plead before our Lord that He might show us the way. We know He has the solutions; we pray that we may have the faith.

I thank the Lord for the years of enjoyable service that He enabled me to share. Those twenty-seven years shared in the homefield were preparation for another, perhaps more exciting corner in His work—the mission field.

The best days are still ahead, but to some degree the extent of progress will be influenced by the measure of support received from the homefield. Remember, this is your mission field. What are you doing to support it? May the Lord receive our interest in this vital extension of His work. ■





News from Adventist World Radio

● Butch McBride, AWR-Asia chief engineer, and Tulio Haylock, General Conference associate communication director, inspected the special tower sections for AWR-Asia's antenna systems on April 21 at Rohn Company in Peoria, Illinois.

"We needed to inspect the sections because of the special equipment they have on them," says Butch McBride. "We wanted to make sure everything would fit when we assembled the towers."

The towers range in height from 62 metres to 100 metres. They will be equipped with a spreading bar to hold the antennas and screens which will hang between the towers. The screen hangs behind the antenna to direct the radio signal.

Also inspected were the connections between the antennas and towers. The towers will now be disassembled and shipped to Guam. They will arrive at AWR-Asia in six to eight weeks.

● The assembling of the dipole parts for the

antennas for AWR-Asia was completed on May 2. Approximately 150 parts are joined to form a dipole. Sixty-four dipoles were assembled and stacked for storage until the towers are erected.

● Several students responded positively to a call made recently by General Conference President Neal Wilson at Walla Walla College to help with the AWR-Asia project. The result, according to WWC Chaplain Winston DeHaven, is that six student missionaries plan to travel to Guam in mid-June to spend a three-month period helping to fabricate and install antennas, towers and transmitters. Please pray that these six Walla Walla College student volunteers will be able to successfully raise sufficient funds for their transportation to AWR-Asia in June.

● The "Design for Visual Communication" class at Andrews University recently submitted suggested designs to AWR-Asia for QSL cards. Peter Erhard, the teacher of the class, at the request of Andrea Steele, AWR-Asia program director, had the students design QSL cards as a

class project. Several of the designs are expected to be used. A QSL card is a postcard radio stations send to listeners to verify a reception report. Shortwave hobbyists collect the cards. "When we send out a QSL card," says Mrs. Steele, "we also send a Bible correspondence card in the listener's language."

Programs for Papua New Guinea and Pakistan May Begin at AWR Asia

THE SOUTH PACIFIC Division and the Trans-European Division have both begun investigating possibilities of producing programs for Papua New Guinea and Pakistan. These two divisions would join the three other Seventh-day Adventist entities using AWR-Asia to broadcast programs: the Hong Kong East Asia Committee, the Far Eastern Division and the Southern Asia Division.

The broadcast for Papua New Guinea would be in the official language, Pidgin English. Papua New Guinea has a population of just over three million; of these, well over 75,000 are Seventh-day Adventists, reports R. L. Coombe, the Division communication director. Because of the large size of the country and the remoteness of many villages, shortwave radio is very popular there.

Meanwhile, Ray Dabrowski, communication director for the Trans-European Division, says there is considerable interest among church officials in Pakistan in having broadcasts to their area in Urdu. The Pakistan Union hopes to install a small studio in Lahore, the capital of Pakistan, for production of programs in the near future.

—AWR News.

SPRING COUNCIL BRIEFS

★ Reports for Adventist World Radio-Asia indicated that \$US4,265,176 was the total offering for the Guam station. (In addition, another \$US240,000 was received for other AWR projects worldwide.)

★ Adding to the seed-sowing for Hispanic members, the Spring Council voted to adopt under the umbrella of the General Conference the ten-year-old *Ayer, Hoy y Manana* telecast, which is produced in New York City. While primary caretakers of the program have been the Atlantic Union, Greater New York and Northeastern Conferences, a thirty-five-member advisory board from across North America was selected. The program's director and speaker is Jorge Grieve.

★ Two major evangelistic campaigns were approved for Washington, DC, and Greater New York. Funds authorized for the seventy-five multi-language campaigns in New York were \$US30,000. The Washington campaign received \$US25,000.

★ Special greetings were sent from the Council to two Seventh-day Adventists with administrative responsibilities and one centenarian. Dr. Samuel Kaeka, a Seventh-day Adventist Sabbath school teacher who is now Prime Minister of Uganda, and General Tom Turnage, newly approved administrator of the US Veterans Administration, and Pastor Kinichi Nozaki, pioneer of Japanese work in North America, are the recipients.

—News items from General Conference.



GC Elects Temperance Specialist

THE GENERAL Conference committee has elected Temperance specialist Thomas R. Neslund as an associate director of the General Conference Health and Temperance Department.

He was born in Montevideo, Minnesota, on June 9, 1935. The family includes his wife Gunda, and children, Stephanie and Todd.

Neslund was ordained as a Seventh-day Adventist minister in Southern California in 1973. He is a 1964 graduate of Union College, Lincoln, Nebraska, and has done graduate work at the Loma Linda University School of Health.

He has served since 1974 as director of the Health and Temperance Department of the Southern California Conference. Earlier denominational service included pastoring in the Iowa Conference, teaching at Glendale Adventist Academy, California, and lecturing at seminars in Canada and in Bermuda. All this work included the initiation of health and temperance activities.

Research Centre Celebrates Decade

A. DAVID C. CURRIE, Secretary, Ministerial Association

TEN YEARS AGO, on February 22, 1976, the Ellen G. White/SDA Research Centre at Avondale College was opened. Since that date much has happened to bring benefit to the church in the South Pacific. Hundreds of members have received answers to their enquiries by phone and letter. Students at the college regularly use the centre's facilities for heritage research and to find helpful articles by Ellen White. Postgraduate students have delved deeply into the resources for writing essays and theses.

When the centre was opened, Dr Arthur Patrick was its director on a half-time basis. Now his duties have taken him into full-time work with the college as its registrar. Nonetheless, he still takes an active interest in the work of the centre. Last year at the Division session, Mrs Eleanor Scale was appointed as the director. Mrs Scale, as the secretary of the centre since 1976, has an intimate knowledge of and infectious enthusiasm for Adventist heritage. She was invited to the Ellen G. White Workshop in Washington, DC, prior to the General Conference session. Of the Ellen G. White Workshop she says, "It was a privilege to become better acquainted with the staff of White Estate and to meet the directors of the various research centres that have been established in the world field. The discussions



Photo: Michael Chamberlain.

Mrs Eleanor Scale and Mrs Lyn Keating in the office of the research centre at Avondale.

at the workshop were frank and helpful, and it was a wonderful opportunity to share ideas and suggestions concerning the running of our research centres."

Over the years the work has grown at the centre, and recently a part-time assistant was added. If you phone you may hear the voice of Mrs Lyn Keating, a qualified teacher, who is

helping Mrs Scale.

Should you be visiting Avondale College at any time, do call in at the research centre, particularly if you wish further insights into the gift God has given to this church through the ministry of Ellen G. White and His guidance of our pioneers. You will be in for many surprises. ■

New Frontiers in Health Ministry

RAY WOOSLEY, Public Relations Officer, Adventist Health Association, South Queensland

PEOPLE have dreams of what might be done in the service of God, and it is when these people of vision put energy into their ideas that we see thrilling new frontiers being explored and exploited to God's glory.

Some time ago in Brisbane, Dr Martin Strahan and others felt that there were medical and other professional people who, while they were not in the full-time employment of the church, would like to use their talents and time for God. The result of this is that sixty-seven doctors and other talented people came together and formed the Adventist Health Association.

Under the presidency of Dr Peter Miller, this group soon showed that they had much to offer in the way of expertise and resources. The concept was mooted by both the conference and the AHA executive committees that the AHA take over the administration of the conference Health and Temperance Department.

Being an untried idea in this part of the world, there was a deal of criticism and apprehension. However, a "let's try it" approach was adopted, and the department started to function under the directorship of the president of the AHA, Dr Peter Miller, and executive officer Dr Ray Swannell.

So far the AHA has been able to provide professional assistance and personnel for the running of Health Assessment Programs sponsored by some of the churches in the conference. The South Queensland Conference runs a medical centre, where Dr Percy Harrold is the resident medical practitioner. The centre

is also the base for a physiotherapist and a family counsellor. The AHA has an advisory role in the running of this medical centre.

The association has run pilot programs for the new "Breathe Easy" program to stop smoking. This is an update of the 5-Day Plan.

People with experience and qualifications are working on updating some of the church's health outreach programs and on a new outreach to be used by the church to help serve the needy community around us.

Because it would appear at first that perhaps the church may have fallen behind in the area of exercise promotion, a special group was set up within AHA to give study to this position and to come back with a recommendation. Ways are being studied as to how better services may be provided to the aged, the ill, the underprivileged and the dispossessed in the community.

The AHA has the personnel and the expertise to become involved in some experiments regarding poor nutrition and education attainment. At present top-level talks are taking place between educators and AHA to determine the extent to which the association can assist in this research project.

One aspect of the work of AHA which has been appreciated across the board is taking the Health and Temperance Department of the South Queensland Conference out to meet people and deal with issues which have caused some Adventists concern. This has helped to explode some of the myths which have

surrounded the Adventist health message and the Spirit of Prophecy writings and their supposed incompatibility with modern medical science.

It is not difficult to imagine the value of over sixty health professionals associated together to provide a backup for the "right arm" of the Seventh-day Adventist message, the health and temperance education program. Our experience may be a catalyst for others to do likewise. ■

Dr Peter Miller (left) with Dr Ray Swannell.



Photo: Ray Woosley.

HEALTH FAIR DRAWS A CROWD

-DARYL MARTIN, Communication Secretary, Avondale Church, NZ



Interested visitors view displays at the Avondale (NZ) health fair.
Photo: D. P. Martin.



AN IDEA to get the public to visit our new church hall at Avondale, Auckland, turned out to be a great success.

For many years, we at Avondale church have wanted a hall. The present church building was erected in 1940 by a student during his vacation, and the remarkable thing was that Bill Ward returned to build our hall in 1984/5.

The new hall is attached to the school (which commenced in 1947), and at the rear of the church. What a blessing it is to us! It is used by the Youth and Earliteen Sabbath school on Sabbath morning. We use it for social activities and the school uses it for home science classes. Its excellent kitchen was designed for demonstrations. There is a play group that uses it each week. And we hold the regular church business and board meetings there, too.

The problem was that we wanted to get our local community to come in and use our hall as well. How to get them to do so was the question. One of our newer members, Pauline

Eru, came up with a great solution: have a health fair. So we did.

After several weeks of planning, we decided that Sunday, April 13, would be the day. We hired three tents to house the People Testing Station, the Sanitarium display and sales, the Beetz wholemeal pies and rolls, the literature evangelists display, crafts, Women's Christian Temperance Union and Pathfinder displays, and health and temperance displays which were aided by video and Dukane machines. Angela and Andrew set up sound gear, and sang their own songs and other contemporary Christian music. The Adventist Book Centre took over the church porch, and two schoolteachers set up the schoolroom for public viewing. The new kindergarten room was decorated with a big flannelgraph, and the church itself was left open for anyone to enter.

In the hall was a display by the Sabbath school of Bible study guides, lesson pamphlets and old Bibles. There were also a number of

Bibles of various languages from not only around the Pacific, but Europe as well. There was a bread-making demonstration and a sampling table of Sanitarium protein foods. Meals were available that were tasty and cheap, with a huge variety and generous servings.

The comments were exciting. People flocked into the grounds well before the opening time and enjoyed the whole concept. The People Testing Station worked non-stop, and the meals disappeared at a rapid speed with very good comments. All stalls had a steady flow of visitors, and the main road was bumper to bumper with their cars, for as far as the eye could see. And it rained. But they still came.

We didn't expect to make a profit, but we made a very modest one. Our sole aim was to invite our neighbours into our church grounds, with the further idea of inviting them back to future programs. We believe that we succeeded in our goal. The fair is over, but . . . what about next year? It's going to be bigger and better! ■

HARVEST FESTIVAL IN BUSSELTON

MRS SHEILA KELLY, Communication Secretary, Busselton Church, Western Australia

"COME, YE thankful people, come, Raise the song of harvest home!" was the hymn chosen to commence worship on the beautiful autumn Sabbath morning of our Harvest Festival.

The tables at the front of the church were laden with good things, including fruit and vegetables of all kinds, golden homemade loaves of wholemeal bread, a large basket of fresh eggs nestled in straw and an overflow around the tables of boxes of oranges and crisp Granny Smith and Red Delicious apples.

Our superintendent, Sister Maureen Ansell, read the beautiful words of 1 Chronicles 29, and commented that with the display before her she felt rather like David, who was overwhelmed with the gifts brought by his people for the building of the temple.

It was good to see the smiling faces of our juniors as they sang "Bringing in the Sheaves." Brother and Sister Keegan then blended their voices in the much-loved "How Great Thou Art."

Following Sabbath school and church, members and visitors enjoyed lunch and happy fellowship together.



Welfare ladies, with the assistance of some menfolk, made up ten food parcels from the display for needy families in Busselton. These were distributed and gratefully received.

We returned home with hearts full of gratitude for our many blessings, and for the opportunity of sharing some of the material benefits with those less fortunate. ■



FOR THE CHILDREN

THE WASP AND THE LIZARD

MYRTLE O'HARA

THE MUD-DAUBER wasp worked quickly, making mud cradles for her babies. Back and forth she flew to the river, where she gathered a little pellet of clay which she carried to the spot where she was constructing the cells, or nests, that would contain her eggs. She stuck the clay onto a rock surface. When it became too dry to mould easily, she flew back to the

river for a drop of water to moisten it. After many trips for mud and water she completed a cell, and then searched around for a spider to put in it. Soon she found one.

The terrified spider made a dash for cover, but like a flash the wasp chased it. Realising it could not get away, the spider turned and prepared to fight for its life. It raised its hairy legs, held its head and body well back and waited with poison fangs open. But the wasp moved like lightning and injected her sting where it would paralyse, but not kill the spider. When it hatched, the baby wasp would need a live spider on which to feed. The wasp carried the spider to its nest, and laid an egg upon its body. Soon a grub would hatch out and burrow its way into the spider's body.

While the wasp worked, a small lizard poked its head out from behind a piece of bark and watched with interest as the wasp began to seal the opening of the cell. As she flew to the river for another mud pellet, the lizard swiftly ran to the nest, pulled the spider out of the cell, and

was again safely behind the bark before the wasp returned. As the lizard ate the spider, the wasp continued sealing up the empty cell. She must have seen that the spider was not there, yet she continued with her useless task.

The little lizard finished his meal, then returned to his sly watching. Time after time he stole the spiders from the rest of the cells as they were filled, and the foolish wasp continued till all the empty cells were sealed.

The wasp really was a very clever worker. She toiled hard and long to construct the cells and fill them with food, but she didn't show any wisdom as she sealed them all. Although the lizard was not clever, he was wise. His wisdom outmatched the cleverness of the wasp, and he reaped the results of her hard work.

Long ago King Solomon wrote: "Wisdom is the principal thing; therefore get wisdom." It is a good thing to be clever, but unless a clever person is also wise, his cleverness will not get him very far. But a wise person, although not especially clever, will go a long way. ■



It Made My Day

AS PART of the South Pacific Centenary celebrations the Tauranga church organised a special weekend for a time of praise and fellowship with members and friends attending from far and near. Now Tauranga church is a very caring church, and we aged and crippled members are never forgotten.

So when Brother and Sister Jack Ewart heard a lady enquiring after me, they straightaway offered to bring her out to see me, even though I live in the country. That day I was recovering from the flu—so I was not the brightest.

At first I could not recognise my visitor. Still I doubt if she would have known me either. We are both widows now, and I am crippled and walk with crutches. And what's more, we had not met since we were young women and both worked at the Sanitarium Cafe, in Willis Street, Wellington, about fifty-seven years ago.

So when she told me she was Olive Smith, I was overjoyed, and could see then who she was. Needless to say we went back down the years and I caught up on the news of many of my friends that Olive had met.

So if you read this, Ollie, do write to me as I never got your address.

Now this goes to show what a closely knit family our church really is. It really made my day.

Mrs Daphne Kirkland, Tauranga, NZ.

IT WAS early evening, a beautiful full moon was shining on sea and land. Some villagers, my wife, my family and I werewalking in single file along a narrow walking track from Lako village to the mission station on Lou Island. Lou is an Adventist island near Manus Island.

On my shoulders was our three-year-old daughter, who was tired and in need of a "carry."

Having almost reached the mission station I felt a man's hand firmly push my right shoulder. In fact, it pushed so hard I stumbled off the path to the left, lost my balance, and it took several seconds for me to recover.

While I was stumbling about, a green

coconut fell down from a tree above. The coconut landed with a tremendous thud right where I would have been if that hand hadn't pushed me so hard.

It took a little while to realise just what had happened, but as we analysed what had taken place, we realised an angel's hand had pushed me off the path to save Deslie's life. We still give the Lord our thanks.

"The Lord works in mysterious ways his wonders to perform."

Peter Williams, Lake Boga, Victoria.

HERE in Bendigo we have a very active Health and Welfare Society, and in packing island bags a note was enclosed requesting whoever received the bag to please write to us. So from Sister Godfrey of Wabag, Papua New Guinea, came a letter of thanks and a report of the need as it is there. It really made my day to receive that letter.

God bless all who labour for him in such places as Papua New Guinea.

Etma Gilbert, Community Services Leader, Bendigo, Victoria.

YEARS ago I worked in a factory at Cooranbong, in wet, steamy conditions. My job was an unthankful one of preparing raw products for the various departments.

One day the manager came through where I was working, and he stopped and thanked me for the job I was doing. Further, he said, "I can't make a foreman out of you. If I did, I would have to put two men in your place."

I was thrilled. It more than made my day to be so appreciated.

G.W., Cooranbong, NSW.

WHILE DRIVING to work one morning I noticed the steering wheel of my car was pulling to the left side. I wondered where I should take it to have it corrected.

When I arrived at my place of work I remarked to the lady of the house that my steering had gone haywire. I was still wondering where I should go to get it fixed, especially as I had owned the car for only three or four weeks and as my husband was working about 150 kilometres away.

The lady of the house looked at my left front

tyre and said, "You've got a flat tyre."

"Is that what is wrong?" I queried.

When her husband returned he changed the flat tyre, but unfortunately the spare one was bald. So I knew I would need two new tyres. The one which I drove on would have been damaged inside and the bald one would have to be replaced, for sure.

I took it to the tyre company where my husband deals, and told the man my plight. He pumped my flat tyre up and tried it in the tank of water. He could find nothing wrong with it. Today it is still up and good.

I had wondered why God hadn't given me travelling mercies, because I had prayed before I left for work that morning. But He more than cared for me by saving my flat tyre while I had driven more than two kilometres on it.

That really made my day, as I knew again that God did look after me, and I had to buy only one new tyre. Praise the Lord!

Heather Yarrow, Dalby, Queensland.

Maori Church 5-Day Plan

WINNIE F. MURRAY, Health and Temperance Secretary

A TIME LAPSE of nearly fifteen years separated the first 5-Day Plan from the one conducted during the month of April, 1986, at the Te Kao Area School. Last-minute preparations were interrupted by the passing of a respected church elder in the district, but a total of nine people registered.

Pastor Ross Chadwick ably conducted the session, assisted by my husband and myself, and what a wonderful experience it was for us! Although the numbers were small, the success rate was good.

My husband and I will conduct another 5-Day Plan in the district shortly, and then we plan to run sessions in other surrounding districts at regular intervals. We believe that we can reach the people in the districts through this medium. Please pray for this work among our Maori people. ■

The Editor South Pacific Record.



Appreciation

As a minister who is serving God and His church outside of his home cultural environment, I want to state my appreciation for the opportunity over the past year-end to study in order to develop a more effective ministry. I thank the Avondale College Board for including in their course-work the Andrews University Master's program. I further thank the Division leadership for their sponsoring of expatriate workers from the mission field.

Under the tutelage of Dr Arnold Kurtz and Dr Gottfried Oosterwal, I have been exposed to so much that *has already* since then had a large and positive influence on my ministry.

K. L. Vogel, PNG.



Golden Wedding

JOHN CAMPBELL

THE Fiftieth Wedding Anniversary of William (Bill) Thomas and Hilda Ellen Campbell of Jannali, Sydney, was quietly celebrated by their immediate family at the home of their son. This much-loved couple were married at the Congregational church at Waverley, Sydney, on January 31, 1936.

After a few years of marriage, the upheaval of World War II saw Bill serve his country in New Guinea in the Australian Army, where he rose to the rank of Warrant Officer.

Following the end of the war, the couple began listening to the Voice of Prophecy broadcasts. Then a visit to their home by colporteur George Padmore resulted in studies by Pastor H. C. Harker and Pastor W. A. Stewart, which led ultimately to baptism by Pastor E. R. Whitehead at Stanmore church.

Through the years they have both faithfully served their church as charter members of the Oatley and Caringbah churches in Sydney.

Their two children, Carol Dominick and husband Bill of Narrandool (NSW), and John and wife Denise of Springwood (NSW) and their six grandsons proudly toasted the couple on this happy occasion, and wished them God's blessing and many more years of happy marriage. ■



Rolie stands on the slide of earth that a second later would have crushed him.

Photo: M. Lange.

God's Protection on the Amethyst Fields

ROLIE LANGE

WE live at Bowen in Queensland. One Sunday morning I went with Mum and Dad and my sister Maria looking for amethysts.* I was under a little cave digging in the clay when Dad found a little amethyst sticking out of the clay where he was.

Dad wanted me to find it, so he said, "Come and dig in my cave, Rolie." So I said "OK."

Just as I got out, a big pile of dirt fell down. I could have been crushed under it. I think Jesus saved me.

* An amethyst is a quartz crystal that is violet coloured. They are semi-precious gems.

Rolie is eight years old.

Weddings

MICKLETHWAITE—MILLETT. Sunday, May 18, 1986, was an exciting day for Greg and Beverley, for it was the day on which they pledged their love each to the other. The service, which was held in the Seventh-day Adventist church, Shepparton, Victoria, was made the more beautiful by the wonderful floral arrangements, and the violin duets that were rendered by Dr Jack Micklethwaite, Greg's dad, and his sister Kathy. May God richly bless Greg and Beverley as they establish their home in Shepparton.

L. R. Burns.

SHIPARD—WISE. On May 4, 1986, Phillip Carl Shipard waited with joyous anticipation for his bride, Beverley Dawn Wise, to meet him at the altar of the Shepparton Seventh-day Adventist church, Victoria. What a lovely couple they made as they promised to love and cherish each other throughout life's journey! The many people who gathered for this occasion wished them well. They will establish their Christian home in Shepparton.

L. R. Burns.

WALMSLEY—MCNAMARA. The Muswellbrook church, New South Wales, was the venue for the beautiful wedding of Lloyd Walmsley and Bernadette McNamara on Sunday afternoon, March 23, 1986. Lloyd is the youngest son of Mr and Mrs H. Walmsley of Aberdeen, New South Wales, and Bernadette is the daughter of Mr and Mrs R. McNamara of Southport, Queensland. Many relatives and friends came to witness the marriage of the happy couple, and to wish them God's blessing as they set out on life's pathway as one in Christ.

E. M. Greenwell.

Till He Comes

ANDERSON. Clifford Lawrence Anderson was born before the turn of the century in 1898, at Currumulka, South Australia, and slipped away to his rest from the effects of a stroke at the Griffith Hospital, New South Wales, on May 6, 1986. To those who knew Cliff, he was "a good man, rich in experience and counsel," and respected by many during the thirty-two years he and his wife Grace lived in Griffith. A wide circle of friends paid their last respects in a church resplendent with autumn flowers. Cliff Anderson, having lived a full life, will be sadly missed by his wife and daughter Heather. Two daughters, Stella and Isobel, predeceased their father by a number of years. What a grand reunion awaits the family on the resurrection day!

R. Tindall.

BONHAM. It came as a great shock to family and friends when Brother Neil Bonham suddenly passed away on May 3, 1986. Neil, just thirty-three years of age, is mourned by his wife Dianne (nee Johnson) and children Kaylene and David. The Port Pirie church, South Australia, was packed with friends and relatives and neighbours of the Bonhams, who came to express their sympathy and offer their love and support. Neil was a very positive witness for his faith in the community, as well as serving the Port Pirie church as Pathfinder co-director with his wife. The Pathfinders formed a guard of honour at the funeral service. As we laid him to rest in the Port Pirie Cemetery, we looked forward to the resurrection morning when this family will be united again.

D. W. Croft.

CHAMBERLAIN. Priscilla Chamberlain passed to her rest at the Bendigo Base Hospital, Victoria, on April 6, 1986, aged eighty-one years. She was a loving and lovable Christian, and will be greatly missed by all who knew her. Left to mourn are her husband Ted, daughters Roma and Jill, and their families. The promises of God and the wonderful hope of a soon-to-return Saviour were shared with the family and friends at the Bendigo church and at the graveside. Pastor B. Grosser assisted the writer in the service at the church.

E. M. Greenwell.

KUHN. Charlotte May Kuhn passed peacefully to rest at her home in Brighton, Victoria, on Sabbath, April 19, 1986. She was born on February 19, 1897, in Bendigo, to a deeply pious family of Huguenot descent, and Charlotte became a committed Christian at the age of eight. She is survived by her four children, Albert, John, Robert and Valma. All were present, with their children and grandchildren, at a service held at the Brighton church on April 22. The second son, John, is an elder of that church and devotedly cared for his mother in her sunset years. Charlotte May will be greatly missed from the Brighton congregation, where she was a loved and loving member.

D. J. Self, R. McCabe.

OLIVE. Our much-loved sister, Yvonne May Olive, an original Australian, passed peacefully to her rest in the Casino Memorial Hospital, New South Wales, on May 17, 1986. The Casino church was unable to hold the large company of relatives and friends who gathered to pay their last respects to this wonderful mother whom we all loved. The words of comfort spoken on this occasion were based on the three hymns Sister Olive had asked to be sung at her funeral. They were "There Is a Land That Is Fairer Than

Day," "Mansion Over the Hilltop" and "Some Golden Daybreak." Pastor E. Rosendahl assisted the writer as we laid our dear sister to rest in the Casino Lawn Cemetery, there to await the "golden daybreak." F. G. Pearce.

POULTON. Lorraine Blanche Poulton of Boyup Brook, Western Australia, passed suddenly to her rest while shopping in Collie on May 14, 1986. She was born to Adventist parents, married in the old Perth church in Hay Street and maintained her faith and trust in God throughout her life. A loving and caring person, her great desire was to see her loved ones again on the great resurrection day and together enjoy the blessings and wonders of heaven and the earth made new. Sister Poulton was laid to rest with her late husband Bert, in the Karrakatta Cemetery, to await the call of the Life-giver. At a graveside service, loved ones were reminded of the precious promises of God's Word and the certainty of the soon return of Jesus. M. A. Chapman.

RIGBY. Sister Marjorie Rigby of Cooranbong, New South Wales, fell asleep in Jesus on May 20, 1986. A large number of people gathered at the Avondale Cemetery to support husband Robert, daughter Carol (Mrs Webster) and son Paul. They gathered also to express appreciation for one who truly was "full of good works" and who had interpreted Christianity in a very practical way. Sister Rigby rests in the blessed hope of the soon return of Jesus. Chris Dyson, R. H. Abbott.

ROWBOTHAM. Lily Rowbotham died in Toowoomba, Queensland, on May 13, 1986, at the grand age of 102. She had lived in the area all her life and was much appreciated by her family and those who knew her, including her later years at the Epworth Home. All her life she was associated with the church and believed in living by the Bible. She became a Seventh-day Adventist about twenty-two years ago when her grand-daughters took her to a mission conducted by Pastor L. J. Laws in Toowoomba. The Christian hope of eternal life and the purpose of God in the resurrection were shared with her family and friends as she was laid to rest in the Toowoomba Lawn Cemetery. Martin Brown.

WALLRODT. Eileen May Wallrodt was born in Fremantle in 1905 and went to her rest on May 4, 1986, in the Freeman Nursing Home, Rossmoyne, Western Australia. She was the second of seven children born to Mr and Mrs Gustav Posselt. Her parents accepted Bible truth after attending a camp-meeting in 1910. Eileen was baptised with two of her sisters by Pastor Butz in a salt lake on the family farm in Kellerberrin in 1916. In 1925 she married Bill Wallrodt. Sadly, Eileen was predeceased by her husband and sons Ron and Brig. After Bill's death, she moved to Sherwin Lodge. As Sister Wallrodt was laid to rest beside her husband in the Karrakatta Cemetery, loved ones and friends were encouraged to look forward to the great resurrection morning. M. A. Chapman.

RETURN THANKS

June Hale, Betty Andrews, Joy Manton and families, wish to thank all the friends who sent cards and flowers in the sad loss of their dear mother, Leila Pearl Relat. Special thanks to Pastors Lawson and Kingdon for the beautiful service.

Sybil Darko, Paul, Phillip, Mark and Lee, and families, wish to thank all their friends for the cards and floral tributes in the loss of their beloved husband and father, Victor Darko. Special thanks to Pastor Lawson and Phillip Brown for all their kindness.

ARCHITECT/DRAFTSPERSONS

Alice Springs architectural firm requires permanent architect/draftsperson. Enquiries to David Keeler (089) 52 2352 home, (089) 52 4999 business, or write 14 Burke Street, Alice Springs, NT 5750. Immediate start. Local church.

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FOR SALE

Cooranbong—executive house, convenient to college, schools, factory and freeway. Large 3 B/R, split level, separate lounge and dining, also family room with pot-belly stove. Large 3-way family bathroom, ensuite and ½ bathroom off family room. Double garage and enormous carport. Corner position, in quiet, congenial estate. \$115,000. Phone (049) 77 2206.

FOR SALE

Keep your health—grind your own flour and oil seed. Vitamins and minerals are only retained for 24 hours after grinding. Make your own wholemeal for porridge and bread, and retain the vitamins, minerals, bran and germ. Electric grinders for sale. H. & H. Rusterholz, Yorklea, via Casino, NSW 2470. Phone (066) 63 7180.

HOLIDAY/RETIREMENT/QUIET LIFE

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HEMCOMING '86 AVONDALE COLLEGE

Friday and Sabbath, September 5, 6

SEE: Students of yesteryear and new College church
HEAR: Avondale's past and exciting future

Years to be honoured—

1916	1956
1926	1961
1936	1966
1946	1976

Guest speaker—Dr Eric Magnusson

"Come Back to Your Alma Mater in 1986"

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OFFICIAL OPENING NEW BISHOPDALE CHURCH

If you are a previous member of the Bishopdale church, we would like to hear from you. All past members and friends, please write to J. Hooper, 22 Grants Road, Christchurch 5, New Zealand, for information and details of this special event.

REAL ESTATE

For personalised service on all your real estate requirements in the Lilydale/Mooroolbark and surrounding areas, including the Yarra Valley, phone Milton Gray or Mevyn Whittaker on (03) 735 1211. A/H Mevyn (059) 66 2505, Milton (03) 735 0283.

SALESPERSON REQUIRED

Salesperson required to market word processors. Full training provided. Phone (066) 84 1346.

SCHOOL UNIFORMS

DEE ESS FABRICS, suppliers of uniforms to Seventh-day Adventist schools, have just issued their price-list. For full details regarding prices and all sizes of girls and boys uniforms, write to Dee Ess Fabrics, 88 Whitehorse Road, Ringwood, Vic 3134, or phone (03) 870 7839.

SITUATIONS VACANT

Excellent opportunity for suitable persons, aged 25-30, interested in being trained as sales representatives or fitter/installers of home-improvement items, eg, security doors, screens, sun blinds, awnings, patios, carports, holland blinds, vertical drapes, in the Melbourne metropolitan area. Average income approximately \$30,000 pa. Phone Phil Carr, Jadee, (03) 555 2988.

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TEACHING POSITIONS VACANT

LECTURER BIOLOGY/CHEMISTRY. Pacific Adventist College has a vacancy in the Science/Maths Department for a lecturer in Biology (major in Zoology) and Chemistry. The successful applicant would be working with two others in the department, specifically involved in preparing science teachers for SDA junior and senior schools in the union missions of the SPD. *Qualifications.* Preferably a masters degree, but a person with teaching experience at senior secondary level and holding a first degree with appropriate major teaching fields would be considered. Applications with qualifications and experience to: Education Director, SPD, 148 Fox Valley Road, Wahroonga, NSW 2076. Phone (02) 489 7122.

SENIOR SCIENCE TEACHER. Kabiufa Adventist High School has a vacancy for a teacher of Chemistry/Physics to Year 12 level. The school is situated near Goroka in the Highlands of Papua New Guinea, and is the senior secondary boarding school of the PNGUM. Students are prepared for entry to Pacific Adventist College and other tertiary institutions. Applications with qualifications and experience to: Education Director, SPD, 148 Fox Valley Road, Wahroonga, NSW 2076. Phone (02) 489 7122.

VEGETARIAN CATERING

The Bray Park Church Catering Committee at Murwillumbah, northern NSW, would like to help you with all your catering requirements.

Our new, well-appointed hall with scenic mountain views can comfortably accommodate up to 200 guests.

We have specialised in wedding receptions for many years, and know how to give that special "touch of class" to your wedding reception.

Choose from a la carte to smorgasbord menus at prices that will make that special day a joy instead of a burden.

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WANTED TO BUY

Original *Review* and *Herald* articles by E. G. White. Phone (067) 67 3180.

WOOLLAHRA CHURCH—50TH ANNIVERSARY

Woollahra church is compiling a history and would like to hear from former members who have any interesting photographs or interesting, relevant details. Contact Mrs Quin, Lot 24 Calf Farm Road, Mount Hunter, NSW 2570.



NEXT SABBATH is Thirteenth Sabbath, with the special projects offering helping to provide much-needed facilities at Solusi College in Zimbabwe and at the University of Eastern Africa in Kenya.

IN THE SOLOMONS things are getting back to normal following cyclone Namu—though doubtless for many, it is with less than a full stomach. The goods sent on *HMAS Stalwart* have arrived and will be put to good use. Atoifi is still operating as an official emergency feeding station, supplying rations for 8,000 people each day.

A DRUG SEMINAR in Sydney for Adventist youth had Dr Greg Cheshire, Reader in Pharmacology at Sydney University as one of the featured speakers, and was designed for those particularly involved in drug- and alcohol-rehabilitation programs.

DR CALVIN PALMER, long-time medical man at the Sydney Adventist Hospital, has recently been promoted to Commander Brother of St John in recognition of his twenty-five years of service to the St John Ambulance Association. As far as is known, he is only the second Adventist in Australia to have received this honour, the other being the late Pastor R. E. Hare. We congratulate Dr Palmer on this well-deserved award.

A MARANATHA program was held last month at Longburn College in New Zealand with eighty-seven lay members attending. During the usual field experience, teams knocked on doors in Levin and 307 surveys were completed. From these there are twenty-six homes expecting a return visit and some are already open for Bible studies. Those leading out in the program were Pastors N. Peatey, L. Rice, D. Bertelsen and D. Blanch.

THE NEW offices for the Central Pacific Union Mission have been completed in Suva, Fiji, and are now occupied. Formerly the headquarters for this union was located in Auckland. The CPUM president, Pastor Rex Cobbin, says the building will be officially opened in the near future, when the prime minister of Fiji will be available to officiate.

THE MEDICAL DIRECTOR of the Auckland Adventist Hospital has just won the Palmerston North Marathon—forty-two gruelling kilometres. We congratulate Dr Alan Laughlin, especially since this is the second year in succession he has achieved this honour.

THE KINGS LANGLEY Retirement Village, in Sydney, is to have sixteen additional units. Approval has been granted for the building of the first seven of these, and construction will shortly commence.

THE 1986 Adventist Appeal magazine will have a new look. Gone are the colour photos. Instead, a dynamic effect is created in black, white and silver, which highlights the needs of a Pacific island mother and child. The message is direct: "For Their Sake—GIVE NOW."

THE GOONDIWINDI church is in Queensland, but comes under the umbrella of the North NSW Conference. It has twenty-eight active members who recently invited ninety senior citizens of the town to a vegetarian dinner in the Golden Age Centre. It was a much-appreciated gesture and created good public relations. Well done.

BOURKE in NSW is one of those towns where the congregation doesn't grow easily. On the weekend of July 12, Pastor Don Bain and Brother Larry Laredo will conduct a health program for the public. Remember this outreach in your prayers.

PASTOR RAY SWENDSON has been conducting a public outreach in the youth hall on the mission compound in Apia, Western Samoa, where attendances of up to 800 each night give great promise. Latest reports indicate that 113 people were expected to participate in the rite of baptism at the conclusion of the series. Pastor Swendson is booked to commence another mission in Pago Pago on July 6, where the enthusiastic local members have undertaken to pay the total expense for the series in order to avoid depleting the Samoa Mission budget. We know you will want to pray for these meetings.

A REVELATION SEMINAR conducted by three lay members in Townsville is proving a thrilling adventure for the two ladies and one young man involved. The six non-Adventists attending have now begun coming to church.

PASTOR CYRIL MILLER, who was to have visited later this year in the interests of Revelation Seminars, will not now be coming until 1987. By then the revision of lessons at present being made, will have been printed, making Pastor Miller's visit more effective.

A WELCOME appropriation from the South Pacific Division will allow the construction of an access road to the Tui Ridge Youth Camp in North New Zealand so that the site can be prepared for the Trans-Tasman Union Camporee to be held January 6-11, 1987.

"**THE BEST REPORT** I have ever received" is how Pastor John Knopper described the news from the April literature evangelists reports in Papua New Guinea. One hundred and twelve people were baptised in the Morobe Mission as a result of literature evangelist contacts. An attached handwritten note assured Pastor Knopper the figures were correct. Isn't that great news indeed!

ADVERTISING for Bible correspondence courses in the *Reader's Digest* has proved very effective. A similar insertion to that appearing in the Australian May issue is planned to appear in the New Zealand edition later in the year.

PASTOR PETER JACK, an associate director of Church Ministries at the South Pacific Division, recently conducted a three-night series of meetings in the Avondale Memorial church with an average attendance in excess of 800. These are being followed up by a network of Revelation Seminars and Cox video screenings, and will conclude with a three-week reaping crusade in August-September.

"**FINALLY, BRETHREN . . .**": Why hoard your troubles? They have no market value, so just throw them away.