

Australasian Record

and Advent World Survey



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

VOL. 90, NO. 46 November 23, 1985

JOURNEY OF DISCOVERY

DIERDRE LINDSAY, Coordinator of High School Tours



Mr Barry Wright, Headmaster of Brisbane Adventist High School, discussing their college program with some of the Year 12 students.

A BUSLOAD of tired, hungry, high school students tumble out of the vehicle at Avondale College after many kilometres of travel. So this is Avondale! Written on their faces are many questions. What is this place really like? What can it offer me? Every year scores of young people all over Australia ask these same questions. It's so far from home—it's unfamiliar. Will I make friends? Will I succeed, or will I make a fool of myself? It's scary!

In response to this dilemma, Avondale College for a few days hosts young people who are in their final year of Adventist high school, thus offering them a taste of an Adventist tertiary education and life on this campus before they are launched into "the great wide world." Students have travelled from high schools in Perth, Adelaide, Hobart, Melbourne, Sydney and Brisbane, as well as our local schools, to check out the program which Avondale has to offer in the eighties. These trips give the prospective student an opportunity to experience day-to-day living at college, as well as look at the career opportunities offered here.

They attend a lecture on "Careers," which assists them to intelligently choose a vocation which is suited to their own personality and interests. A busy program follows, as high school students mix with college students to attend classes, special lectures, meals and worship services. Opportunity is given to chat to lecturers and ask questions about courses and

finances, etc. The social life is not forgotten, as the visitors join with the college students in whatever social program is taking place at the time. Other activities are organised, too—such as a tour through the SHF factory and a visit to "Sunnyside."

Some of the comments indicate how the students feel after their stay: "I was planning to go next year; now I'm really excited about it." "Thoroughly enjoyed the time; teachers and students were very helpful." "Friendly place." "Loved the Christian friendliness which I thought was extinct. People really do care."

Of course, we realise that many young people need to follow a career for which Avondale cannot train them. However, even these folk would find one year here a very enriching experience.

Avondale is also happy to host any young person who is in the final year of study at a non-Adventist school. We urge parents or ministers to contact us to organise a trip for their young people. Let us show your youth what college has to offer them in a well-rounded education, as well as friendship for a lifetime.

Leanne comes from a country town where she had a good, secure job managing a small office. Her minister persuaded her to make a trip to Avondale with five other young people from her church. She had no intention or desire to attend college, but came just to please the minister. Leanne is a student this year working on the Advanced Typing/Clerical Certificate

course. After graduation in November, she hopes to be employed somewhere by the church.

Jenny wanted to be a primary teacher. Should she stay at home and attend a nearby teachers college, or should she go to Avondale? Jenny was urged to come and see Avondale for herself for a few days. What she experienced here sealed her decision to come this year. Both Leanne and Jenny are having a great experience at Avondale, and are so glad they chose to come.

There are many others, too, who would be glad they came to Avondale. Give us the opportunity to show Avondale to your young people. To make arrangements for a short visit to our campus, please contact: Dr A. Currie, Dean of Student Services, Avondale College, PO Box 19, Cooranbong, NSW 2265. ■

MY IMPRESSIONS

Avondale College? I'd heard a lot about it, but during our school excursion I had the opportunity to experience college life.

The worships and chapels were what really impressed me the most. Everyone joined in with the singing, and the college students did much of the speaking. There was something very special about these times.

The social aspect of college was great. Hundreds of new faces to meet and the people were genuinely friendly. Mealtime was an occasion for meeting students, and there seemed to be a bond of friendship wherever I went on the campus.

I was very pleased to be able to spend some time in the auditorium. Basketball and indoor cricket were the main attractions. Being able to join in afforded a time when I could make more friends.

It was great to be able to attend classes. The lecturers were most helpful, and it has given me some idea of what to expect.

Avondale College appears to be a spiritually, physically, socially and mentally stimulating institution. I'm looking forward to attending next year.

—Jenine Harrold, Student,
Brisbane Adventist High School.

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Annual subscription—post paid:

All areas covered by the South Pacific
Division \$A18.00
Other countries \$A23.70
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 2501.

Printed weekly for the Division by the Signs Publishing
Company, Warburton, Victoria.

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A MISTAKEN NOTION



AN UNFORTUNATE idea exists in the minds of some Adventists that when a minister who has held an administrative position is not voted back into office and returns to pastoral ministry, he has been "demoted." This mistaken notion is related to the equally erroneous idea that appointment to administrative leadership represents being "promoted."

Such concepts of ministry and leadership probably stem from what we see happening in some other churches: priests who become bishops remain bishops for the rest of their lives, and bishops who become archbishops likewise retain that status for life. In such a context, appointment to a higher rung on the ecclesiastical ladder can accurately be described as "promotion."

But in the Seventh-day Adventist Church we do not subscribe to that type of organisational structure. In our church no appointment is permanent. A minister is elected to serve in a given sphere of administrative responsibility for a prescribed period only. In the case of a conference, he is invited by the constituency of the conference to serve for a period of three years—either as an administrator or as the director of one or more of the departments. In the case of unions, divisions of the General Conference, and the General Conference itself, the term is five years. After the expiry of that period of three or five years, respectively, the minister may be re-elected for a further term. If not, he returns to the work for which he was ordained—that of serving as a pastor or evangelist. He understands when elected that his appointment is for a specified period only, and that he can expect to be replaced when his term expires. Sometimes he will be called to leadership in another conference, and this may prolong his period of service in administration. But he is always aware that his appointment to leadership does not invest him with the prerogative, privilege or right to remain in leadership indefinitely. He is first and foremost a Seventh-day Adventist minister and is happy to serve the church in whatever capacity is assigned to him. His ordination is to the ministry, and this is his highest calling. He cannot climb any higher than that. He cannot be "promoted" beyond that point, because in being ordained to the ministry he has accepted the highest honour which the church can bestow upon him.

In this connection it should be pointed out that in ecclesiastical systems that appoint priests as bishops, they have a double ordination. Priests are ordained as priests and are once again ordained as bishops when appointed to that office. This does not happen in the Seventh-day Adventist Church. There is only one ordination—to the ministry. We do not ordain a man to conference presidency. We thereby signify that we do not see presidency so much as an office, but rather as one sphere of ministerial service among others.

This is a wise arrangement. It was probably for this particular reason that the Lord led us

away from an episcopal system. He wanted us to be free from the pitfalls warned against in Scripture that are inherent in a system that exalts leadership to an office; that invests men with lifelong prerogatives and an aura of special status and privilege. He wanted leaders among us to be simply ministers who are chosen by their brethren to carry an assigned responsibility for a specified period.

This plan has decided advantages over the other system. First, it allows for change and variation. Every administrator has his own particular style of leadership. In the providence of God a particular leader will be appointed to give a particular emphasis at a particular time. When this has been achieved, the brethren may deem it desirable to appoint someone else who can apply new approaches for the period ahead. When a man is replaced, it does not mean that he has failed or that what he has accomplished isn't appreciated. It simply means that the time has come for new ideas, approaches and plans to come into effect.

Secondly, it saves God's servants from coming to see themselves as special people with special abilities which entitle them to special honour and special privileges. One of the reasons why God sometimes permits men in administrative responsibilities not to be reappointed, is to give His church a demonstration of the fact that He can and will continue to use His servants mightily in pastoral and evangelistic roles. He wishes to show His people that in whatever sphere of service He chooses to use His servants, they will serve Him faithfully, effectively and fruitfully. He makes of them an exhibit of the fact that they have the spirit of Jesus who came to serve, not to be honoured. They become to His people a revelation of Jesus.

Let us kill and bury deep, once and for all, these mistaken notions about promotion and demotion in ministerial service. Let's root them out of our thinking and from our ranks. They have no place among us. Let them never be mentioned. *Assigned responsibility, yes; special status, no!* Jesus said, "the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister." Matthew 20:25-28. This is the Master's formula for Christian leadership. Let's be sure it's the formula we choose to follow.

Geoff Garne

GOD'S SPIRIT AT WORK IN FIJI

A. D. CAMPBELL



Suva Evangelistic Centre—1985.

THE NIGHT was pitch black and the rain poured down incessantly as we drove carefully out of Suva city along the dimly lit roads toward one of the outer suburbs. It had been raining almost non-stop for several days, and everything was absolutely waterlogged. A dismal night, indeed. After some time we pulled off the road onto the muddy verge beside an elevated vacant lot, alighted from the car, clambered up the slippery bank and gingerly picked our way between puddles towards the silhouette of a low building in the centre of the lot. Soon we were inside. It was an unusual structure. Rows of bush poles were stuck into the ground to support a low, flat roof of corrugated iron, and tent walling hung around the perimeter, to complete Suva's 1985 evangelistic centre. Here, six nights a week, Pastor Aisake Kabu had been preaching to capacity audiences.

This night was no different. In spite of the unpleasant weather they still came, hungry for the soul-stirring truths of the Advent message. On Sabbath morning the building was overflowing as members from five nearby churches came to join with the new interests in worship and testimony. What a joy it was to hear those who had recently made decisions to accept God's last-day message! More decisions were made that morning, and it is expected that over 100 baptisms will result from this outreach. Truly God's Spirit is working in Fiji.

Fifteen years ago there was one Adventist church in Suva, but today there are sixteen—all raised up as a result of Pastor Kabu's strong evangelistic campaigns. As the writer spoke with this evangelist, he detected a note of sadness. Some of the younger workers are doing their dedicated best to expand the work of evangelism in other areas, but are working under great difficulties, with not even the most basic evangelistic equipment. Pastor Kabu possesses the only 35 mm slide projector, which he gladly lends to his young workers as he is able, but there is a great need for more such aids which would be well used to finish the work in Fiji.

God's Spirit works also among the lay people of Fiji. The writer chanced to make the acquaintance of a young man, Jale Gucake (pronounced *Newtharka*), a fisherman from one of the outer islands of the Fiji group. On the island of Gau, where he lives, there were but four Adventist families in 1984. Each Sabbath they met for worship in one of their homes—a total of eight people. With a burning desire to bear a more positive witness on their island, they concluded that they must have a church, so they began saving for the project. Most of the money came from Jale, since he was the only wage-earner, the others being villagers who grew and bartered vegetables, etc.

At last enough was available to make a start—but how to do it? None of them had any building experience at all. They could hire a builder to do the job, but the normal means of paying with tobacco or a pig was not acceptable to them. While thinking on this problem they borrowed a chainsaw, and trees were cut from the jungle. One of their number, an elderly man with one eye who had never handled a chainsaw before, offered to cut the trees lengthwise into planks. With misgivings which turned to amazement, the others looked on as the planks began to appear—all dead straight and of even thickness. He was unstoppable, and soon a large pile of timber lay ready for the construction. Still, the problem of how to build it remained.

Then one night one of the men had a dream in which he saw the church being erected, and the details of how to do it were clearly revealed. The next day he gathered the men and said, "I think we can build this church. God has shown me in a dream how to do it!" With a rusty saw to cut the planks to length and stones for hammers, they began. As progress was made, further instructions were given night by night to our dreaming brother, until the whole structure was completed. When it was inspected by builders, it was found to be quite square and plumb—what a miracle!

Now as the eight members joyfully met Sabbath by Sabbath in one corner of their new



Entrance to the Suva Evangelistic Centre.

church, the conviction grew on them that they must fill their church. They needed an evangelistic campaign on their island. A letter of request to the Fiji mission in Suva brought the disappointing reply that there were neither men nor means to spare. Undaunted, fisherman Jale said, "I will run a mission." He had never attended an evangelistic meeting in his whole life, but he began planning, and the members began saving for the budget.

Jale wanted some charts and other aids to help him in his presentation, so he sailed his fishing boat to Suva to look for such things. He and his wife had carefully saved almost enough money to send their son to Fulton College in 1986, but now they decided that the evangelistic effort must have first priority. Precious dollars were invested in a six-volt slide projector and two six-volt batteries to power it, and a set of film-strip Bible studies were purchased, cut up and mounted to make slides.

While in Suva a church member said to him, "Hey, Jale, I hear you are going to preach. Is that right?"

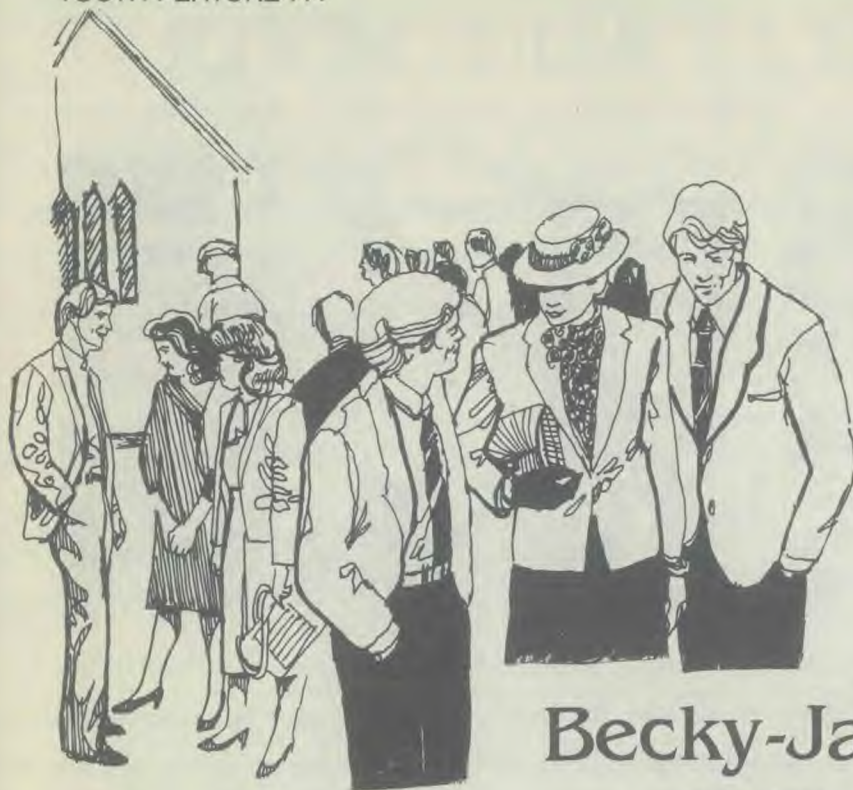
"Yes."

"Well, I have a box of stuff that Pastor Lansdown sent over from Australia. You can have it." (Pastor Lansdown is a retired ex-Fiji missionary.) Inside the box were evangelistic charts—in the Fijian language!

On his island the news spread—a fisherman was going to preach! Jale became somewhat of a joke, but he simply invited his critics to attend his opening meeting. "The New Method of Buying and Selling" (Revelation 13).

The opening night came, and they had to take the walls out of their new church to accommodate the people. Jale had arranged for a truck to do a circuit of the villages to pick up those who wanted to attend. On the first night the truck had to make four trips, and at \$30 a trip there wasn't much left of their \$200 budget. The second night five trips were required—more dollars out of his personal savings. After a few nights he had no money left, but in faith told the people to wait for the truck the next night as usual.

(continued on page 5)



Becky-Jane

JENENE PARKER

A FEW SABBATHS ago, Becky-Jane came to church for the first time. She knew no one, so consequently came alone. Walking through the churchyard between services, she saw groups of people conversing and laughing together, but no one bothered to acknowledge her presence; no one said, "Hi," or smiled in her direction.

Becky-Jane walked through some large doors, and hoped she had the right part of the building. Yes, she was correct this time, as there were a number of pews and a pulpit and organ up front.

Being shy and feeling uncertain with the vastness of the building, Becky chose to sit toward the middle of the church. A lovely couple soon joined Becky-Jane. They seemed so happy and in love, but none of their love reached out in a handshake of welcome or in the words, "We're glad to see you worshipping with us today."

So there Becky-Jane sat, alone with two others sitting close by. The minister and

elders walked onto the rostrum as the organist played, "Be silent, be silent, A whisper is heard; Be silent, and listen, Oh, treasure each word. Tread softly, tread softly, The Master is here; tread softly, tread softly, He bids us draw near."

After the hymns had been sung and the offering collected, the minister stood to preach God's word. The title of his sermon for that particular day was "Love Thy Neighbour As Thyself." Such inspiration and truth came from the Bible as the pastor unfolded God's precious word! The sermon closed with a quotation from *Testimonies*, vol. 9, page 189: "If we would humble ourselves before God, and be kind and courteous and tenderhearted and pitiful, there would be one hundred conversions to the truth where now there is only one."

The last hymn was sung and the congregation started to leave. Becky walked through the door, deep in thought, for the Lord had indeed touched her heart that day.

The minister shook her hand at the door and said, "Welcome to church. We're glad you came today." Not one person apart from him bothered to talk to Becky-Jane. She stood in the shade near a group of young people, hoping they'd welcome her and include her in their conversation, but they never even noticed her! They were too busy discussing their

plans for Saturday night to notice a stranger.

Eventually Becky-Jane left the churchyard and went home alone.

It's been a few weeks now since Becky-Jane came to church. As far as anyone knows, she has never returned, because no one bothered to make her really feel at home! ■

Solitude

*When peace and quiet reign
In the body and soul
The meaning of life
Is revealed*

*One single unit
In a universe;
One God
In control of the world.*

*It gives me peace to know that I,
Poor, insignificant little I,
Am loved, and cared about
By a God so big.*

—Sharon Higgins.

Sharon Higgins is a librarian at Sydney Adventist Hospital.

Jenene Parker is in the second year of the Primary Teaching course at Avondale College. She is the daughter of a minister, and says she has travelled a lot and met many people, but admits at times she has been lonely. She adds, "If you see someone at work, school or church on their own, please remember the story I have written and Christ's words in Matthew 25:42-45." Her story "Becky-Jane" was highly commended in the Youth section of the Write Now II Competition earlier this year.



Jale Gueake fisher of men.

concluded from page 3

As is their custom, Jale and his wife rose at 4.30 the next morning for worship together before Mrs Gucake went off to her work as a nurse at the local health centre. Jale was left at home to wonder and pray about where the money was going to come from to pay the truck driver. In the afternoon Mrs Gucake returned from work smiling and waving a piece of paper. "Our prayers are answered," she said. In her hand was a cheque for \$560 from a former employer on another island. He had just discovered that she had been underpaid three years previously. This was enough to pay for the truck for the rest of the meetings. Many more such providential blessings supplied their needs in succeeding weeks.

At the end of the campaign Jale and his wife had expended all their savings, but had the joy of seeing nine people baptised. Early this year Jale organised a youth mission with some of these new members. Remembering what had happened last year, villagers rose in protest. They went to the headman of the village demanding that he stop the meetings. "You see that boy over there—the one preaching?" the headman asked. "That's my son. He's never been able to do anything like that before. How can I stop a good thing like this?" There have been more baptisms from the youth mission.

I said to him, "Jale, with all this activity, how do you find time to do your fishing?"

"Oh," he replied, "I have given up fishing for fish. I am now going to be a full-time fisher of men."

"How will you support yourself?" I asked.

He would trust God, he said. His wife would continue to work while he evangelises. Jale plans for friends to drop him on an island where we have no work established. There he will visit every home, and when that preparation is completed he will run a mission. "This is what I want to do with the rest of my life. I have never been so happy," he said.

I thought of my own work as an evangelist in affluent Australia, and felt distinctly ill at ease as I compared my comfortable lot with that of this modern Gideon. It is very apparent that God's Spirit is working with great power in these islands of the sea. The fields are white and waiting for the too few reapers with inadequate resources to come and gather the harvest. Should we not be ready to invest our means where God is investing His power? ■

Appealing North in '85

GEOFF WALKER AND BUCK FAMILY

RECENTLY Geoff Walker of Bickley church, WA, and Doreen, Ted, Emerald and Frank Buck travelled 4,276 kilometres north.

The Adventist Appeal saw us in many places, including Newman, Marble Bar, South Hedland, Onslaw and Exmouth.

While sore feet and sunburn were the order of the day, there were many enjoyable moments and wonderful people that made it worth while.

Newman is a hot, dusty mining town, where the ablution block at the caravan park was the most modern we came across. We found Marble Bar a scenic town, well worth visiting.

We were glad to arrive at South Hedland, as five people travelling in a covered utility, all taking turns to sit in the back, can be a challenge, especially since we were travelling over dusty, gravel back-roads! Our first stop was the shower, to clean up and effect a change of clothes. We stayed at an Adventist house with Cathy, Brian and their daughters. Hedland was a collector's nightmare, with half-circle dead-end streets, with houses on one side only. Unfortunately, it was in this place that Ted was bitten on the arm by a dog.

Karratha was an overnight stop on the way to Onslaw. Here we met Carol Livingston, who gave us a warm welcome, and we enjoyed a

good night's sleep in real beds. After a hearty breakfast, we were off again.

Onslaw was a little town, so was quickly canvassed, and we went on to Exmouth, a pretty town with lovely gardens. As it is a fishing centre and naval port as well as a holiday resort, some people donated American money.

We stopped at Carnarvon on the way to Perth, and here the caravan park we stayed in for one night claimed to be the shadiest in the north. On Saturday night we renewed our friendship with Margo Marshall, a charming hostess.

Early on Sunday we headed back to Perth, arriving on Monday. A short stop was made for fuel at Omex Roadhouse, Bullsbrook, since prices were cheaper there than in the city.

We had been gone for nearly three weeks, during which time our business had remained closed. On our return we were blessed with extra work to make up the loss.

God had blessed us, too, with a safe trip and many friendly, hospitable people, who not only gave us donations, but offered us cold drinks to quench our thirst on those hot days.

We are looking forward to next year's trip! ■

MEET OUR AUTHORS

25—Allan Maberly

OF THE eight children born to Egbert and Mabel Maberly of Auckland, New Zealand, Allan (1922-76) was the third son. His oldest sister remembers him in childhood as being "very energetic, full of fun and initiative." Many of his Avondale classmates of 1944-45 remember him in the same way. So do his student friends of Longburn College (1941-43) and Sydney Sanitarium and Hospital (1946). Allan's first work supervisor often said that "for energy, initiative and a good laugh I never had a young man quite like him."

Allan Maberly's temperament, intelligence and dedication served him well in his pastoral evangelism years when he led out in the building of the Stanthorpe church in Queensland, and then during his eight years of medical missionary work in northern India, on the borders of Tibet, and his later service for almost twelve years as sales manager of the Signs Publishing Company.

Thousands of our people saw Allan Maberly, his wife Ivy (nee Findley) and their three young daughters dressed in Tibetan costumes at camp-meetings, where his resonant voice told of the triumphs of the cross.

Typical of Allan's energetic approach to his work was his practice of reading a copy of each new book the Signs Publishing Company imported for distribution to the field, and his authoring of the popular volume *God Spoke Tibetan*, the story of the Tibetan Bible. And typical of the results of his Christian gregarious approach to life was the close friendship he had with Sherpa Tensing of Everest fame.

Today Allan's widow and their three

daughters are still in denominational service, as was Allan until his death. He was denominationally employed for thirty-four years in pastoral evangelism, medical missionary service and publishing work.

Paul Giblett, husband of their eldest daughter, Dawn, is working in the theatre at the Sydney Adventist Hospital. They spent six years in Zambia as missionaries. Goldie Down told some of their experiences in her book *Missionaries Don't Cry*. Their second daughter, Carol, is married to Ian McKean, who is campus chaplain at Avondale College. Ruth, their youngest daughter, is married to Deane Jackson, who is pastor of the Dora Creek and Toronto churches, New South Wales.

God Spoke Tibetan was Allan's only book, but it is a classic, and is worth reading! ■



THE AWAKENING

JANET ASHCROFT



THE TALL YOUTH who stood on the front porch looked hesitant and uncomfortable as the door opened in answer to his knock.

"Jon—well, what do you know?" said the slight, pale girl in a surprised, yet guarded, voice.

He dug his hands deep into the pockets of his jeans and smiled awkwardly. "Hi, Karen—I thought I'd come round to see you, see how you were—" He looked down at his feet.

"Why? You haven't been around before now—or is it just that you're curious to see what a dying person looks like?"

Jon's face reddened. "Karen, it's not like that, honestly. I know I should've come long ago, but I felt awkward; I didn't think you'd want to see anyone from church."

"That's right—I didn't." She stared at him. "So, you think it's different now?"

Jon met her stony gaze. "I don't know, Karen. Is it? I had to try—"

"To ease your conscience?"

He shrugged. "Maybe. But more than that—to say that people do care."

"Oh? And where have they been all this time, then?"

"They've been like me: scared to interfere because they didn't know how you'd react. You'd think they were coming to push religion down your throat. They'd feel embarrassed. What else can I say?"

Karen sighed, and Jon thought how thin she'd become, how drawn and pallid her face looked. "Don't bother trying to explain, Jon," she said in a tired voice.

They looked at each other awkwardly, embarrassed at the silence that had suddenly fallen between them. Karen hesitated, then opened the door wider. "I suppose you might as well come in now that you're here."

He followed her inside and sat down on a couch near the window. Karen sank down into the armchair opposite. Her eyes met his and he felt she'd read his thought when she asked suddenly: "I suppose you're wondering how long I've got?"

His face reddened again. "No—I mean—well—"

"It's all right. I can handle it. I've got about twelve months—eighteen if I'm lucky." She laughed cynically. "If I'm lucky!"

Jon looked up as he heard footsteps coming down the hall. A tall, fair-haired youth appeared, looking surprised to see Jon sitting there. Karen stood up and went over to him.

"Nick, this is Jon—one of the guys in the singing group I used to be in at church."

Nick surveyed Jon coolly. "Hi," he muttered.

Jon smiled tentatively. "Hi, Nick. Pleased to meet you." He could see by Nick's eyes that the feeling wasn't reciprocated. He turned to Karen. "Maybe I should get going," he ventured.

She frowned. "But you've only just come!"

"Yeah, I know, but I—"

"Please stay, Jon," she said, cutting him off

abruptly. He noticed her hands were shaking and her voice was high and somehow urgent."

"Well, OK. I'll stay for a little while." He glanced at Nick, and noticed a look of annoyance slide into his eyes.

Karen picked up several large black and white photographs from the table, and handed them to Jon. "See these," she said excitedly, "would you believe I took them myself—and developed them? Nick's been giving me lessons. Not bad, are they—for a beginner?"

Jon sifted through them thoughtfully. "They're good, Karen. Really good."

She shrugged. "Of course in twelve months' time I should be a real professional. And who knows, in eighteen months—" Her voiced trailed off and her face crumpled. She stood up and turned away, blinking back sudden tears.

Nick moved toward her and rested his hand on her shoulder. "Karen, don't—"

She pulled away from him and looked at Jon. "Jon, I'm scared," she whispered shakily. "I'm not ready—you know, not ready to meet God."

Nick folded his arms and raised his eyes to the ceiling. "Here we go again! I thought you were through with that religious stuff."

Karen turned to him entreatingly. "Nick, please don't start on that."

Nick glared contemptuously at Jon. "You were fine until *he* came along," he said hotly. "Now he's got you feeling guilty again. I thought you were happy with me."

"I am happy with you, Nick. But I need something else as well. I need peace of mind before I die. Please try to understand, Nick—"

"I don't want to hear any more, Karen. I've got to get out of here. I've got to have time to think." He walked to the door and opened it.

Karen drew herself to her feet and followed him. "Nick, don't go!"

Without turning back he walked out into the hall. Moments later the front door was opened and then slammed shut.

Karen leaned against the corner of the mantelpiece and stared forlornly out of the window, watching Nick walk toward his car. "I wonder if he'll come back?"

"I think he will," said Jon gently. "When he's had time to think."

She sat down beside him and he noticed her holding her hands tightly to stop them shaking. "What do I do, Jon?" she whispered. "All I know is that I want this empty feeling to go away."

"We could try praying—if that's OK."

She stared down at her hands. "Well, I—"

She looked up and then nodded. "Yes—OK." Jon bowed his head where he was. "Dear Father," he began, "You know Karen, and You know she has an emptiness deep inside. Please fill it, Lord. May she realise that Jesus died for her and that His gift of salvation is free for her to accept right now. Amen."

"Amen," Karen whispered, then looked up. She inhaled deeply. "I do love Nick, Jon. Maybe it would be better if he didn't come back, because he deserves someone who can

share a whole lifetime with him."

"God loves Nick, too, Karen," Jon told her. "He's not condemning him for loving you, wanting to make you happy. He might not even be asking you and Nick to split up. All I know is that God wants your heart. Leave it to Him to sort out Nick and your relationship with him."

Karen nodded and smiled briefly. "Don't expect miracles, Jon. I don't know if I'm ready just yet to come back to church. It's hard."

"I can understand. But always remember you're loved—by God and by others, too."

She put her hand over his and held it. "I will," she whispered.

★ ★ ★

Six months after the visit from Jon, Karen Janssen was baptised into the Seventh-day Adventist Church. At the baptism, she sang a song she had composed and, through it, touched many hearts. Among the congregation sat Nick, and although some say he looked impassive and unmoved, Karen herself believed that a seed—however tiny—was planted in his heart that day, and it was her hope that it would grow.

Karen and Nick did marry, and as he had once promised her, Nick bought a van and took Karen on her first and last trip around Australia. It was while on this trip that Karen's condition deteriorated. She died in her sleep in June of 1983—fourteen months after the diagnosis of the disease leukaemia had stolen the many dreams she'd had for the future.

At Karen's funeral, her parents requested Jon read the words of the song Karen had written for her baptism. It gave hope to those who mourned; and perhaps will continue to speak to Nick's heart.

"I was a stone—You couldn't break me;
I taunted You, dared You to try.
I didn't need You, or desire You.
You offered Life—I chose to die.

"I'd never thought I could be lonely;
I'd never dreamed there'd be an end,
Until You pulled away my safe world,
And made me see just where I stand.

"Now the stone's become a new heart;
Now the lonely ache has gone.
Death has no fear, for You have promised.
To hold my hand and take me home." ■

Janet Ashcroft lives in Hobart, Tasmania. Her story won third prize in the Write Now II Competition. The second prize-winning entry will appear next week. We swapped them around because this one matches our youth feature.

Editor.



Business in session (from left): Pastors R. E. Cobbin; H. J. Tressler; R. F. Remoni; D. E. Hay and Joe Navari.

CPUM SESSION

A. J. BATH, Communication Director

THE CAMPUS was green, the weather was good, and the delegates who assembled from the territories of the Central Pacific Union Mission were filled with joy in the Lord as the ninth Session of the Central Pacific Union opened on September 17, 1985. Almost 150 delegates from the islands of Fiji, Samoa, Tonga, Niue, French Polynesia and the Cook Islands gathered at Fulton College to fellowship, worship, and assist in the conducting of the business of the union.

Pastor W. T. Andrews, treasurer of the South Pacific Division, and Brother Owen Mason, assistant treasurer, were special guests. Visiting to assist in the ABC work were Mr and Mrs Rod Nixon, from the Signs Publishing Company.

On behalf of Fulton College, Fiji Mission and the Central Pacific Union Mission, the delegates were warmly welcomed by Brother John Hammond, Pastor Aisake Kabu, and Pastor R. E. Cobbin, president.

In his opening address, Pastor Cobbin reported that 7,575 baptisms had taken place during the past five years. This constituted the best results ever, during one term. Pastor Cobbin reiterated the union's leadership commitments to the development of local leadership. He mentioned also the important

Mrs Joyce Bath with some of the Samoan delegation to the CPUM Session.



Photos: A. J. Bath.

decision made to transfer the union headquarters from New Zealand to Fiji, and expressed appreciation to the Fiji Government for giving approval for this venture.

Dwelling upon aspects of our session theme, "Christ Our Hope," Pastor Cobbin was optimistic about the future of the CPUM.

The presiding officers were the recently elected union officers: president: Pastor R. E. Cobbin; secretary: Pastor R. F. Rimoni; treasurer: Pastor H. J. Tressler; assistant treasurer: Brother L. J. Harris. The nominating committee report is as follows:

UNION MISSION:

Health/Temperance: K. D. Grolmund; ADRA representative: R. E. Cobbin; Ministerial secretary: R. C. Swendson; Communication, Education, Church Ministries: Referred to Executive. Associate Church Ministries: F. K. Bera; K. D. Grolmund; Publishing: L. R. Nobbs.

LOCAL MISSIONS:

Cook Islands:

President and secretary/treasurer: D. E. Hay.

Fiji:

President: Aisake Kabu; Secretary: S. Ratulevu; Treasurer: L. E. Olsen.

French Polynesia Mission:

President: Marcel Doom; Secretary/treasurer: D. Pothier.

Appointments for the Samoan and Tonga/Niue Missions have not all been finalised as yet.

The year 1986 is Centenary year for the Central Pacific Union Mission, and will be commemorated by "The John I. Tay Celebrations." Goals for the next quinquennium were set at 10,000 baptisms, and a total membership of 50,000 by 1990. The year 1987 is to be set aside as "Bible Emphasis Year" within the union.

Very colourful reports were presented by the delegation from each island mission territory. The most spectacular presentation came from the Fiji Mission, which is the largest mission in the union. A procession of delegates to the platform was led by two Fijian warriors, armed with war-clubs. Fiji Mission is waging warfare against the devil and his followers. For the coming quinquennium, they are aiming at 5,000 persons to be baptised.

The reports given by officers and departmental staff during the session, revealed tremendous growth in all areas. Youth and church outreach programs have been very successful, and video evangelism is becoming a real ministry. In several local missions, video libraries are being set up and people are being won to the Lord as a result.

The grand total of literature evangelism sales during the five years was \$F375,763. Our colporteurs have set an increased aim for sales at 50 per cent for the first year, and 25 per cent each year after that during the quinquennium. The 1984 Adventist Appeal figures showed an increase of 64 per cent over the previous year.

In the field of Christian education, the report showed that we operate one college, eight secondary schools, twenty-three primary schools, and have a total enrolment of almost 3,000 students; 146 teachers are employed by the denomination. It is interesting to note that during the past three years, an average of 108 students per year were baptised from the high schools and Fulton College. More than half of these came from non-Adventist homes.

The warmth of Christian fellowship crossed cultural barriers. A desire to see the work finished and Jesus come soon, encouraged the delegation to desire a closer unity, increased dedication, and a real commitment to the work.

Fijian delegation to the CPUM Session. Mr L. Olsen, Pastors R. Cobbin and A. Kabu are seated in the centre of the front row.



100 Years of Adventism in New Zealand

PETER H. BALLIS

IT IS IMPOSSIBLE to capture in a few paragraphs the many incidents and anecdotes, the memories and details, that make up the rich record of 100 years of Adventism in New Zealand. However, I will endeavour to sketch briefly the characteristic features of the church as it developed and grew from a handful of believers in 1885 to a 12,000-strong membership of today.

In his play *As You Like It*, Shakespeare compared the world to a stage and mankind to actors in the drama of life, which he has likened to a seven-act play.¹ The first five stages of Shakespeare's outline can be read as captions for the Adventist Church's pattern of growth in New Zealand.

Shakespeare labels the first years "*the infant . . . in the nurse's arms*." The earliest known response to Seventh-day Adventist teaching by a New Zealander, predates the commencement date for the Centenary by eleven years. It was reported in *The True Missionary* that "an interest in the [Adventist] truth has been awakened in . . . New Zealand . . . by means of tracts sent to kindred and friends" in America.² However, it was 100 years ago on October 13, 1885, that Stephen Haskell arrived in Auckland on board the steamship *Zealandia*. Haskell's chance meeting of Edward Hare in Auckland was the first of a quick succession of moves, firmly implanting the Adventist presence in New Zealand.

The conversion of Edward Hare to Haskell's preaching of the three angels' messages was the catalyst to the establishment of the first Adventist Church in Kaeo on March 23, 1886. The membership of the Kaeo church was made up largely from Father Joseph Hare's numerous household.

If Stephen Haskell first introduced the Adventist seed in New Zealand, it was Pastor A. G. Daniells who helped the seed take root in local soil. The enthusiastic twenty-eight-year-old Adventist evangelist and his wife were fearless spokespersons of the Adventist message. By the end of his third year in New Zealand, amidst controversy and at times bitter opposition, Daniells's evangelistic tent meetings resulted in the commencement of Adventist churches in Auckland, Napier, Gisborne and Wellington. His positive labours ensured the survival of this church's infancy.

The second stage of growth, according to Shakespeare, is "*the whining schoolboy, with his satchel and shining morning face* . . ." By 1892, the Adventist membership numbered 415. According to *The New Zealand Methodist*, the seven-year-old movement in New Zealand had grown into "a force to be reckoned with."³

The coming of Ellen White to New Zealand in 1893, was a turning point for the young church. The visit of the sixty-five-year-old "mother of Adventism" was a major stimulus to growth. During her nine-month visit, Ellen White introduced major structural changes to New Zealand Adventism. First, she sensed the need to give stability to the church, and thus called for a greater emphasis on pastoral ministry and less eagerness to commence more

churches. She also gave to early Adventist converts a sense of solidarity, and a sense of belonging to a larger body by the introduction of the annual camp-meeting. As well, she emphasised that annual camp-meetings were to be living showcases of the Adventist message, thus an excellent means of letting the community hear the Adventist message "in the context of the daily lifestyle of its members." The camp-meeting was one of the most important tools for propagating the Adventist faith in New Zealand.

By the turn of the century, the Seventh-day Adventist Church had become very much a part of New Zealand's growing denominational landscape. Thirteen churches were in existence, with a total membership of 900 spread throughout the North and South Islands.

"*And then the lover*," writes Shakespeare, "*sighing like furnace, with a woeful ballad made to his mistress' eyebrow*." The decade and a half following the turn of the century was the earliest period of New Zealand Adventists. And like all teens, these years were characterised by a search for social identity. These were years of trying to adapt and package the Seventh-day Adventist message in a form that communicated to the questions and concerns of New Zealanders. Seventh-day Adventists during this period were vigorous campaigners on social and political issues.

Prohibition politics and the Bible-in-schools movement provided early Adventists with ideal opportunities to make relevant their message. Health reform has always been an integral part of this church's teaching. The prohibition movement was a convenient platform from which to air the Adventist health message. Adventists saw in Bible-in-schools the beginnings of a movement threatening the religious freedoms of New Zealanders. Seventh-day Adventists were the second major voice next to Catholics defending New Zealand's secular state education.⁴

Also during these years the church tried zealously to establish a presence among the Maori people, each time resulting in disaster.

Most tragic was the death of Mr Read-Smith, who contacted typhoid while ministering to the needs of Maori people around Tologa Bay. The words "Greater love hath no man" inscribed on the headstone of his grave offer a fitting tribute to this man's labours of love.

The intense community orientation of the church during these years was paralleled by the greatest inter-censal membership increases the New Zealand Seventh-day Adventist Church has had to date.

"*Then a soldier*," wrote Shakespeare.

The period between the two world wars was trying for the church. New Zealand Seventh-day Adventists received a severe battering from outside forces, as they came into conflict with the state over military conscription and during the 1930s over compulsory trade unionism.

These were years when the Religious Liberty portfolio was the most important office for the denomination. But like the church of the apostles, rather than destroying it, outside persecution revitalised the church. Between the world wars, the Seventh-day Adventist Church in this country was solidified into a fully fledged New Zealand denomination.

Conflict with the world had the effect of welding church members into a closely knit community. The political unrest of the times stimulated the commencement of church schools: no less than fifteen Adventist schools were opened between the wars, although some of these had only a brief life span. During this period, the Sanitarium Health Food Company had grown from a small factory located in a packing shed in Christchurch, to become the nation's major supplier of breakfast cereals.

Notwithstanding the hardships experienced, the seed, first planted by Haskell and watered by Daniells, had by this fourth period become fully grown, generating its own institutions.

Shakespeare's fifth period is characterised by maturity and wisdom:

The three decades since the mid-1950s witnessed radical shifts in New Zealand's basic religious, intellectual and social presupposi-

Opening of the Papatotetoe Church, 1924.



tions. Seventh-day Adventists were not unaffected by the times. Evidences of the church's adulthood are numerous.

One evidence of having come of age is theological diversity. Although sometimes this has issued in heated debate and controversy, it has been instrumental in giving precision to the church's theology as well as helping to sharpen the Adventist vision for a changing world.

A most noticeable change is the fact that in just two decades, the Seventh-day Adventist Church in New Zealand has been transformed from an all-European community, to one with at least one-third of its membership Polynesian.

Change is also evident in the kind of buildings Adventists have been erecting since the mid-1960s. Previous makeshift structures have been replaced with ones bearing high-pitched roofs, deep foundations, using brick and reinforced concrete. Now we see the first real interest in steeples and stained-glass windows. As with many other forms of human expression, these churches reveal something of the people who erect them. The shift in architecture is an expression of an inner desire to construct "recognisable" churches. The use of brick and concrete gives the impression of permanence; that Adventists have become part of the fabric of New Zealand society.⁵

Many are the evidences of God's leading for this church, beginning with Haskell's fortuitous meeting of Edward Hare in October 1885, to the growth from a handful of believers into a denomination of national stature. New Zealand today is radically different from the New Zealand of 100 years ago, and the evidence is plentiful that this movement also has been adapting to its changing environment.

The seed, first sown by Haskell and watered by Daniells, is now a mature plant awaiting the



Palmerston North Church School, NZ, 1917-18. From left, front row, seated on floor: Barton Hansford, Ray Coulter. Centre row, seated: Hector Sampson, Eric Kinzett, Fanny Hansford, Edward Hobbs, Ernie Sampson. Back row, standing: Estelle Hoopes, Zena Mintoff (Mrs S. Leeder), Miss Beavis (teacher), Dorothy Walworth, Joyce Henderson.

harvest. As Seventh-day Adventists in New Zealand, collectively and individually, remember the past, they boldly affirm: "We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."⁶

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1. W. Shakespeare, *As You Like It*.
2. J. H. Waggoner, *The True Missionary*, Vol 1, No 12, December 1874, page 96.

3. "Seventh-day Adventism," *The New Zealand Methodist*, February 6, 1892, pages 9, 10.

4. See my *In and Out of the World: Seventh-day Adventists in New Zealand*, pages 53-65.

5. The present study is a shortened version of my *Mapping Historical Contours: An Interpretation of One Hundred Years of Adventism in New Zealand*.

6. *Life Sketches of Ellen White*, page 196.

News from Rangiora

MARGARET TOOLEY, Church Communication Secretary

RANGIORA in South New Zealand may only be a small town, but the members are busy sharing their faith, and anxious that the church grow, and many souls be added to God's kingdom. A number of activities and projects have taken place in 1985, among which was the baptism recently of five people. Three of these were young people who have grown up in the church, and the other two were a young German couple, Sylvia and Dieter Mueller.

Sister Cathy Swaine and her willing band of helpers have run two holiday activities in the district this year, the first being in Cust, a small rural town some 25 kilometres from Rangiora. A special feature of the final concert was the showing of the Kenneth Cox video on the three-metre screen. The subject was Daniel 2—a follow-up of the children's Bible stories of the week. While some did not receive the video too well, others found it thought provoking. Mrs Mueller's first reaction on being invited to the evening was a definite refusal, but friendship prevailed, and her response resulted in her first visit to church the week after, followed by Bible studies, and recently she and her husband were baptised by Pastor H. Murray.

A second holiday program, held this time in Rangiora town, drew an attendance of 120

children, with only twelve of those being Adventist children, and a hall bursting at the seams. The type and quality of the crafts directed by Brother and Sister Swaine was excellent, and it proved a very happy and successful week. One popular feature was the aerobics conducted by Sister Helen Burtenshaw, who for some time has been running aerobic classes in Rangiora and Christchurch.

Once again the concert was followed by the large video screen showing of Daniel 2. There was quite a crowd in attendance—enough seats (or so they thought!) were placed . . . more seats were added . . . and children were finally settled in every available section of floor space.

Brother Ray Moody has been very capably caring for Rangiora church this year, and under his leadership two 5-Day Plans have been conducted. Attendance was not large, but 85 per cent success was obtained. As his program has been so full (Brother Moody just *loves* Bible studies, and his enthusiasm is contagious), he decided he would not run any more this year unless there was a demand for them.

While he and his wife were on one of their studies, a woman came to deliver a parcel to the lady having the study. In conversation, she told them she was having trouble giving up smoking, and that she was going to a certain

program that night to try to kick the habit. The lady at the Bible study said, "Why don't you go to the 5-Day Plan?" On inquiring further, it was all explained to her, and she was told that if she could get enough interested to come, Brother Moody would put on another program.

For four months each Wednesday evening has seen a Kenneth Cox video shown in the church, and right through the winter months a regular group of between six and nine visitors have attended, along with a good group of supportive members. Comments from the visitors have been both interesting and promising.

One of the ladies who attends the weekly videos was anxious that her husband see them, so the tape was lent to her to show him in their home. Keen for him to absorb it, she was concerned to see him apparently dozing off! He assured her that he was, indeed, listening, but just "resting his eyes." Soon, however, he did drop off, and being a country man, dreamed that he was going round his paddocks, which were surrounded with electric fences. Just as our dreamer was about to touch his fence in his dream and receive the full impact of the voltage, Pastor Cox in the video, said in a very loud tone, that what he was about to tell the audience would give them a real *jolt!* Our sleeping farmer awoke with a start, and heard every word after that!

May all these seeds sown reap many souls for the kingdom.



"TEACHINGS FOR LIFE"

LAURENCE GILMORE, Assistant Communication Director, North NSW Conference

IT IS a known fact that Christianity makes very slow progress in any Theravade Buddhist country, whether Burma, Sri Lanka or Thailand, but this is especially true in uncolonised Thailand. There Buddhism has never been threatened, and the culture remains monolithic. After 400 years of Catholic missions, 150 years of Protestant missions, and seventy-four years of Adventist evangelism, less than 1 per cent of the population are Christian. Ethnic Thai Adventists are of a ratio of 1:20,000 (0.005 per cent) in a population of fifty million. Not that Thais are famous for their devotion to Buddhism (Sri Lankans and Burmese are far more ardent), but they do identify with their Buddhist culture and heritage.

A survey of religious feelings recently conducted by the Thailand Mission found some interesting results. Most Thais (75 per cent) said they were Buddhists because they were born that way. Christians were so because of personal commitment. Buddhists were enthusiastic about the moral and ethical teachings of their religion—we have to be responsible for our actions, and choose right. Some liked the teaching on the imperative for self-reliance best. Most said that both these kinds of teachings were practical enough to refer to in daily life. Most (60 per cent) had practised meditation, and were positive about its soothing effect on their feelings. Many said that they regretted they were too busy to meditate regularly.

Nirvana is ultimate salvation to Buddhists. It is final escape from the vanity and suffering of life—equivalent to "the kingdom of God" in Christianity. It is not so much a place, like heaven, but a state of righteousness and holy bliss. Most Thais (73 per cent) believe it is the ultimate goal, but surprisingly few (23 per cent) think there is any chance they'll ever make it.

"I just can't conquer my feelings"; "My life is just too frantic to be able to seriously work out my salvation"; "It's such a difficult road"; "There's more evil than good in me"; "I wonder if I'll do something later on in life and ruin everything"; and "I'm not exactly sure of what I must do to be saved, so I just keep on keeping on." So sad. Reflections of our own fears. Only half of Thai Christians have any sort of confidence that they'll make it. How many do elsewhere?

When asked what they thought about Christianity, most said that it was a good religion, that it taught people to have good morals and be better people. At the same time, they thought we were a little obsessed with God-talk, a little naive, a little too arrogant about our own rightness, and that Christianity was not appropriate for Thai people.

When they were asked if they'd ever considered changing to another religion, most (80 per cent) said they wouldn't consider it—that their religion was good enough already. However, a significant 4 per cent said they had thought about becoming Christian. Four per cent would quadruple the number of Christians in the country. The educated middle class said they would have to be convinced that Christianity was practical for daily living. The poorer class said they wished someone would explain it to them.

Out of these insights and years of experience, the project "Teachings for Life," was born. Feeling a little guilty that the unique Adventist insights are usually shared only with members or potential converts, the Thailand Mission has decided to share its concerns with the public, particularly educated middle-class urban Thais. It is hoped that this will be accomplished through public exhibitions—exhibitions on teachings for living. After extensive research into the values and concerns of this group of



Pastor Clifton and Karen Maberly, now living in Thailand.

Pastor Clifton Maberly spent his childhood in Papua New Guinea where his parents, Pastor Frank and Leila Maberly, pioneered lonely stations. His wife, Karen, is the daughter of Dr Russell and Neroli Branster, from Newcastle, NSW. They have lived in Thailand for eleven years and with their children, Nalissa (8) and Simon (7), they speak Thai fluently while Clifton is able to read it. This article includes aspects of a paper, presented to the Far Eastern Division mission board by Pastor Maberly.

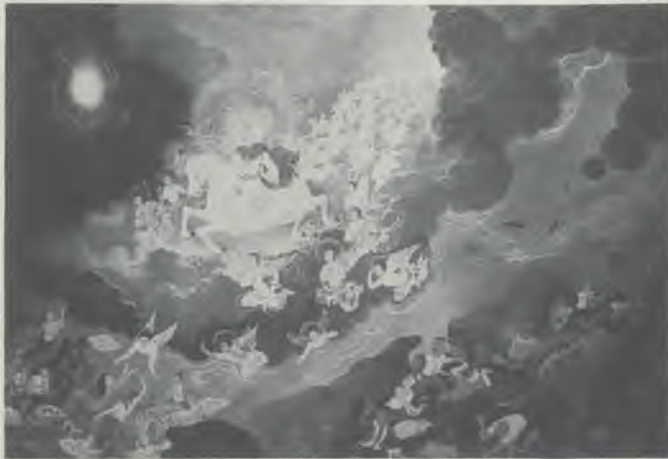
unreached people, and a sympathetic look at the teachings "already delivered" to them (particularly Buddhists), it is hoped that the unique imperatives and insights of Adventism can be offered in a practical form. Many experts will be invited to help prepare reports on the practical implications and applications of Adventist teachings for Thai-educated middle-class Buddhists. These books will be made available at the exhibitions and distributed to key communicators for their appraisal. Some insights that are heart-warming might even find their way into newspaper columns or Buddhist sermons. "He who is for me is not against me." The proposed project will take two years to complete.

"Teachings for Life" is designed on the principle of seeing in Scripture and the Spirit of Prophecy insights and counsel on the issues as seen by Thai Buddhists themselves. An example of this is another ongoing project, "The End Times," in which Thai artists have been commissioned to paint the prophecies and symbols of the last-day events in Thai art. The most urgent task is to contextualise the content of Advent truth in forms arising out of the unique Thai culture—a culture so loved by God "that He gave His only begotten son." ■

Thai artists produce their understanding of prophecies and symbols of last-day events.



Photos: L. Gilmore.



THE HEART OF SOPAS

KEN A. BOEHM, Project Training Supervisor, Sopas Hospital, PNGUM

BEING A MEDICAL institution of the church, Sopas has no doubt been referred to as "The Right Hand." However, today I would like to tell you of its "Heart."

Back in February I was invited to Sopas for ten days to complete the new nursing sisters block, which had been commenced by a number of volunteers and fly "n" build teams.

Such an invitation was a joy to respond to, for my heart has always had a soft spot for our training institutions, and to join with one that is training both young men and women for service in Christ and humanity thrilled my soul.

It was, however, with some apprehension that I drove out of Lae city, the industrial seaport of Papua New Guinea, in my recently acquired Government disposal double-cab Stout utility. I was overloaded with personal effects, tools, hospital supplies and excess luggage of our recently appointed chaplain and health educator, Raubani Kirimaui. Would the newly purchased vehicle prove reliable on the 600-kilometre journey through some of Papua New Guinea's most rugged terrain? Would it climb the 2,750-metre high ranges? Not being four-wheel-drive, would it make it over the section of rough, dirt mountain track, which a visitor referred to as the world's worst highway?

Arriving at Sopas just on dusk, without incident, I was reassured of the Lord's promises, "Go ye—and lo, I am with you alway," and thus rejoiced around the table of Pastor Baird, Health director, enjoying a delicious meal of freshly cooked vegetables. This is a tradition at Sopas, as being 2,250 metres above sea-level, the usual mission field welcome of offering the juice of green coconuts is not possible. But the campus yields an abundance of vegetables from the hospital farm.

Apart from my day-to-day duties of caring for the physical plant at the hospital, small duties such as welcoming new staff fell to my lot: meeting our new medical superintendent, Dr Epeli Nailatikau from Fiji, with his family of four boys and two girls; Mr Voghi Mota and family joining the hospital as assistant business manager from outside employment; and our first national matron, Sister Jenny Orong, a four-certificated sister from Rabaul.

These are just a few of the current team that help make the hospital "tick"; and tick it must, for with fifty or more bed patients a day to care

for, along with the sixty or more operations a month performed in the theatre, staff are kept busy. Then there is the line of outpatients to be attended to, and as well we operate a three-day-a-week maternal child health clinic in surrounding villages. Our doctors and sisters also go on a three-day-a-month "flying doctor" patrol to remote health centres, taking medical care to the sick of the Enga Province.

God is richly blessing at Sopas. Our farm is flourishing, a continuous supply of gift drugs and clothing arrives regularly by shipments or through the mail to supplement the hospital supplies. This year our Papua New Guinea Government signed a contract with the church to supply health services to the people of the Enga Province for the next three years, for which we will receive financial assistance.

This year has seen a stream of volunteers and assisted workers arrive in an array of occupations, staying various lengths of time assisting in most areas of the hospital. Mrs Bill Butler from Brisbane, affectionately known as Sister Ruth, has assisted greatly as a fill-in teacher in our School of Nursing. Her brother-in-law, Cliff Butler, who some twenty-five years ago was one of the team of builders who constructed Sopas Hospital, has been our acting business manager for a good part of the year, and also supervised in the physiotherapy department. Sister Joan Skehan, a volunteer from Western Australia, our only double-certificated sister, has been working both in the hospital and School of Nursing, while her husband Frank has kept our three ageing vehicles on the road. Sister Ruth from Queensland, and Sister Darlene from the USA both rendered valuable voluntary service on the wards. Then there was the Behrens family, who paid a short visit, the doctor assisting in paediatrics and her husband in pathology. Our outstanding acting director of nursing, Sister Jenny Kum Yuen, is working long hours helping the trainee nurses meet high standards. All these, like myself, seem to be short-term "visitors" to Sopas. Already I have moved three times since arriving, and wonder where the next move may take me!

However, the real heart of Sopas is in its eleven national sisters Lydia Bokum, Lydia Omi, Menson Abel, Leah Isegi, Julian Omaro, Talin Korup, Rosie Meiwan, Judith Raymond, Nita Otoa, Emerald Edward, Peter Embavi and the continuous flow of nursing students

currently standing at twenty-six. The hearts of these Papua New Guineans go out in gratitude to our members in Australia and New Zealand for the funding through the Division of new sisters quarters and upgrading to the nurses home.

On August 12, a beautiful "spring" afternoon, Pastor D. Mitchell, president of the Papua New Guinea Union Mission, and Dr Larson Flemming, Enga Provincial Health Officer, officially opened our newly completed building, capable of housing twenty sisters. It was built for \$A100,000, complete with furnishings. It actually has modern, soft-covered lounges in the lounge room, and we anticipate the day will come when it may have a piano, which would be of great benefit to our naturally talented musical staff.

Each sister has a private bedroom, which has been tastefully decorated. On a tour of the rooms at the time of opening, they in themselves spoke of the appreciation and blessing of the new complex. Our gratitude to God and volunteers Garry Pickering and Brian Ward, who commenced the building, and volunteer teams from Warburton, Wahroonga, Cooranbong and Brisbane, will live on in our memories. We are indebted to our previous manager Barry Saville for his conception and management of the project, along with Guy Menzies, who designed the building.

Yes, with our added facilities, the "heart" of Sopas Hospital is beating stronger. As the staff meet the challenge of every emergency—whether it be the amputation of the leg of a truck-accident casualty, or the long, tedious operation of suturing most of the nerve tendons in the neck of an axe-wounded tribal warrior—your gifts, sacrifices, prayers and labours, and the many hours spent at the "table" by our junior doctor Kuria Nemba on open-heart surgery or routine suturing, have not been in vain. This morning, on my way to a branch Sabbath school, I noticed a patient taking a stroll in the sun who might have been a paraplegic if it had not been for your love which unites us in the unfinished task.

Yet I hear the sound of a mentally ill child patient crying, "Koni, koni (White man, white man), help me, help me, please." May her pleas and our prayers be answered positively as currently our leaders seek to call staff to enable the heart of Sopas to beat even stronger. ■

Sopas Matron, Jenny Orong, with Sister Emerald beside the kitchen sink of the new sisters quarters, where they had been serving refreshments to guests and villagers on the day of the opening.



Portion of the new wing of the nurses home and sisters quarters at Sopas Adventist Hospital.



Photos: K. A. Boehm.

Sixty Years of Fruitful Work

WALTER DARIUS

AN SDA missionary who has worked in the New Guinea Islands for sixty years is helping celebrate the Manus church's golden jubilee.

Pastor Ereman ToMatani has lived through war, volcanic eruptions and huge social changes—as well as dealing with hostile cannibals in Mussau.

Now seventy-six, he pastors an SDA church on his own island of Matupit—although he is always ready to travel again for the Lord.

This month Pastor Ereman is joining the SDA church jubilee on Tong Island, near Lorengau, Manus.

Reading

A humble man and slow-talking, sincere Christian, Pastor Ereman left his *kiau* digging business at the age of fifteen to join the early missionaries from Fiji and the Solomon Islands to spread the good news into some of the primitive islands in the Islands, including Manus and Mussau.

"My first missionary work was to Mussau Island (in the Saint Mathias group in New Ireland), and not knowing what was in store for me, I packed my belongings and went.

"It was my first trip away from my parents and although I did not know what to expect, I had complete trust in God and I knew He was with me in my work.

Persuade

"We arrived at Boliu in 1931 and were met by a hostile group of cannibals who had not

seen a motor boat in their life, nor a white man for that matter.

"We anchored some distance away from the shore and tried to persuade a few elders on to the boat, the *MV Melanesia*. After convincing them with a few things like mirrors, clothes and some material goods, we made our way ashore and started setting up camp.

"I spent only six months in Mussau and had to return to Rabaul. In 1934 I was sent to the Highlands of New Guinea to open up more mission stations there in the Eastern Highlands and parts of Western Highlands.

"I then came back to Rabaul and in 1935 was asked to go to Manus to do the same thing. However, my wife was in great pain—she was expecting our first child—so I had to stay back a few months until she gave birth. We then went to Manus and again we were met on Lou Island by a small group of hostile villagers.

"I did everything right with God and after a while we managed to reach a compromise with the hostile people and the Lord's work started straight away, on Tong Island first. It later spread to the other parts of Manus and a few more missionaries were called to help."

Ordained

Pastor Ereman served in many parts of the Island region and the Highlands and was finally ordained as pastor in 1950. He spent six years in Manus, four years in Mussau (on and off) and the rest travelling from place to place to help young missionaries.

Pastor Ereman was still in Mussau when war broke out. He escaped with his wife Eltha and three children.

His brother, Darius ToMaani, who was also in Mussau during the war, was taken prisoner by the Japanese for some time, but was later released and allowed to continue teaching.

Most of the Tolai missionaries to Mussau at that time were suspected of being spies for the Allies, but because of their missionary work the Japanese soldiers allowed them to travel freely among the people.

Pastor Ereman came back to Rabaul and worked among the Tolais until he was able to open up churches in a number of places including Napapar, Baai villages, Ganai in the Baining areas of Warangoi, and Kambubu, where the SDA high school is today.

He would have continued working as he loved serving God among his fellow men, but the church decided to rest him from active missionary work and he was given the light responsibility of looking after the Matupit SDA church.

Last

Pastor Ereman's wife Eltha died in the late 1960s. Many of his children are now married with children of their own.

He is one of the last of his generation on Matupit Island.

Pastor Ereman said his only wish was that the young people and those in authority should stay close to Jesus. ■

From the *Post-Courier*, 18/7/85.

ADVENTIST AID IN MEXICO

R. L. COOMBE, Communication Director, South Pacific Division

MODERN communications have shrunk our world to a global village. Consequently when natural disasters strike, such as the recent Mexican earthquakes, and we are able to see the drama of living bodies being rescued from the rubble and observe the heartbreak of hundreds who have lost loved ones and homes in the tragedy, it touches a chord of compassion and response in our hearts. It is a strange paradox that at a time when human violence, war and rebellion are at a peak, the number of emergency aid and relief organisations has never been greater. The world's response to the North African drought is another staggering example of human compassion. We individually feel an obligation to be doing something to assist our fellow man, and Adventists particularly sense a responsibility to be caring for people with true Christian concern.

It is therefore of interest to all of us in the Adventist "family" to know that our church's relief agency, ADRA, has been very much involved in bringing emergency aid to the devastated people of Mexico City.

As soon as ADRA (Adventist Development and Relief Agency) headquarters knew of the disaster, arrangements were made to fly 3,000 blankets to Mexico City by US Airforce jet. A second shipment of tents and medicines was then prepared, and ADRA set up two shelters

for feeding up to 1,000 people who had been made homeless. Some 300 Adventist volunteers assisted in clean-up and recovery operations. It is reported that they helped to rescue 150 people and recovered 250 bodies from the ruins.

Following the initial two earthquakes which measured 8.2 and 7.5 on the Richter scale, seismologists recorded up to forty-six aftershocks between 3.5 and 5.5. It is estimated that 2 per cent of the total area of Mexico City was severely damaged by the quakes, and thirty-two square kilometres of the city was cordoned off to facilitate the recovery of the dead and injured. Approximately 7,000 people are believed to have been killed, and by the end of September, 160 emergency aid shelters were giving assistance to approximately 30,000 people, with an estimated 100,000 people homeless.

The latest information reveals that essential services have been restored in most parts of Mexico City, although problems of re-establishing water supply in some locations is still causing some concern.

The Mexican Government says that the country now needs cash for recovery and reconstruction purposes. Estimates of physical damage and cost of reconstruction begin at \$US1-2 billion.

On September 20 the government set up a national reconstruction fund, into which all financial donations will be paid, and also declared that one of its immediate priorities will be to make provision for the homeless.

ADRA is involved in this project along with other agencies and thus far contributions to the reconstruction fund stands at over \$US6 million. To date, relief has been received from over 100 countries.

As a member of Australian Overseas Development and Relief Agency (AODRA) our office for ADRA in Wairoonga, under the direction of George Laxton, has received full telex reports of the Mexican situation almost every two days. It is encouraging to note that right from the very beginning the contributions of ADRA have been acknowledged, and the latest telex includes the following information of contributions made by non-government organisations: "ADRA International—\$US1 million for emergency relief food for the hungry—cash and material aid to value of \$US850,000."

For those who want to send a gift, ADRA has opened a Mexico Earthquake Relief Fund. Donations to this cause are tax-deductible, and all gifts received will be forwarded in full to Mexico. Send to ADRA, PO Box 129, Wairoonga, NSW 2076. ■



"FEAR NOT!"

JEAN JONES

"OH, WALT, what are you doing home so early today? Is something the matter? You look quite upset."

"I am rather upset, dear. We had news from the office today that the rebel army is coming along this way, and perhaps by tomorrow will be passing through. I feel we had better try to prepare, in case they come here. I'd like to send you and the girls to the country, but the other army is coming along out there somewhere, so we had better just stay here and depend on the Lord to protect us."

The missionary family from America had a house on the mission compound in one of the large towns. There was much unrest in the country just then, as rival groups of soldiers fought battles. Their whole plan seemed to be to kill everyone who came in their way. They especially hated the Christians, and blamed them for much of the trouble in that part of the country.

"I'm going to let the other families on the compound know what's happening, right away," Walt told Caroline. "Then we must have a prayer meeting as soon as possible. We'll have it here, ours is the biggest house." And Walt rushed off.

Before long, members of other mission families on the compound began arriving at Walt's house. "We'll pray for protection from the soldiers right now, then let us meet again early tomorrow morning to pray again. We know that God promises to protect us from these things."

Next morning the missionaries again came to Walt's house, bringing food and blankets with them. No one knew just when trouble might be expected. The men built a barricade against the gate.

Everyone took turns in offering prayer, even the children joined in, and precious promises from Psalm 91 were quoted. No one seemed anxious to end that season of prayer. After about an hour they heard the sound of distant gunfire, then the screaming of terrified people.

One of the men went to the window and peeped out. "Let's pray harder, quickly," he said, "I saw some soldiers climbing over our wall."

So they *did* pray earnestly. Then gradually they noticed that the noise was fading away. There was less gunfire and no screaming. At last all was quiet again.

"Whatever happened to the soldiers, I wonder?" asked Walt, as he looked out the window. "There's not a sign of them anywhere. That's strange. They didn't fire one shot here."

The missionaries fell on their knees again, this time to thank their heavenly Father for protecting them. Then they heard voices calling to them from outside the barricaded gate.

"You people in there, are you all right?"

"Yes, we are fine," Walt called, as he and the other men ran towards the gate.

There they saw several of their neighbours, who told them, "The soldiers went straight down the road to your compound. We watched them climbing over the wall, and we feared that you would all be shot!"

"Then suddenly the soldiers started climbing back over the wall as fast as they could go, knocking over soldiers who were trying to climb in! They seemed quite terrified—whatever did you do to frighten them?"

"We couldn't do anything to frighten them," Walt told the neighbours, "but we were all gathered together to pray that God would protect us from any harm. In the Bible we are told that God will help us and protect us, if we ask Him. And that's just what happened."

"We've never heard anything like that before! Do tell us more about it," the neighbours begged. And what a wonderful time the missionaries had, telling those interested people about the God who really loves and cares for His children. ■

Thank You for VBS

HAZEL GLOVER, Communication Secretary, Bindoon Church, WA

THE MEMBERS of the Bindoon church were happy to welcome fifty-three children along to the Happy Holiday Program at Gingin in the second week of the school vacation.

To lead out, Brother and Sister Miller travelled from Gosnells each day. After teaching a lesson and showing a film on the Bible story, Brother Miller created rapt attention with his "pick a box" style quiz on the same story.

Interesting crafts were taught each day. Thursday was "parents night," when the children presented a concert. Approximately forty parents came along.

Our final day was made memorable by a visit from Mrs Dulcie Read with her miniature poodle dogs and their nine puppies, followed by a party lunch.

As if seeing the program go so well wasn't enough reward, the members were delighted to receive this letter:

Dear "Uncle Max, Auntie Dawn" and all who helped in "The Happy Holiday Club."

On behalf of all little Donnellys, and Brian and myself, we wish to thank you all very much for all the effort that you have put into our children over this past week. They have learnt some good teachings, and they certainly loved the songs. Also the wonderful crafts they made, which have pleased us all.

May we thank you from our hearts, and we hope that you realise your efforts are very much appreciated.

May God's love and peace be with every one of you.

Yours, Tonia and Brian,
parents of Justin, Phillip, Edward,
Joanne, Bradley and Carmel. ■

My Favourite Recipe

CARROT-APPLE SLICE

- ½ cup finely grated carrot
- 2 cups grated apple
- 1 cup sunflower seed meal
- ½ cup carob powder
- ½ cup coconut
- ½ cup currants
- ¼ cup chopped dates
- 2 tablespoons almond or peanut butter

Combine all ingredients, form into two loafs. Roll in Glad-wrap and place in freezer for at least two hours. Remove just before serving, and cut into slices about 2 cm thickness.

Mrs Eileen Plane, NSW.

SUNFLOWER SEED LOAF

- 1½ cups sunflower seed kernels
- ¾ cup sesame seeds
- ½ cup chopped walnuts
- 1 cup cooked lentils
- ½ cup grated raw carrot
- 3 tablespoons chopped onion
- 2 eggs, lightly beaten
- 1 tablespoon lemon juice
- ½ cup diced celery
- ½ cup chopped parsley

Grind sunflower and sesame seeds in electric blender. Combine all ingredients, mix well, spoon into greased casserole, bake in moderate oven 40 minutes. Serves 6.

B.T., Western Australia.

APRICOT RICE CASSEROLE

This is a Middle Eastern dish, which can be completely prepared the night before and simply popped in the oven for half an hour before serving. Serves 10.

- 125 g dried apricots
- 1 cup sultanas
- 6 cups cooked rice (about 2 cups, raw)
- 125 g butter
- 2 large onions, finely chopped
- 1 large capsicum, finely chopped
- 2 teaspoons cummin (ground)
- 1 cup finely chopped parsley
- 200 g blanched, split, toasted almonds

Soak apricots and sultanas in cold water for 30 minutes. Drain and chop apricots. Saute onions and capsicums in some of the butter (or small amount of water) until softened, about 5 minutes. Place in a bowl with all other ingredients and combine well.

Pack into a large, greased, shallow casserole dish and bake in a pre-heated, moderately hot oven 190°C for 30 minutes. Serve from the casserole with a green vegetable or salad.

N.B. To toast almonds, spread them out in a large frypan and leave over a moderate heat until they turn golden, stirring to toast evenly.

B.T., Western Australia.



IN NORTH QUEENSLAND . . .

The Little Church on the Mountain

LAURA KENT

IT IS 8 a.m. and we are in the car. With bowed heads a prayer is offered to our heavenly Father for protection as we travel the highway to Eungella Heights.

We wind our way through a number of streets of Mackay and are then on the highway. Soon we pass the first sugarcane mill, and what a huge mill it is! We travel on a little farther and pass Pleystow mill. We are still travelling through the luxurious cane fields, and we pass through the small town of Marian with its sugar mill sending its smoke far into the air.

In the distance we see "The Great Divide," with its purple-headed mountains and its beautiful green hills. We travel on still, passing through the green cane fields, till we pass the last sugar mill.

We move on and notice a sign "Steep grade—5 km winding road." The scenery is becoming more beautiful as we climb this steep mountain range, with its gorgeous ferns, wild flowers and thick green forests and waterfalls. It seems more fascinating as we wind our way

to the top of this great Dalrymple mountain. At last we have reached the top, and just another kilometre and the little church on the mountaintop is seen.

It is 9.30 and all are seated in their seats. Sabbath school is just about to commence. Today is thirteenth Sabbath, and the primary children with their teachers come in and take over. The senior classes are sitting on the edge of their seats as the organ plays and these little ones sing so sweetly the lovely songs they have been taught during the quarter. Even a two-year-old does his part.

The Heights church is a live church, though only a few in number, but all do their part. A farmer and his wife who have been attending the mission in Mackay and have taken their stand are now attending this church and are on fire for the Lord.

Sabbath school is over and the divine service taken by Pastor Kent. His subject is "Ambassadors for Christ." And may we as Sabbath school members and church members realise we are ambassadors for Christ in this world of sin.

May God continue to bless this little church on the mountaintop. May the light from this church radiate over the hills and mountains to the dear people who live in this tropical and mountainous area. ■

Visiting in Tasmania

WRITING to change the address of his RECORD, as he and his wife have now returned to their home in Perth, WA, Brother Percy T. Peet adds a few paragraphs concerning people and places in Tasmania:

"During our travels in Tasmania we covered some 25,000 miles per car, sightseeing and visiting a number of our folk. These included the Watson family of Glen Huon. I understand that the father of this old Adventist family is now the oldest Adventist in Tasmania. Brother W. Watson is now in his eighty-fifth year. We also visited Miss B. Voss of Collinsvale, who years ago was a schoolteacher in our work.

"We had the privilege of visiting one of our country churches in southern Tasmania, at a place called Kaoota, about seventeen miles south-west of Hobart. It is unique in that all the woodwork of the building, both of the exterior

and the interior, was sawn from one of Tasmania's giant trees. This church is situated in most mountainous country, and snow is a frequent visitor during the winter months.

—AUSTRALASIAN RECORD, 17/11/41.

The Kaoota church building was sold in the 1950s when the congregation erected a new brick complex at Margate. But I am sure many ministers who served in Tasmania will remember having to rise early on a Sabbath morning in order to catch the Huon bus and make connections with one of the members to travel from Longley up the winding road to the top of the hill (those were the days before young ministers owned motor vehicles); and younger members will cherish fond memories of the neat little church with its coal stove for heating and the spartan back rooms where a love for Bible stories and our Saviour was nurtured by dedicated teachers.

Assistant Editor.

The Editor
Australasian Record.



Thoughts on Session Elections

It was my recent privilege to attend a conference session. Yes, we have been hearing a good deal of these lately, what with the General Conference, then the South Pacific Division; quick on its heels was the union session and down to raw tinkacks, the conference session. It was extremely well organised, and those leading out and giving departmental reports handled their role expertly. I was proud to be a delegate and part of this worldwide church.

To many actions we responded "Question." All was very orderly. However, as the day progressed, I just called into "question" two factors in our democratic organisation.

First, a nominating committee that has virtually been picked by "surprise" has hardly time to collect its thoughts on such vital issues as the choosing of leaders to shoulder the high responsibility of our church organisation. Surely one needs more time than the three or four hours given to this committee to act, to give considered thought to the names to be chosen. Looking at the list of places to be filled I find twenty-nine "vacancies." A short calculation allows about eight minutes per position—hardly enough time to do more than take a vote!

Second, have we ever stopped to consider the trauma these forced "vacancies" mean to those who have given wholeheartedly to the cause over the past three or whatever years? Isn't it rather like the Spanish Inquisition?

Yes, I was one of 837 delegates present sitting on the edge of my seat. No, not to hear how we had achieved a growth of but four church members in the past three years, or that we had had 66 per cent daily study of our set Sabbath school adult lessons—I was eagerly awaiting the report from the nominating committee. I felt as if I was at the Colosseum and the gladiators were coming on. Just *who* would be filling all those vacant positions! The days of the sacrificial system are not done. In fact, I feel like editing a booklet for conference workers on "How to Survive a Session"!

I do not wish to sound trite, and I do believe that God works through committees—given time to "work." But do we consider the feelings of the workers who remained uncrowned for a further term of service? Maybe the nominating committee could be favoured with time to consider each position "vacant" without being required to report back to the 837 delegates the same day, but rather issue their report quietly through our media channels.

Our election system, endeavouring to be extremely democratic and fair to its church members, is equally unfair and cruel to our very faithful workers. Only those who are totally dedicated would ever be prepared to expose themselves to the treatment we expect of our conference leaders and workers each session. I salute you each one!

Judith Derrick, Vic.

(Our system isn't perfect. But we'd need to be sure that whatever we replaced it with, was really an improvement on what we now have. Editor.)

Weddings

DIXON—PRATT. On Sunday, May 26, 1985, John Dixon and Glynis Pratt exchanged their marriage vows. They chose the Dundas Seventh-day Adventist church in Sydney, New South Wales, as the setting for this happy event in their lives. A large gathering of relatives and friends were present to share in their happiness. John and Glynis are fine young Christians whom God will lead in their life together and grant them His blessings in abundance. Peter Harper.

FERRY—HALE. August 25, 1985, dawned a beautiful wedding day for Sandra, daughter of May and Allan Hale. She looked radiant as she walked down the aisle of the Greensborough Adventist church, Victoria, to meet Howard Ferry, son of Jean and Roy of Mildura. The many friends and relatives, some of whom came from Western Australia, rejoiced with Sandra and Howard, and our prayers are with them as they set up their home in Mildura, where Christ will be honoured. Ray Eaton.

FUNK—YOUNGBERRY. On September 22, 1985, Terry Funk and Kylie Youngberry were united in marriage in the Mullumbimby church, New South Wales. There were many relatives and friends who came to share their joy on that day. There Terry and Kylie pledged to take each other as partners in life's journey. All present wished them much of God's blessing. Terry and Kylie will be setting up their home in Gunnedah. H. E. Edmunds.

MAYER—FAYERS. Oliver Mayer and Kim Fayers were very happy as they exchanged marriage vows on October 13, 1985, at the Penrith Adventist church, New South Wales. A recent study of the Scriptures has prepared them for baptism, which will take place in the near future. Those present wished the young couple a wonderful future and God's blessing upon their marriage. David Pearce.

NEILSEN—SIELAFF. There was just something special about the occasion when Ernest Andrew Neilsen and "Dearie" (Mary Ann) Sielaff were united in marriage on October 20, 1985. The happy event took place in the Brisbane home of Mr and Mrs Clare (Dearie's daughter) and in the presence of their special friends and relatives, who came to share with them in the joy and fellowship of this new Christian home. We all wish them the rich blessing of the Lord they love and serve. A. V. Bambury.

OCKENDON—COLLINS. The magnificent weather was only part of what made September 22, 1985, such a day to remember in the lives of David and Lee Ann. They made their vows in the beautiful new Yugoslav Seventh-day Adventist church in Salisbury, Queensland, surrounded by many loving friends and family, who came to witness and share in the joy of this happy occasion and to wish the couple God's richest blessing as they walk with Him and one another through the coming years. A. V. Bambury.

Till He Comes

EDMONDS. Dorothy Edmonds fell asleep in Jesus on September 11, 1985, at the age of seventy-seven. She accepted the Advent message during the A. P. Cooke evangelistic series in Wagga Wagga, New South Wales, in 1952. Her motto was, "It is more blessed to give than to receive." She gave food and clothes to the poor, flowers to the hospitalised, and time and love to the many boys at the Gumly Gumly Boys Home. To her only son Don, and his family, of Trunk Creek, we extended the glorious hope of the resurrection day. Dorothy was laid to rest in the Wagga Wagga Cemetery to await the call of the Life-giver. D. C. Fehlberg.

FRASER. "Neil" Fraser died on October 7, 1985, at St George Hospital, Kogarah, New South Wales. She was born Elsie Elinor Thompson on July 29, 1888, at Inverell. Her husband, Herbert Campbell Fraser, predeceased her about fifty years ago. Sister Fraser will be remembered for her good

humour and her strength of character. On October 10, their only child, Colin was accompanied by relatives and friends at the Lakemba Seventh-day Adventist church and the Woronora Crematorium. The bereaved were reminded by Pastors D. R. Dunn and B. Shelley of the blessed hope—the second coming of the Lord Jesus Christ. "Blessed are the dead who die in the Lord." D. R. Dunn.

GLEESON. Although afflicted with poliomyelitis when a child, this never daunted John Gleeson, who lived a full eighty-one years and passed to his rest at Cooranbong, New South Wales, on October 16, 1985. John had a gentle nature and continually radiated happiness, and as he practised his profession of hairdressing he won many souls to the Lord. He and his beloved wife Phyllis were married for fifty-six years, and were ever sweethearts. Forty-two years ago he was baptised by Pastor J. B. Conley, and his loyalty to his Lord and church were exemplary. To his wife Phyllis, daughter Valerie, son-in-law Peter and his loved ones and friends, we extend our deepest sympathy. L. H. Barnard.

SATCHELL. Dorothy Jeanne Satchell passed to her rest on October 8, 1985, at Blacktown, New South Wales, aged seventy-three years. The previous Sabbath she had been reading Psalm 146, which says: "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God." Pastor George Maywald brought words of hope and comfort from God's Word to the friends and loved ones who gathered at the Avondale Cemetery and at a memorial service at Kings Langley Retirement Village chapel. The Lord was pleased to answer her prayer for His blessing upon her children, and grace to endure her burden of illness until she could rest in peace. B. F. Satchell.

WILKINS. Timothy Wilkins was laid to rest in the children's section of the Goulburn Cemetery, New South Wales, on August 26, 1985. His parents, Robin and Gillian, and other relatives and friends were directed to Jesus who understands our sorrowful experiences. Comfort and hope were found in the promise concerning the resurrection: "Little children are borne by holy angels to their mothers' arms." What a happy day that will be! D. C. Fehlberg.

ANSVAR INSURANCE

Ansvar has been in Australia since 1961, insuring motor vehicles, homes and contents for total abstainers from alcohol. We also promote the aspect of non-drinking as a better way of life. In NSW we now have a full-time SDA consultant, David Hough, who will provide our clients with friendly personal service as quickly as possible. For an obligation-free quote, contact your local Ansvar office, or phone Sydney (02) 683 4166 A/H (02) 623 8830.

ATOIFI HOLIDAY

See the mission field as it is. Once again Atoifi Adventist Hospital offers an unforgettable holiday experience. Tour leaves Brisbane each Monday for ten days. These tours are entirely to support the budget of the hospital. For further details please write to The Business Manager, Atoifi Adventist Hospital, Atoifi, Solomon Islands.

AVOCADO FARM FOR SALE

Close to coast between Noosa and Rainbow Beach. 44 acres, good soil and plenty of water. 430 avocado trees, 50 lychees, custard apples and stone fruit. Returning over \$30,000 this year. Electric pump and irrigation. Price \$128,500. Phone (071) 86 7243.

BUSINESS AVAILABLE

Upholstery & Motor Trimming business, well established, for sale, lease, rent or share. Owner will remain to assist and train as required. Write PO Box 682, Murray Bridge, SA 5253, or phone (08) 32 3124 or (08) 32 4404 A/H.

BUSINESS REPRESENTATIVE

Job application welcomed by an NZ Adventist business supplying "specialised" filters. A representative required to work in Sydney. Car provided. Feb '86 start. Apply in writing to Ure Pacific Pty Ltd, 173 Roden Street, West Melbourne, Vic 3003. Phone (03) 328 3291.

CATERING COMMITTEE

For that special occasion the Nunawading Catering Committee offers you a choice of vegetarian menus. Quality food and attractive presentation. Recently renovated hall provides comfortable venue for both formal and informal functions. Reasonable rates. For inquiries phone (03) 560 0654 or (03) 842 3572.

CENTENARY BIBLES

Attention all Lay Activities leaders! Is your church involved in the hand-written Centenary Bible project? Shepparton SDA school needs every one of the 437 churches in Australia and New Zealand to be a part of the Bible project for this missionary project to be a success. They plan to complete the Bible this year.

Please send in the names of those in your church who will write out a chapter of the Bible along with the sponsorship moneys at \$5 per chapter. Don't let your church miss out. We need hundreds more chapter writers. Send to Mr D. Thomson, SDA School, Graham Street, Shepparton, Vic 3630.

"GOLDEN TROMBONES"

Newly released cassette by Lilydale Academy Trombone Quintet. Made at Adventist Media Centre with light musical backing. Religious music with a delightful, vibrant sound. Proceeds of the sale will help the group to go to Jamaica for a Carter evangelistic campaign. Tapes are available at \$11 each (including postage and packing — overseas extra). Write to "Golden Trombones," c/- Signs Publishing Company, Warburton, Vic 3799.

HOLIDAY FLAT TO LET

Self-contained flat, everything supplied. Accommodates four. Lovely spot 200 metres from beach/river. Gold Coast weather. Cheapest rent on coast, best flat. Jim Cherry, 13 Orient Street, Kingscliff, NSW 2487. Phone (066) 74 2302.

HOLIDAY HEALTH RETREAT

Enjoy the holiday of a lifetime where you can relax, rest and recuperate in peaceful country surroundings. There you will be provided with a natural, wholesome diet and experience a revival in energy and vitality. Take home with you the secrets of natural, healthful living and learn how to use God's true remedies, so essential to preservation and restoration of health. From \$150 weekly, single. The Retreat, Terrace Creek, via Kyogle, NSW 2474.

HOUSE FOR SALE, COORANBONG

BV/T, 4 B/R, 3 bathrooms, spacious lounge, dining, kitchen, laundry area. On-site septic, solar HW. Quiet estate. 5 minutes' walk to college swing bridge. Pleasing design, established garden, 23 squares plus. Phone (049) 77 2097.

LAND FOR SALE

Ideal retirement site on Dora Creek, one kilometre from railway station, three kilometres to Avondale. Unobstructed views of water, gentle slope, loamy soil. Phone (049) 73 2782, or write 16 Kalang Road, Dora Creek, NSW 2264.

REAL ESTATE

For personalised service on all your real estate requirements in the Lilydale/Mooroolbark and surrounding areas, including the Yarra Valley, please phone Milton Gray at Kyatt & Associates, 111 Main Street, Lilydale, on (03) 735 1211, or A/H (03) 735 0283.

REAL ESTATE—COORANBONG AREA

For all your real estate needs in the Cooranbong/Morriset area contact Michael Dabson or Shirley Turner. Phone (049) 77 1504 or (049) 73 2922. After hours (049) 73 2092 or (049) 77 1330. We are happy to assist you with any inquiries you may have.

RETIRED WORKERS ASSOCIATION

A general meeting of Retired Workers Association (NSW) will convene on Monday, November 18, 1985, at 12 noon. All retired workers are cordially invited to come and fellowship and renew associations in Waitara Church Hall, corner of Park Avenue and Alexandra Parade, close by the Waitara Railway Station, Emma Farrington, Hon Secretary.

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JOY TO YOU! It's a lovely morning here, sunny, yet still cool enough to be pleasant, just what we've had for the past weekend. We are still on a high following the very enjoyable "Warburton Wayback." The programs in the church were inspiring and challenging, with the music and the messages still ringing in our ears. And our open day here at the Signs was most successful, with about 600 people viewing the operations. I was especially delighted to notice so many local district residents, who are not of our communion, visit with us.

THIS WEEKEND IS graduation at Avondale—and also at Longburn, I understand. We will be thinking of all the people travelling to these happy occasions, and wishing them safe journeys. And especially do we congratulate the graduates and wish them God's richest blessing as they take up their chosen profession.

ON THE MOVE: The latest transfers include—Pastor Alwyn Gersbach from Northern Australia to be president of the Samoa Mission; Pastor Errol Wright from North NSW to Church Ministries director WPUM; Pastor John Gate from Avondale College (MA program) to church pastor, Warburton, Victoria; and among the teachers—John Duffy from Mount Diamond, PNG, to Papaaroa School, Rarotonga; Ray Minns from Beulah College in Tonga to Kabiufa High School in PNG; G. Tasker from Aore High School, Vanuatu, to Mount Diamond, PNG; Allan Hedges from Education director, South Queensland, to principal of Fulton College, Fiji; his wife, Ursula, will also teach at Fulton; Lee Walker from Oakleigh School in Melbourne to Lilydale Academy; Leon Miller to study leave from North NZ Education director.

SOMETHING NEW that is mushrooming quickly. The Victorian Adventist Education Foundation invites individuals or families to become members. Christian education is a treasure, for it involves our children. For information write to PO Box 41, Surrey Hills, Vic 3127, or phone (03) 836 1698.

VISITORS TO our office today were Ernie and Roda Steed, enjoying visiting family and friends while on furlough, and giving their retirement place the once-over. Pastor Steed, whose expertise is in temperance, especially involving alcoholism, is an advisor to GC president Neal Wilson, in Washington, DC. Their daughter Leonie and her husband Jim Coffin, of the Review and Herald, recently won a trip to Australia in a competition for the best twenty-five-word reason for wanting the trip. So we can expect to see them out here sometime in the new year.

INGATHERING VETERANS abound; for stories of their exploits have come from far and wide. Brother Barrett, from Nunawading, now resident at Coronella, commenced appealing when he was sixteen, and has already collected more than \$150 this year, and is still going strong. Brother W. L. Willis of Merredin, WA, covers approximately 200 square kilometres. Last year his total was over \$700, and he hopes to do as well this year. His wife, also over eighty, also covers a considerable area in the town. Brother H. A. Willis covers a large area, too, and has collected \$232 so far this year—and this in spite of hard times for farmers in the area. Another eighty-plus member in this church is Brother R. Robartson—we salute you all, and the many more of your tribe throughout the SPD.

CONGRATULATIONS to two of our Victorian young people. For the past two years Peter Caldwell, of the Ringwood church, has gained the position of top apprentice in Victoria, and has just been awarded this honour for the whole of Australasia. Peter is a pattern maker, and we admire not only his competency in his field, but also his leadership and dedication in church affairs. Tanya Wilson, from Wantirna church, has just successfully completed postgraduate requirements, and is now a member of the Australian Association of Clinical Biochemists. Tanya is a pathologist at the Peter MacCallum Cancer Clinic in Melbourne.

PATHFINDERS in Greater Sydney Conference have been taking part in Operation Tin Can in order to stock the pantry of the Sydney City Mission for the Christmas-New Year season. Twenty thousand brochures were letterboxed and then collections made from householders by the smartly uniformed young people. Great PR venture and an opportunity to demonstrate we are a caring church.

ALAS, no more flights for the *Andrew Stewart*. Veteran of our missionary aircraft, it first went into service in 1964 with pilot Len Barnard, and the Cessna 180 has flown many mercy missions in PNG before being repatriated to home base some years ago. Now an incident necessitating a complete engine overhaul has reluctantly elicited the decision to deregister the plane and place it as a static memorial to the goodness and leading of the Lord.

PASTOR CLAUDE JUDD, former president of the Trans-Australian Union, has been appointed as Development and Philanthropy Officer at the Sydney Adventist Hospital. His responsibility will be to liaise with people and organisations that have an interest in the SAH and want to help it continue to grow. Although Pastor Judd has reached retirement age, he feels that God has blessed him with such an abundant measure of health and strength that he would like to continue to make a contribution to the cause, and is delighted with his new appointment.

NEXT SABBATH we will be thinking of Kingaroy church (Qld), who will be celebrating their fortieth anniversary, and the Midland church in WA, who are holding a "Back To" in honour of the twenty-first anniversary of the dedication of their church.

THIS PAST WEEK has seen annual meetings being held at the Division headquarters in Wahroonga, we look forward to sharing resultant news items with you as they come to hand.

"FINALLY BRETHERN . . .": The person who is smart enough to keep smiling usually ends up with something good enough to smile about.