

Australasian Record

and Advent World Survey



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

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Statement of Purpose

The following statement was adopted by the Division Session. We invite our entire membership to identify themselves with it individually:

WE the delegates assembled for the ninth Business Session of the Australasian Division of the Seventh-day Adventist Church, adopt the following as our Statement of Purpose and Mission:

We acknowledge and rejoice in the way the Lord has led His church in this Division during 100 years to the present, and has provided a heritage rich in its Scriptural foundations and reformation theology.

As a consequence, we gladly pledge ourselves to the following:

1. Full surrender of heart and life to the love and saving grace of the Lord Jesus Christ.
2. Continued spiritual renewal, so that, in the power of the living Christ, we might bear His witness to the world.

We appeal to the Adventist family as a whole in the Australasian Division to join with us in total commitment to the doctrines, practices and standards of the Seventh-day Adventist Church. We invite all parents and our youth and children to give attention to daily habits of Bible study and prayer as a bulwark against the prevailing evils and the lethargy of our present world.

Recognising that the work of the church will not be finished until all peoples everywhere have been confronted with the claims of the gospel, and with longing for a hasty end to the reign of sin, we call for and dedicate ourselves in a pledge of loyalty to the divine commission, consisting in a continuation of the ministry of Christ, by:

1. A sharing of the gospel in the context of the three angels' messages to every cultural group.
2. A ministry to the total needs of people in the name of Christ, so as to restore wholeness.
3. The nurture of a sense of Christian community in which members are encouraged in godly living, and are equipped, according to their spiritual gifts and abilities, to reach out in a caring ministry, not only to our immediate vicinity, but also to the wider world, in support of the church's global mission. ■

*Christ
Our
Hope*

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Australasian Record and Advent World Survey

Official Organ of the
SOUTH PACIFIC DIVISION OF THE SEVENTH-DAY
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For your advertisement to appear, your payment
must be enclosed with a recommendation from local
pastor or Conference officer.

EDITORIAL ...

SING A NEW SONG



I HAVE BEEN leafing through the copy of
the new *Seventh-day Adventist Hymnal* I
brought back from the recent General
Conference Session. Headly stuff! What a
wonderful collection of hymns and gospel
songs!

My voice quavers in anticipation of joining
in singing them with my fellow believers!
In England I learned to sing:

"Be Thou my vision, O Lord of my heart;
Naught be all else to me save that Thou
art,

Thou my best thought, by day and by
night,
Walking or sleeping, Thy presence my
light."

You are going to like No 547. I can see it
climbing through the Adventist popularity
ratings.

In America I learned their folk hymn:

"Come, come, ye saints, no toil or labour
fear;

But with joy wend your way.
Though hard to you the journey may
appear,

Grace shall be as your day."

I can already hear them singing No 622 in
Warrong, Wellington and Wantima.

Songs made popular by the Voice of
Prophecy and other international singers
sparkle through the pages. There's 472, "A
Song of Heaven and Homeland"; 475, "Balm
in Gilead"; 86, "How Great Thou Art"; and
108, "Amazing Grace."

How the shout of singing will go up in the
camp-meetings of Perth, Goulburn and Byron
Bay!

A new hymnal is a great occasion for a
church. Anxious eyes will skim the index for
favourites. Musicians will check the key and
timing of hymns. Pastors and Sabbath school
leaders will begin the search for appropriate
music for their meetings.

I took a look at the listing of carols. All the
old favourites appear. So do "Go, Tell It on the
Mountain," 121; and the beautiful Polish carol,
"Infant Holy, Infant Lowly," 127; also the
exquisite fifteenth-century tribute "Lo, How a
Rose E'er Blooming," 131.

If you want a song to march your message to,
turn to "Mine Eyes Have Seen the Glory,"
647; or let your spirits soar with "Guide Me, O
Thou Great Jehovah," 538. Knowing full well
that a good tune deserves more than one set of
words, this great Welsh hymn has also provided
a setting for two other hymn poems. One, 415,
has a distinctly Adventist flavour. C. Mervyn
Maxwell, church historian of Andrews Univer-
sity, has captured the essence of Adventist hope

for us in three gripping stanzas. Here you can
sing about the pre-advent investigative judg-
ment in a way to stir your soul. Your church
really must learn "Christ the Lord, All Power
Possessing."

Which brings me to a practical suggestion or
two. Ask a small group in your church to
choose a hymn of the month. Make it a new
hymn. Feature it every Sabbath of that month,
either in Sabbath school or church. At the end
of the three months use the new hymns learned
the previous three months in one service.

Are you listening Avondale College, or
Adventist Media Centre? Why not have a
musician put together a tape, or tapes of some
of the new hymns so that church musicians can
begin their congregations on the right note?
You've already thought of it? Great.

At the Division Session held last August, the
delegates voted the first Sabbath in April as
"New Hymnal Day," inviting our churches to
begin to use the new hymnal for the first time
that day. You might like to begin earlier (not
too much later, we hope). By the end of 1986
the *Seventh-day Adventist Hymnal* should be
firmly established as the hymnal of choice for
our Sabbath school and church worship.

If you've been wondering what to give when
gift-giving time arrives, you have the perfect
solution. Who could not feel pleased at
receiving the hymnal, gift-wrapped and shiny
new?

By the way, when you open it you will find
that the type and music has been set in a bold,
readable way that will please and encourage the
elderly and those with weak vision. And for
those for whom a top "F" is as unreachable as
the summit of Everest, hymns have been
arranged to soar from a lower starting point. For
example the tune "Cum Rhonda" is offered in
a higher key, 201, and a lower key, 538 and
415. In other words, the hymnal comes in a
singable, easy-to-read format that will help
make it popular.

Now why should I bother to put all this in an
editorial? Because, after Inspiration itself, the
hymnal of a church is its most important
document. It expresses the tradition of the past,
the complexity of the present and the hope of
the future in words and music. The singing
church goes into the future with thought and
deed conditioned by its music.

Sing a new song unto the Lord, exulted the
psalmist. New songs and old abound in our new
hymnal. But truth in doctrine, and beauty of
sound and harmony govern both old and new.
Our new hymnal invites you to enjoy singing to
the Lord as you never have before.

Walter R. L. Scragg,
President, South Pacific Division.

Launch date for new Church Hymnal—APRIL 5, 1986

DIVISION SECRETARY

R. W. TAYLOR, Secretary (Retiring)



At Rest

One source of membership loss is caused by the action of the Grim Reaper. During the past five years a total of 3,650 church members laid down life's burdens to await the call of the Life-giver. Every one of these members of the church family is precious in God's sight, but we list just a few of those who were widely known.

Miss D. E. Chapman	5/3/80	Mrs G. V. Naden	7/12/82
L. A. Dyason	10/3/80	E. L. Martin	13/2/83
D. L. Weslake	21/5/80	P. A. Donaldson	10/3/83
Mrs D. L. Palmer	2/8/80	J. W. Kent	5/5/83
B. H. McMahon	10/11/80	Miss M. M. Hay	13/8/83
Mrs E. M. Mead	2/1/81	W. G. Thrift	13/8/83
R. L. Aveling	7/5/81	F. C. Craig	15/8/83
Mrs R. L. Aveling	7/5/81	Mrs J. Kranz	16/10/83
Miss E. E. Edwards	2/6/81	Mrs G. J. Boehm	24/11/83
V. N. Nilsson	3/8/81	Mrs F. M. Taylor	27/11/83
H. L. Tolhurst	10/10/81	A. Maszczak	4/4/84
T. R. Kent	31/10/81	Mrs M. A. Stewart	15/4/84
J. B. Letham	26/11/81	A. M. Fraser	23/4/84
H. White	18/1/82	Mrs L. I. Sibley	25/4/84
C. H. Eiszele	4/2/82	R. H. Batchelor	26/4/84
L. J. Kent	8/3/82	H. B. Wicks	1/5/84
G. A. Currow	26/3/82	A. Stacey	20/7/84
W. R. Ferguson	28/5/82	Mrs R. N. Lane	5/9/84
W. N. Lock	23/9/82	K. Williamson	9/11/84
J. A. Blanch	28/9/82	Mrs P. Killoway	10/11/84
W. D. Dyson	9/10/82	A. E. Watts	10/11/84
Mrs W. D. Dyson	9/10/82	E. R. Boehm	12/11/84
B. O. Johanson	17/10/82	Mrs A. Franks	20/12/84
R. Heggie	5/11/82		

BAPTISMS EACH YEAR DURING THE QUINQUENNium

	CPUM	PNGUM	TAUC	TTUC	WPUM	DIVISION TOTAL
1980	1,598	4,071	777	1,154	722	8,322
1981	1,154	4,608	604	1,049	1,027	8,442
1982	1,315	5,485	543	1,217	805	9,365
1983	1,909	5,756	581	1,321	895	10,462
1984	1,599	7,137	475	1,388	1,133	11,732
TOTAL	7,575	27,057	2,980	6,129	4,582	48,323

Although the previous quinquennium produced record accessions totalling 42,175, this was exceeded in the period under review by 6,148 with a total of 48,323.

Membership

To discover the actual growth rate of membership, we have to deduct losses from gains:

Union	Membership	Accessions	Transfers	Deaths	Losses	Membership
	31.12.79					31.12.84
CPUM	15,137	7,575	(675)	155	2,095	19,787
PNGUM	56,771	27,057	704	962	4,104	79,466
WPUM	16,063	4,582	(387)	99	1,253	18,906
MISSION						
UNIONS	87,971	39,214	(358)	1,216	7,452	118,159
TAUC	18,734	2,980	(169)	878	1,677	18,990
TTUC	30,510	6,129	999	1,556	2,818	33,264
HOME						
UNIONS	49,244	9,109	830	2,434	4,495	52,254
DIVISION	137,215	48,323	472	3,650	11,947	170,413

CHURCH MEMBERSHIP GROWTH RATE

	1979	1984	
CPUM	15,137	19,787	30%
PNGUM	56,771	79,466	40%
WPUM	16,063	18,906	18%
TOTAL	87,971	118,159	34%
TAUC	18,734	18,990	1.4%
TTUC	30,510	33,264	9%
TOTAL	49,244	52,254	6.1%
DIVISION	137,215	170,413	24%

Worker Force

At the end of 1984, the total worker force numbered 5,442. This is 162 more than five years ago and includes an increase of 341 in medical institution staff and 212 in college and secondary school teachers.

(continued over)

Two retirees who were room-mates at Avondale College and completed their service at the Division office. (Left to right): Pastor H. C. Barritt, formerly Lay Activities and Sabbath School director; and Pastor R. W. Taylor, formerly Division secretary. They roomed together in Room 40 in 1940.



Number of Churches

The number of organised churches in the Division grew by 150 during the period. By comparison we note the increasing number of churches over the past three quinquennial periods.

1970-1974 = 75
1975-1979 = 167
1980-1984 = 150

CHURCHES	MEMBERS
Asian	31
Cambodian	20
Chinese	157
Fijian	59
Finnish	27
Greek	39
Hispanic	45
Hungarian	36
Italian	38
Latin American	65
Polish	723
Portuguese	47
Russian	62
Samoan	75
Spanish	409
Yugoslav	918
TOTAL	2,751

Ethnic Work

The ethnic work, nurtured by the Ethnic Work Development Committee, continues to expand into new areas. At the end of 1984 2,751 ethnic members were listed as attending ethnic churches. This is 801 more than in 1979 and amounts to a growth rate of 41 per cent. The foregoing table lists membership in the various groups and includes Samoan and Fijian groups meeting in Sydney, but not members of these groups meeting in New Zealand. New ethnic groups formed during the past five years include Asian, Cambodian, Fijian, Finnish, Greek, Hispanic, Italian, Latin American, Portuguese and Samoan.

Conclusion

The end of the quinquennium under review completes ninety-nine years of activity by the church in the South Pacific. As we appropriately look backward in the Centenary year we cannot but exclaim, "What hath God wrought!" While encouraged by the past, we are challenged for the future as we see teeming millions still unwarned of the climactic days which are just ahead. Surely God has richly blessed His work in the past century and particularly in the past quinquennium in the South Pacific. Now the church is challenged to arise and finish the task. ■

OTHERS WHO HAVE RETIRED RECENTLY

Mr Keith H. Adair
Retired April 12, 1985.
Last employed SHF Head Office.
50 years of service.

Miss Norma E. Andresson
Retired June 28, 1985.
Last employed SHF Factory, Cooranbong.
38 years of service.

Pastor Aubrey V. Bambury
Retired April 27, 1985.
Last employed South Queensland Conference.
41 years of service.

Mr Thomas G. Eiszele
Retired June 7, 1985.
Last employed SHF Tasmania.
36 years of service.

Mr Wallace J. Gambrill
Retired June 28, 1985.
Last employed SHF Cooranbong.
38 years of service.

Mr William H. Kilgour
Retired August 30, 1985.
Last employed Australasian Division, Esda.
19 years of service.

Mr Alan R. King
Retired June 28, 1985.
Last employed SHF Cooranbong.
42 years of service.

Miss Alice J. Lowe
Retired August 31, 1985.
Last employed General Conference.
43 years of service.

Pastor F. H. Nash
Retired June 30, 1985.
Last employed Southern Asia Division.
45 years of service.

Pastor Tadeusz Przychodzki
Retired August 3, 1985.
Last employed North NSW Conference.
32 years of service.

Mr Arthur I. Siddle
Retired April 5, 1985.
Last employed SHF Warburton.
40 years of service.

Mr Milton R. Smith
Retired May 9, 1985.
Last employed Nth New Zealand Conference.
40 years of service.

Mr Reginald K. Timms
Retired November 10, 1984.
Last employed New Zealand Conference.
29 years of service.

Mr Arthur H. Waldrip
Retired June 28, 1985.
Last employed SHF Cooranbong.
25 years of service.

Mrs Iris G. Lambert
Retired February 28, 1985.
Last employed Signs Publishing Company.
31 years of service.

DISTINGUISHED SERVICE RECORD

A group who were especially honoured and to whom special appreciation was expressed at the Division Session, were those who were relinquishing positions of responsibility they had held up to the time of the session. These fall into two categories—those who are retiring, and those who will continue to serve the church in some other capacity.

Retiring

H. C. Barritt, Lay Activities and Sabbath School director; Mrs D. Bell, manageress, Esda Sales & Service; W. G. Dowling, Temperance director; R. M. Kranz, Communication director; E. C. Lemke*, Associate Ministerial and Stewardship director; S. M. McFarlane, Finance and Systems Research director; C. J. Powell, manager, Risk

Management Service; D. J. Silver, manager, Adventist Media Centre; O. L. Speck, Trust Services director; R. W. Taylor, secretary.

Transferring to Other Responsibilities

A. N. Duffy, Division Ministerial director; L. A. Lansdown, associate Youth director; E. C. Lemke*, associate Ministerial and Stewardship director; K. E. Martin, Division Youth director; D. E. Mitchell, president, Papua New Guinea Union Mission; R. V. Moe, president, Western Pacific Union Mission; Dr H. Rainda, associate Health director.

*Pastor Lemke is retiring, but has been appointed as director of Christian Services for the Blind on a part-time basis.



Nine retirees from the Division staff who devoted a combined total of 377 years to the work of the church. They were (left to right): O. L. Speck (40), C. J. Powell (49), H. C. Barritt (40), E. C. Lemke (42), Mrs. D. Bell (43), R. W. Taylor (44), D. J. Silver (32), R. A. Vince (48), W. G. Dowling (39). Absent: R. M. Kranz, L. McFarlane.

Photo: R. K. Brown.

Report by Division Treasurer

W. T. ANDREWS



THE five-year period, 1980 to 1984 inclusive, has been a period of challenge and change in the financial and business community of the Australasian Division. Looking over the reports made annually to the Division committee, I find expressions such as "economic pressures," "rising prices," "wage increase pressures," "unemployment levels," "economic summits," "restraints" and "wage and prices freeze." These expressions convey the economic uncertainty of this five-year period. If we add "currency devaluations," "floating dollars," "strong and weak dollars" and "frequent exchange rate changes," the challenge facing the church's financial administrators is highlighted.

Appropriations

This Division is a beneficiary of appropriations from the General Conference budget, and for this we are grateful. The data below sets out the appropriations received each year from 1980 to 1984, and also a comparison of the quinquennium under review with the previous one. It should be pointed out that appropriations from the General Conference are made in US dollars, but the following table expresses these in Australian dollars at the conversion rate as of the date when the Division budget is set.

	1980	1981	1982	1983	1984	1980-1984	1975-1979	Increase %
Total Appropriations	\$2,756,544	\$3,076,825	\$2,791,567	\$3,629,725	\$3,497,040	\$15,751,701	\$10,962,645	43.68
Budget	\$9,141,670	\$9,561,322	\$10,313,478	\$11,117,631	\$12,407,070	\$52,541,141	\$34,294,952	53.20
% of Total Budget	27.18%	28.02%	26.87%	29.62%	28.19%	28.03%	29.98%	

Tithes and Offerings

The main income of the church is from tithes and freewill offerings. The following table sets out a summary of receipts of tithes and offerings. It reveals that for the Division, tithe increased from the quinquennium 1975-1979 to the quinquennium 1980-1984 by 55.55 per cent, while Sabbath school and other mission offerings increased by 37.82 per cent.

A study of the tithe figures and the annual percentage increase presents a variable picture of quite marked fluctuations, and since 1982 a slowing down in growth with only a 2.16 per cent increase in 1984 over 1983, compared with a Consumer Price Index increase for Australia of 3.55 per cent.

Adventist Appeal receipts show a growth of 20.80 per cent from the last quinquennium to the one under review. The year 1983 was a troublesome year for the church, and this affected the Adventist Appeal receipts that year, with 1984 showing a partial return to a degree of normality. This year will be the first year when the Appeal will be conducted having the provision for contributions to attract a tax

deduction. We await with interest to see what effect this will have on receipts.

Of interest also is the growth in the tithe receipts in our island union missions. Rapidly expanding membership and activity is, however, placing strains on their financial resources.

It is most gratifying to see that almost \$16 million were given by church members for mission offerings for the five years under review, and we express our sincere gratitude on behalf of the world church.

Conclusion

The Lord certainly has His hand over the operations of His church. He is blessing His people. Even though the economic climate in which we live is uncertain, we face the future with confidence. God owns the gold, silver and the cattle upon a thousand hills, and we have confidence that He will continue to provide for His church.

We express our gratitude for His leading and watch care. We give thanks to our church membership for the faithfulness in supporting God's work so generously. One day soon we shall see our Saviour come to receive His own. "Even so, come, Lord Jesus." ■

Tithes & Offerings

(Expressed in Australian Dollars)

	1980	1981	1982	1983	1984	1980-1984	1975-1979	Increase%
Tithe	19,990,406	21,299,988	23,492,863	24,514,167	25,044,250	114,341,674	73,506,473	55.55
% Increase on Previous Year	9.17%	6.55%	10.29%	4.35%	2.16%			
Sabbath School Offerings	2,478,205	2,537,232	2,628,828	2,659,254	2,755,616	13,059,135	9,386,077	28.13
Other Mission Offerings	714,096	432,600	566,532	618,241	502,924	2,834,393	2,146,222	24.28
Sub-Total	3,192,301	2,969,832	3,195,360	3,277,495	3,258,540	15,893,528	11,532,299	37.82
% Increase on Previous Year	15.79%	(6.97%)	7.59%	2.57%	(.578%)			
Adventist Appeal	1,204,141	1,220,953	1,274,754	1,034,810	1,216,809	5,951,467	4,926,780	20.80
Total Mission Offerings	\$4,396,442	\$4,190,785	\$4,470,114	\$4,312,305	\$4,475,349	\$21,844,995	\$16,459,079	32.72
% Increase on Previous Year	13.06%	(4.68%)	6.66%	(3.53%)	3.78%			
Offerings per \$ Tithe	\$0.220	\$0.197	\$0.190	\$0.176	\$0.178	\$0.191	\$0.224	

Tithe for Division

Tithe for the 5 years by Unions is as follows:

TAUC	6,658,703	7,073,366	7,808,987	7,857,693	8,235,617	37,634,366	26,102,007	44.18
TTUC	10,524,428	11,510,134	12,487,114	13,137,717	13,663,035	61,322,428	38,951,038	57.43
Home Field Sub-Total	17,183,131	18,583,500	20,296,101	20,995,410	21,898,652	98,956,794	65,053,045	52.11
% Increase on Previous Year	8.02%	8.15%	9.22%	3.44%	4.30%			
CPUM	1,143,421	1,115,651	1,232,919	1,287,174	1,322,060	6,101,225	3,447,539	76.97
PNGUM	998,347	1,041,814	1,277,603	1,347,866	1,163,974	5,829,604	2,879,429	102.46
WPUM	450,082	399,608	443,724	625,971	394,980	2,254,365	1,397,439	61.32
Mission Field Sub-Total	2,591,850	2,497,073	2,954,246	3,261,011	2,881,014	14,185,194	7,724,407	83.64
% Increase on Previous Year	16.62%	(3.66%)	18.31%	10.38%	(11.65%)			
Section II	215,425	219,415	242,516	257,746	264,584	1,199,686	729,021	64.56
GRAND TOTAL	\$19,990,406	\$21,299,988	\$23,492,863	\$24,514,167	\$25,044,250	\$114,341,674	\$73,506,473	55.55

OUR MISSION UNIONS

Central Pacific

R. E. COBBIN, President

ALMOST ninety-nine years ago, on October 30, 1886, the first group of Sabbath-keepers in our union met on Pitcairn Island in response to the preaching of the first Seventh-day Adventist missionary in the South Pacific islands. John I. Tay had landed there just two weeks earlier to begin what proved to be the first glimmer of light of the Advent message to the Pacific island people. Four years later the mission ship *Pitcairn* sailed from North America with a full complement of Seventh-day Adventist missionaries. These were the humble beginnings of the Adventist missionary work in the South Pacific islands of Pitcairn, Tahiti, Tonga, Cook Islands, Samoa and Fiji. The two-masted ship *Pitcairn* sailed gracefully into Suva Harbour in the early 1890s.

The teaching, preaching and living of the gospel by those noble men resulted in companies of Adventist believers being raised up in each of the island fields which they visited. The time was ripe for the Advent message to be given to people of the South Pacific.

How our pioneer missionaries would rejoice to see the progress of the work in our South Pacific island fields today! If only they were able to come and visit with us and see the development and growth of the Adventist Church in 1985! God, through His Holy Spirit, has blessed the ministry and laymen as they have united in the work of preaching the everlasting gospel.

During the past five years there were 7,575 baptisms, and our church membership has grown from 16,352 in 1980 to 19,787 in 1984.

Many Voice of Youth missions, laymen outreach programs and evangelistic missions conducted by local pastors have all helped to swell the increase in baptisms during the quinquennium. All the local missions had reported record baptisms, especially from among those of the sixteen to thirty age bracket.

Fifty-one new church buildings have been built to cater for the increase in church membership. Many of the churches have been built by "fly 'n' build" teams from the home fields of Australia and New Zealand, and the church members of the Pacific have appreciated the generous contributions of funds, time and energy expended by these groups of dedicated people. Their contributions to the progress of the church in the Central Pacific Union Mission cannot be overestimated. Apart from church buildings, they have also been involved in the erection of national workers' homes, schools, dormitories and classrooms. Forty-four buildings in all have been built or had major extensions added to them. This has certainly been a quinquennium of development.

A new high school has been built and dedicated in Papeete as a result of the Thirteenth Sabbath School Offering of the first quarter 1983. The high school will provide general Christian education for the youth of French Polynesia, and also teach practical

subjects such as agriculture and mechanics.

The Papaaroa Adventist School has had a complete facelift with extra classrooms added, including home science and manual arts facilities being built by volunteer labour. Beulah College in Tonga has been extended because of extra enrolments while the Samoan Mission has a new headquarters office to grace the compound.

The most significant event that occurred has been the transfer of the headquarters of the Central Pacific Union Mission from Papatoetoe in Auckland back to Suva, Fiji. This has been a major undertaking, which has received the unanimous approval of the Cabinet of the Fijian Government. This approval was received in December 1983, and since then permits have been issued for the return of all our staff to Fiji, and we are happy to report that the whole staff is now located at our Central Pacific Union Mission compound at Tamavua. Two new houses have been completed, and the extensions are under way for the headquarters office. We believe the transfer back to Fiji will improve our communications and bring encouragement to our membership.

We are not able to fully evaluate the influence of the Adventist message among the people of the islands of the central Pacific. Government leaders are aware of our distinct message and the lifestyle of the members of the church. Influential leaders in the Fiji Government are requesting that the church provide a hospital that will teach and practise a health ministry which they have come to appreciate.

On the island of Vava'u in the Tonga group, a medical van has been operated by volunteer nurses Michael and Jenny Potts. Community health services, illustrated lectures and the use of video is being utilised to bring the Adventist lifestyle of healthful living to the people.

The doors are open wide to the public presentation of the Adventist message, to the sharing and the witness of our health message, to the witness of the Adventist youth with their beautiful gospel singing and their musical instruments and to the outreach of the Adventist caring community. There is also an appreciation and interest in the Christian education program that we provide for our children, both in our schools and colleges.

The excellent educational standard set by Beulah College in Tonga has caused the Government leaders to acknowledge that Adventist education has given a good example to the other schools in the kingdom.

It was feared by some that when the Pacific Adventist College opened in Papua New Guinea this would affect Fulton College and maybe the numbers of students would be reduced as a result. This has not eventuated, because Fulton College is meeting a great need in the central Pacific, and the enrolments have been maintained.

We rejoice to see the onward progress of the Advent message in our union. We believe God has good things in store for the future as we resolutely face the challenges before us. ■

Papua New Guinea

D. E. G. MITCHELL, President

THE QUINQUENNIAL 1980 to 1984 has been a period of tremendous growth, and has seen an increasing tempo in the soul-winning program in the Papua New Guinea Union Mission. The participation of our laymen, both young and old, in this harvest, under the Lord's blessing and in cooperation with the ministry of the church, has been a large contributing factor.

At the Papua New Guinea Union Mission Session in 1980 a goal was set for 25,000 baptisms for the quinquennium. The goal was surpassed by 2,057. The impetus the 1,000 Days of Reaping program has brought to the field has been thrilling indeed. From the beginning of the fourth quarter 1982 (twelve days after the beginning of the 1,000 Days of Reaping) until December 31, 1984, 14,667 were baptised—an average of 17.88 souls per day, or the equivalent of a congregation of 125 being added to the church each week.

While we have experienced a tremendous growth in membership from January 1, 1980, to December 31, 1984 (56,771 to 79,466, an increase of 22,695), our total worker force has decreased from 1,044 to 851, due to the inability of our local missions to balance budgets. Thus the ratio of workers to membership has gone from one to fifty-four at January 1, 1980, to one to ninety-three at December 31, 1984.

Financial

With the growth in membership has also come quite a dramatic growth in the giving of God's people towards the support of God's work, both at home and abroad. In 1983 the tithe income went over K1,000,000 for the first time. This was surpassed again in 1984 with a further 22.52% increase.

The per capita tithe income has gradually climbed through the years from K6.21 in 1975 to K12.75 in 1980 to K16.85 in 1985:

1980	K751,665
1981	K794,469
1982	K977,664
1983	K1,093,002
1984	K1,339,171

Baptisms and Membership

1980-1984	Membership
	31,12.84
27,057	79,466

It would appear that the growth will continue in the new quinquennium, as already local mission presidents are expressing delight at their first quarter 1985 results.

The Spirit is being poured out in large measure in Papua New Guinea, and as our laymen continue to stand with our workers a tremendous harvest will be gleaned. ■

Western Pacific

R. V. MOE, President

IN THESE DAYS of change and uncertainty we are happy to report steady growth and development throughout the union territory during the past five years. We express our deep gratitude to God for His manifold blessings which are so evident in this report.

The main purpose of our existence is to take God's message of love and mercy to a world that knows not of His love. We are told that the saving of human souls is an interest above any other line of work in our world. (See *Testimonies to Ministers*, page 293.)

Baptisms

As a result of various soul-winning activities 4,587 precious souls were added to the church by baptism and profession of faith during the five-year period. This represents an increase of 348 over the 1975 to 1979 period.

Membership

The challenge of a membership greater than 20,000 is before us. This year will see it into the 19,000s. At December 31, 1984, it stood at 18,906, a net increase of 3,243 for the period, or 20.70 per cent. For the 1975-1979 period the increase was 19 per cent.

Tithe

Tithe receipts are our main source of income from which our work is supported. During the five-year period tithe amounted to \$SBD2,813,350, representing an increase of \$1,287,450, or 84.37 per cent, over the previous five years. The increase in tithe since 1982 has been most encouraging, and for the year 1984 could be termed exceptional. Tithe from the three Solomon Islands Missions for 1984 amounted to just over half a million dollars (\$501,504), and all other mission areas showed increases well above inflation levels. We record our appreciation for the faithfulness of the members within our union territory.

YEAR	TITHE	INCREASE	%
1980	421,240	10,123	2.46
1981	437,000	15,760	3.74
1982	528,000	91,000	20.82
1983	618,360	90,360	17.11
1984	808,750	190,394	30.79
TOTAL—1980-1984	\$2,813,350		
1975-1979	\$1,525,900		
INCREASE	\$1,287,450	(All in Solomon dollars)	
PERCENTAGE INCREASE	84.37		

Five of the six presidents of the Central Pacific Union Mission were present at the Division Session. They are (from left): O. D. F. McCutcheon (1959-62), R. W. Taylor (1963-66), G. A. Lee (1967-70), D. E. G. Mitchell (1971-80), R. E. Cobbin (1981—). Only the first president of the Union, Pastor Gordon Branster (1949-58), was not present.

Photo: R. K. Brown.

Churches

The 18,906 members worship in 167 churches of varying size, design and standard throughout the union territory. During the period twelve churches were erected, and volunteer labour contributed greatly to these projects.

Significant Developments

The past quinquennium has been a time of growth in the Western Pacific Union Mission. The developments in our territory (1980-1984) include the rebuilding of Kukudu Adventist High School, as well as the extensive improvements to the Betikama Adventist High School farm, both through the liberal assistance of ADAB and ADRA. The farm now boasts 1,000 Bowen mango trees and 600 avocado pear trees. All are ready to bear soon, with 1,000 lychee trees ready for planting out.

Form 6 has been added to the curriculum of Betikama Adventist High School. The academic standard of our secondary schools is keeping pace with the improved physical plant of the institutions.

New office buildings have been erected in the Western Solomon Islands Mission and Malaita. Among the many churches built throughout the field is the lovely G. F. Jones Memorial church at Viru Harbour, where this pioneer first began the work of the Seventh-day Adventist Church in the Solomons with the assistance of Norman Wheatley, the English planter.

In spite of cyclones and other adversities, there has been excellent progress in Vanuatu. New territories have been entered in spite of severe opposition, new churches have been built and the future is very bright for our educational work. Aore Adventist High School is still recovering from three cyclones early this year. It will be years before the territory recovers from the devastation left by "Eric" and "Nigel."

New Caledonia, truly a Pacific paradise, is on the move. The development of the church in the offshore islands is good news indeed. Territories long closed to the work of the church are now open, and every advantage is being taken to strengthen these openings in spite of political unrest. A small seminary school program now operates, assuring a better trained and equipped ministry.

The isolation of Kiribati and Tuvalu are obstacles that have been countered by the developing work. New church and school buildings have grown up. There have been many baptisms, and a bright, strong and young worker force makes the future look good.

Out on the tiny island Republic of Nauru there is a memorial to the truth, and every Sabbath God's faithful, loyal people meet for worship and service, as do His people in the more favoured parts of the field.

There is a mood of expectancy everywhere of better and bigger things to come. There are bright prospects for a finished work in the Western Pacific Union Mission.



MAKING MEN WHOLE

Temperance Department

W. G. DOWLING, Director

THAT PREVENTION is the keynote of the eighties has become more evident during the past quinquennium. The standard of health has actually fallen in some Western countries, but scientific studies point to Adventist abstention from alcohol, tobacco, tea and coffee as the significant factor in their standard of physical and emotional health. The lifestyle advocated by Seventh-day Adventists wins hands down, and because we are known as total abstainers, our help was sought for a research project conducted by the University of Sydney.

New tools for outreach were provided in the form of three sets of nine posters and captions. Two dealt with alcohol, and the other with tobacco. They, and the special leaflets produced for each of the series, have been used in shopping centres, show exhibits, displays and schools. Literature distribution has increased, and several new leaflets have been produced since 1978. Distribution increased from 21,000 in 1978 to 117,000 in 1982, and 94,000 in 1983.

Temperance offerings have increased from \$22,538 in 1979 to \$38,164 in 1984.

Our 5-Day Plan records show 3,363 participants in 292 programs held in 1979, increasing to 4,000 in 397 programs for 1983. For 1984 figures are available for the first three quarters, showing an attendance of 3,980 in 401 programs. The revised 5-Day Plan program, adapted for our Division, is expected to be ready for introduction early in 1986.

Community appreciation for *Alert* continues, but Adventist support has declined during the past two quinquenniums. With greater interest being shown in health and lifestyle, our members need to be encouraged to show others that practising temperance (in particular, total abstinence) provides our distinctive advantage.

In our neighbouring South Pacific countries, *Alert* and other temperance literature is much appreciated, as their concern grows over increasing drug abuse problems amongst their people. ■

TEMPERANCE PLEDGE

The following resolution was unanimously passed by the session during the discussion of the Temperance Report:

WHEREAS: There are disturbing reports of a trend on the part of some of our people to indulge in the consumption of alcoholic beverages, and in view of the increasing pressures on young people especially to experiment with narcotics and other drugs, it was

VOTED: That this session expresses its deep concern at these reports and urges the Health and Temperance Department to combine with the Church Ministries Department in the reintroduction of the Temperance Pledge and other relevant pledges covering abstinence from tobacco and other drugs, urging all our people, especially the youth, to sign these pledges, and that this ideal of total abstinence from all harmful drugs, including alcohol and tobacco, be constantly emphasised to our people.

Health Department

D. E. BAIN, Director

THE PAST QUINQUENNium has seen considerable variation in the Health Department due to lack of continuity in leadership and shortages of trained health and medical personnel.

In the home unions there has been a continuation of proven programs conducted in the churches and community.

A variety of posters and printed material has been prepared for health kits.

In the island fields, nutrition and infant welfare were emphasised. NEWSTART, a slide-tape program on health and spiritual themes, was developed in Papua New Guinea.

In the medical institutions there have been gains and losses. The Division operates five hospitals and over forty clinics, but the latter are diminishing.

Staff needs remain the major problem in all areas. Volunteer support in many areas from packers of donated medical supplies, to skilled medical and technical personnel, has helped to bridge the gap when finance and personnel have been lacking.

In the field of nutrition, Dr Hilda Rainda has maintained the excellent work of Bertha Shollenburg, and the goal of training 1,000 Vegetarian Nutrition Instructors was nearly reached.

Several nutrition publications were produced during the period.

The first Pan-Pacific Medical and Dental Convention was conducted in July 1982 at Surfers Paradise.

Adventist Retirement Homes were brought under the coordination of the Health Department in 1984.

Tributes were paid to the work of Dr Ray Swannell and Dr Hilda Rainda, who respectively left the Department during and at the end of the quinquennium. ■

Sydney Adventist Hospital

H. E. CLIFFORD, General Superintendent

FIVE key words summarise our hospital's experience:

Continuity

In 1983 the Sydney Adventist Hospital became octogenarian. The occasion afforded the unique opportunity for reflection. A weekend of celebration and praise, a "Heritage" Week, a Seminar on Relationships (Adventures in Attitudes), an Eightieth Anniversary Service, a "Homecoming" and citations of honour were some of the events which brought into perspective and relationship the story of our hospital and the story of our faith.

These two stories have been interpreted and expressed in contemporary style and thought-form in a formal Statement of Philosophy for the Sydney Adventist Hospital, reflecting its solidarity with the message and the movement.*

Dynamic

During the quinquennium all-time records of monthly activity were established in some forty parameters of hospital function. Over the full period, however, significant shifts in Government policy and social practice created a varied picture. Underlying these changes was an all-important contraction in length of hospital stay which raised rather acutely the level of demand for care and services, while moderating levels of occupancy:

	1975-1979	1980-1984
Admissions	60,450	64,183
Operations	53,523	52,831
Deliveries	5,759	5,206
Diagnostic Procedures	254,042	667,068
School of Nursing Graduates	325	377

* Copies of this statement were circulated separately from this report, and may be had on request.

The phenomenal rise of 2.6 in the number of diagnostic procedures performed is the outcome of three influences—increased patient turnover, advances in technology and the planned addition of new hospital services.

As has been inferred, activity during the five-year term was not uniform. About the middle, radical changes took place in health delivery services in Australia and New South Wales. What had been a first half-quinquennium of only moderate activity was succeeded by a most intensive second half. For the past year utilisation of virtually all the hospital's activities has been maximal. Two outstanding indications of present activity are an all-round occupancy of around 90 per cent (close to 100 per cent week days) and a delivery rate (Maternity) which at 180 per month is twice the customary level.

An indicator of rather different but most important kind is the annual budget:

	1975	1980	1985
	\$5.5m	\$11m	\$27m

ALVONDALE



STILL SECURES..

AVONDALE'S DEGREE AND DIPLOMA COURSES

COURSE	SUBJECT AREAS		LENGTH OF COURSE	AWARD	RECOGNITION IN AUSTRALIA	FINANCIAL ASSISTANCE	EMPLOYMENT PROSPECTS
	ACADEMIC	PROFESSIONAL					
THEOLOGY	Theology Biblical Studies	Church & Ministry	4 years	BA (Th) (PUC)	SDA Church	College Scholarship*	Ministry in SDA Church in Australia, New Zealand, Pacific. Further overseas education
APPLIED ARTS	Home Economics Industrial Arts	Education Practice Teaching Curriculum Studies	4 years	B Ed (Secondary Specialisation)	Fully Recognised: Australian Council on Awards in Advanced Education (ACAEE)	Government Tuition Funding & TEAS	Teaching in SDA or other schools in Australia, New Zealand, Pacific. Basis for further study.
BUSINESS STUDIES	Accounting Economics Legal Studies Electronic Data-Processing						
FINE ARTS	Art Music						
HUMANITIES	English Geography History						
RELIGIOUS STUDIES	Old & New Testament Systematic Theology						
SCIENCES	Biological Science Chemistry Maths Physics						
MATHS AND COMPUTING	Maths Computing						
PRIMARY TEACHING	Choice from degree level subjects	Education Practice Teaching Curriculum Studies	3 years + additional year at Avondale	Dip Teach (Prim) B Ed (Prim)	Yes ACAAE Yes	As for Secondary	Teaching in primary schools, often multi-grade classrooms or sole charge schools. Mainly Australia. Degree basis for further study.
BUSINESS	Accounting Legal Studies Economics Information Systems	Taxation Auditing Data Processing Finance	3 years	B Bus	Yes ACAAE Membership of professional bodies	College Scholarship*	Accountants in church organisations or institutions or private companies.
COMPUTING	Mathematical Studies Business Studies Physics Studies	Computer Studies Data Processing	2 years (or longer if part-time)	Assoc Dip (Comp)	Aust Comp Assn ACAAE	College Scholarship* + paid work component in 2nd year	Careers in computer industry as programmers, junior analysts, or other computing paraprofessionals.
NURSING	Psychology Nursing Physiology Nutrition Physical Science	Professional Skills Practicums	3 years (1st semester at Avondale, remainder at SAH)	Dip App Sc (Nursing)	ACAEE	College Scholarship* + paid work experience	Excellent professional opportunities in Australia and overseas. Basis for further study.

NOTE: Entry requirement for all of these courses in either:

1. Higher School Certificate or equivalent, OR
2. A pass in the Avondale College Mature Age Examination.

* Equivalent to about 50% of tuition fees.

Avondale — Unique and Irreplaceable

Avondale College is a tertiary-level educational institution operated in harmony with the philosophy and ideals of the Seventh-day Adventist Church. In that sense it is unique among colleges offering tertiary-level education in Australia.

Avondale holds a respected position in Australian tertiary education, many of its courses having government accreditation. At Avondale a student may choose from a wide range of professional and vocational courses designed to meet the needs of young people of varying backgrounds and interests.

Avondale's uniqueness as an educational institution lies in its basic philosophy and in its educational objectives. Committed to the ideal that true education is the balanced development of the mental, physical, social and spiritual, Avondale College endeavours to lead students to a deeper awareness of themselves and of their Creator, and to a higher level of personal maturity and responsibility.

Recently I received the memoirs of a former Avondale student and with them an unsolicited testimonial to the part Avondale played in shaping his life. In this centennial year of Adventism in Australasia, it is a fitting tribute to the distinctive contribution Avondale has made both to individuals and to the Church at large. Pastor Roy Brandstater wrote in his memoirs:

Avondale moulded my life. It gave me purpose and incentive. It opened doors into the future and showed me how to live and serve. All that I own, all that I have been able to build, any service I have rendered, and all that I now enjoy of my family and the Adventist family, I owe to my beloved alma mater Avondale. No words can measure the many benefits of Avondale to me. It took me in as a raw recruit and taught me how to live, learn, labour and give myself in service.

Avondale is not only unique. On the strength of this one testimony alone Avondale is irreplaceable. As the senior administrator of this fine institution, I can assure readers of the RECORD that Avondale still makes that kind of contribution and has that kind of influence. Read for yourselves the testimonies of some of today's students in the pages that follow.



It is the specific Christian, Adventist dimension that makes the Avondale experience one that young people have sought and cherished for decades. The College motto, A GREATER VISION OF HUMAN NEED, stands for a continuing commitment by staff and students alike to the high ideals which Avondale has stood for through the years. We invite your continuing support for this fine Christian College so vital to the future of the Seventh-day Adventist Church in Australasia.

—B.W. Ball,
Principal.



...A STRONG FAITH

Avondale College? The first words that came to mind are fun, new friends, strange room-mates, and well - yes - the inevitable 7.30 a.m. classes! These were the initial attractions that made me choose Avondale as the starting point for my career as a teacher. Above all, though, college offered the course that I wanted.

When I first arrived at College I took for granted the cliché "Christian education". As far as I was concerned I wanted to teach English and Geography and that was all there was to it. I never really stopped to think why I wanted to teach in a Christian system. However, over a year later I've come to see the importance of not just an education but of a Christian education.

Graduate teachers have an enormous responsibility in presenting Christ to students. In a sense, for the students we are stepping stones to Christ. At Avondale I've learnt something I want to share with others. With Christ as the centre of my life I can survive anything - even 7.30 a.m. classes!

—Elizabeth Moore,
B.Ed. (Secondary) 2nd year.

...A BALANCED LIFESTYLE





AVONDALE'S CERTIFICATE COURSES

1. BUSINESS STUDIES CERTIFICATE COURSES:

SPECIALITY AREA	SUBJECT STUDIES CORE SUBJECTS ADDITIONAL	EXTERNAL RECOGNITION	FINANCIAL ASSISTANCE	EMPLOYMENT PROSPECTS
TYPIST/CLERK	Typing & Dictaphone, Business English, Office Procedures, Bible Subject	Bookkeeping & Accounts, covering Data Entry, Taxation & Commercial Law.	Students may enter for CESA examinations	College Scholarship* + TEAS available
TYPIST/WORD PROCESSOR		Office Automation, covering word processing, spread sheets and data bases.	Students may enter for Pitman's examinations, which are generally recognised in the business world.	College Scholarship* + TEAS available
SHORTHAND/TYPIST		Shorthand	Students may enter for Pitman's examinations, which are generally recognised in the business world.	College Scholarship* + TEAS available

NOTE: The ENTRY REQUIREMENT for the Business Studies Certificate Course is successful completion of ten years of education. Where two or more subjects are taken at "Advanced Level" an "Advanced" Certificate is awarded.
* Equivalent to about 45% of tuition fees and includes some Government funding.

2. OTHER CERTIFICATE COURSES

COURSE	SUBJECTS STUDIED	SPECIAL PREREQUISITES	EMPLOYMENT PROSPECTS
BUILDING & MAINTENANCE	Carpentry, Joinery, Drawing and Calculations, Building Trade Studies, On Site Training.	Successful completion of ten years of education.	A good introduction to an apprenticeship or further experience in the building trade.
AUTOMOTIVE ENGINEERING*	Auto Engineering A, Auto Engineering B, Trade Drawing & Calculations, Trade Studies, Workshop Training	Successful completion of ten years of education.	A good introduction to an apprenticeship or further experience in the automotive trade.
COOKS AND BAKERS*	Quantity Food Preparation, Baking & Pastry Making, Professional Studies 1, Nutrition & Health Science, Work Experience	Successful completion of ten years of education.	A good introduction to an apprenticeship or further experience.
BIBLICAL STUDIES	Three of the following subjects: Principles of Living Church in Prophecy Bible Survey Life Ministry Plus one secular subject to be chosen. See under General Studies for selection.	Successful completion of ten years of education.	None; not designed to lead to employment. However, some graduates with previous qualifications have received denominational employment suited to their previous qualifications; others have entered the colporteur ministry.
GENERAL STUDIES	Three or four of the following: Typing, Business English, Carpentry, Joinery, Music (instrument, voice, theory), etc.	Successful completion of ten years of education.	Not intended to lead directly to employment. Provides opportunity to develop practical skills.

NOTE: All the above courses are one-year courses. In addition to the subjects shown, each student in courses other than Biblical Studies must complete a Bible subject.

* Work credit of eight hours per week normally available for this course.



...A CHRISTIAN EDUCATION

Seoul, Korea November 1984

"Repeat after me: a . . . ur . . . or . . ." As the evening pronunciation drill beats out its familiar rhythm, my mind darts across to Avondale, the college I will be rejoining in a few months.

One year away as a student missionary opens memories wide. Your mind focuses on what makes Avondale so special to you. The spiritual growth . . . , the academic load . . . well . . . , that too holds memories. However, my most treasured memories of college centre around the special kind of fun and friendship.

It begins when 500 or so Christian young people are brought together for one to four years of their lives. Away from our past ties we step out together on a new adventure. Swimming pool evenings, reverse teas, basketball and bushwalking clubs, help us form new friendships. The computer even tries to find us our "perfect match" at the computer banquet. As we move through classes, assignments, major and minor campus controversies, romances and exams we begin to turn to our newly-found friends.

Through the year at Avondale these friendships often grow very deep. On campus our home lives involve a dormitory full of energetic and creative girls or guys. Life certainly is never dull. I have stored away many fun hours with friends in my memory,



↑ You ask me why I came to Avondale? Well, that is a fairly easy question to answer. I had to!

I was not forced to go to Avondale. No, I just simply had to go. Ever since I was a child I've had a compulsion to attend college. I can still remember college students coming home to New Zealand, and hearing them say what a great place Avondale was; how one could make lots of new and special friends, and what a lot of fun one could have.

Many will ask, why should I attend Avondale, what's in it for me? Heaps! Apart from plenty of fun things to do such as Hawkesbury River cruises, and so on, College can offer a spiritual dimension which you may choose to add to your college experience. But be warned. College will not hand you a rich spiritual experience on a platter. Just like anywhere else, you will have to work at that. But if you are prepared to do that work, then college can provide activities which will aid you in the growth and development of your relationship with the Lord - street preaching at Gosford, off-campus trips to other churches, Sabbath afternoon programmes, and involvement in Sabbath School and the early and late church service, just to name a few activities.

On a less sombre note, college can aid a great deal in the development of your personality. It can help you to believe in yourself and your abilities. It can turn latent potential into a kinetic reality, if you will allow it.

You ask me why I came to College?

It's easy, I had to!

—Stephen Bews,
B.A. (Theol), 3rd year.

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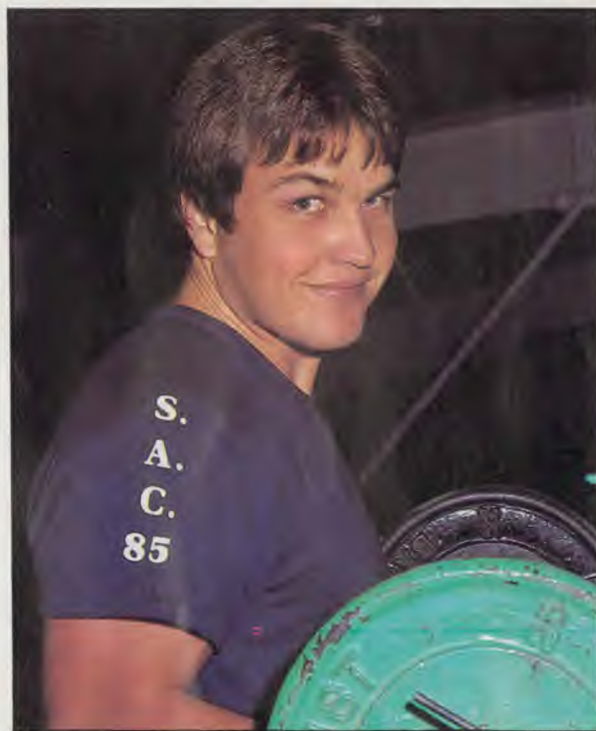


and it's for this reason that I'm so eager to return to Avondale in '85. It will be great to see old friends and enjoy the fun of college with new friends. See you soon!

—Susan Robson,
Dip. Tch. (Primary) 3rd year.

For me school was a burden. Homework almost every night and exams, but that was compulsory. After working for five years I re-assessed my opinion of gaining an education and this time I approached it with the attitude, "why not enjoy it?" Avondale is providing this enjoyment for me. Banquets, beach nights, water skiing, football, squash and basketball are just a few of the organized activities that make life fun, but I think apart from all things, I will treasure the people that make up this college. Without them it would be impossible to find satisfaction here. Friends you can eat toast with at 1.30 in the morning; friends who cheer you up when you need it; and friends who understand what a study load is and are willing to help if possible. Avondale's goal of a Christian education is definitely satisfying my needs as a trainee teacher and making it probably the most enjoyable and memorable four years of my life.

—Alan Nielsen "Charlie"
B.Ed. (Secondary), 3rd year.



↓

... A GREATER VISION



What made me choose Avondale? I don't think there was a second choice. If you are going to submit yourself to the necessary mental anguish of studying for a degree, why not do it where you can really enjoy yourself at the same time.

There is much more to life than just academic learning, although obviously this is an important factor too. But when Avondale offers the same courses and qualifications as other institutions (and in a lot of cases somewhat better subjects) then why not enjoy the fringe benefits which Avondale provides. There are the sporting facilities, the magnificent new church, and the recently-acquired computers, as well as the beautiful country surroundings in which the college is built. But you could probably be justified in saying that various other places have many of these things too.

What really makes Avondale special, however, is the people that you find there - students from all around New Zealand (and Australia), the South Pacific and, indeed, the entire globe dedicated staff, administrators, and lecturers who are more interested in helping their students pass than in their paychecks - all of them have a common faith, a common goal, but most of all a greater vision.

—Stephen Davies,
Bach. Bus., 2nd year.

INFORMATION

For further information, complete and cut out section and mail to:

The Registrar
Avondale College
PO Box 19
Cooranbong, NSW 2265

Telephone Inquiries (049) 77 1107

Name

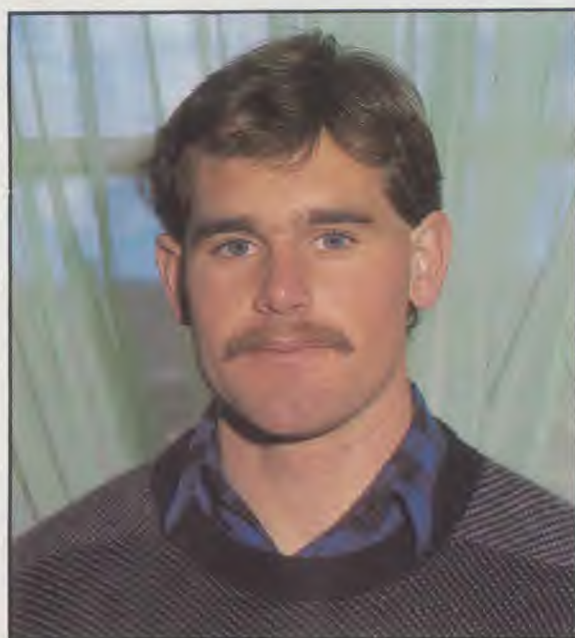
Address

Postcode

Phone

Please send me more information on the following Avondale study programs.

- | | |
|--|---|
| <input type="checkbox"/> B.Bus. | <input type="checkbox"/> Science |
| <input type="checkbox"/> Theology | <input type="checkbox"/> Business Studies Cert. |
| <input type="checkbox"/> Secondary Education | <input type="checkbox"/> Cooks & Bakers |
| <input type="checkbox"/> Primary Education | <input type="checkbox"/> Auto Mechanics |
| <input type="checkbox"/> Nursing | <input type="checkbox"/> Building & Maintenance |
| <input type="checkbox"/> Computing | <input type="checkbox"/> Biblical & General Stud. |
| | <input type="checkbox"/> Flying School |
| <input type="checkbox"/> I would appreciate financial information. | |



"Why Avondale?" you say. Well, that's easy. Where else would I go to be amongst the friendliest and most helpful students and teachers than here at Avondale?

As a secondary school pupil, my answer to any one asking "What are you going to do when you leave school" would be - "I'm going to Avondale College to study." Although it took me quite a lot longer to figure out what exactly I was going to study once I got there. However, with time that came to me and I decided that being a primary teacher was what I was to be. I still had my sights on Avondale to train me, although I must admit I was scared. The thought of leaving home and starting a new direction was a bit of a hurdle. Now I am here I can see why people find it so hard to leave College when the time comes.

I believe Avondale is what you make it and if you make it with Christ, there's no better way to build the foundations for your chosen career.

—Greg Whittaker,
Dip. Teaching (Primary) 1st year.

FRONT COVER: This artistic montage, painted by John McNaughton of Newcastle, expresses the impact Avondale College has had on him. John is a first-year Theology student who is a new church member. For John, Adventist Christianity as artistically expressed in the Bible, the cross and the dove relates all learning and experience on campus to a dynamic faith.

Innovation

The list of new services, programs and developments at the Sydney Adventist Hospital over the five-year term fills three closely typed foolscap pages. This report presents a few examples:

CT Scanning 1982
Renal Dialysis 1983
Social Work Service 1981
Operating Theatre Extensions 1984
Bedside Television System 1983
Family Medicine Program, Residency 1980
Quality Assurance Program 1981
Staff Recreation Rooms 1982
Nuclear Medicine Service 1983
Diagnostic Ultrasound Department 1981
New Computer Installation 1984/85
Baby Bonding Club (Physiotherapy Department) 1984

Friends of the hospital will have noticed a pervasive "new look" with the implementation of a comprehensive long-range redecoration and refurbishing program. Coral carpets, light olive lift doors, brighter colours generally and a revolutionised cafeteria decor are among the changes.

Outreach

The Chaplaincy Department has assumed "big time" proportions at the Sydney Adventist Hospital, with a staff of six. In addition to the regular bedside ministries (emphasis on plural), several new initiatives have been taken: (1) A Clinical-Pastoral Education Program for MA students, 1981; (2) Family Learning Centre, 1981; (3) Marriage Preparation Courses, 1983; (4) Video Production—over 200 tapes for staff in-service education and patient education and outreach.

Emphasis in the Health Education Department has been on company and community health seminars, while the regular series of health education programs continue.

Greatly increased media coverage with regular radio and frequent television features followed the appointment of a full-time public relations officer in 1983.

After a decade of planning, implementation with Avondale College of the Diploma in Applied Science (Nursing) course has been one of the "greats" of the quinquennium. The course commenced in 1980, almost five years before conversion to tertiary nurse training in the state of New South Wales generally. To date there have been four graduations.

Appreciation

Contributions to the Sydney Adventist Hospital operation come from the breadth of society. Some of the groups involved include:

- Staff throughout the hospital.
 - Heads of departments.
 - Members of the hospital board.
 - Members of standing and special committees.
 - Employed and visiting medical practitioners and residents.
 - Officers and members of voluntary organisations.
 - Health professionals in other institutions and organisations, including government.
 - Donor and special contributors.
- Finally, we wish to thank God for keeping us through the story of our faith and the story of our institution. ■

Aboriginal Work

R. B. ROBERTS, Coordinator

THE Australasian Division took action at its annual meetings in 1980 to appoint a coordinator for the overseeing of a national Aboriginal work that envisioned all aspects of ministry to Australia's original inhabitants. This was to be the first time in the church's history that a ministry would be coordinated from the Division itself.

Previous work for Aboriginal people has been effected by local conferences. Church leadership saw in this certain administrative weaknesses inherent in the changes of personnel that occur in conferences from time to time, with the often consequent shift in emphasis of interest. It was felt that Division control and established policy would lead to a continuing and stable work program. As our Division secretary has said on a number of occasions, "All the work will not be done until all the work is done!"

Original Australians, known to the Australian Government as Aboriginal people and Torres Strait Islanders (a black-skinned people who come from the State of Queensland in islands off the northern tip of the Queensland mainland), number somewhere between 250,000 and 300,000 (based on corrected census figures).

When the Division took responsibility for this work, there were just two ministers working exclusively for Aboriginal peoples. Church membership figures could only be estimated, because no separate statistics were kept. In 1985 there are four field ministers, one administrator, a part-time office secretary, seven recognised church groups, more than fifty locations where Aboriginal people worship as Aborigines each Sabbath, and in the past twelve-month period there have been sixty-five baptisms.

The Karalundi Mission school is about to be reopened. There is also one independently run Adventist-based Aboriginal school—Mirriwinni Gardens.

Adventist Aboriginal adherents today number on estimate about 3,000. Morale is high, the work is growing, and we praise the Lord for the growth we are seeing. ■

Two Errols who have served their respective institutions for an unbroken period of eighteen years each, Dr Errol Thrift as administrator of Warburton Health Care Centre and Hospital, and Errol Arthur as a teacher at Lilydale Adventist Academy. Prior to his term as administrator, Dr Thrift served at WHCC for a period of eight years, making a total of twenty-six years.



Signs Publishing Company

D. D. WOOLLEY, General Manager

FOR THE Signs Publishing Company the quinquennium under review has seen some major changes take place.

Among many items that could be mentioned, some of the most important would be the completion of our new \$750,000 building extension, running the full length of our publishing house on two floors. The next major change was the transfer of the Home Health Education Service operation from Sydney and Auckland to its own office here in the publishing house. Many equipment changes have taken place, including such items as a three-knife trimmer, new TV computerised guillotine, computerised cameras, plate processors, small four-colour press, mailing machines, computerised typesetting terminals and other bindery equipment.

One of the most expensive purchases of equipment in this quinquennium was the expenditure of nearly \$300,000 on a new computer installation which will take us into the next decade.

Our total sales for this quinquennium were \$18,456,118. This is an increase of 48.84 per cent over the previous quinquennium's total of \$12,400,375. A breakdown of this sales figure is as follows:

Subscription Books (LE Sales)	\$4,911,551
Trade Sales (ABC, etc)	6,207,178
Periodicals	3,380,297
General Printing	3,805,231
Signs Bookshop	151,861
Grand Total	\$18,456,118

When we look back into the past to the commencement of our publishing work in this Division some 100 years ago this year, we cannot help but exclaim, "What hath God wrought!" When we consider the great progress that has been made in that time, many souls will be in the kingdom as a result of the printed page that has come off the presses of the Signs Publishing Company. It is our sincere aim and our earnest prayer that this same witness will continue to grow from strength to strength throughout the next quinquennium. ■

SERVICE REPORTS

ADRA

G. A. LAXTON, Director

THE PAST quinquennium has seen SAWS Australia grow from toddler to teenager, change its name to ADRA (Adventist Development and Relief Agency) and adopt its new motto, "By People, With People, For People." The two principal areas of activity in ADRA are "Development" and "Relief."

"Development" describes ADRA's role as a coordinator and provider of aid and technology to people in Third World countries. ADRA has jointly sponsored some thirty-six sizeable projects during this past quinquennium. Out of the total project value of \$1,385,598, the Commonwealth Government Project Subsidy Grants Scheme has given \$844,477, which is 60.73 per cent of the total project value. The types of projects sponsored by ADRA range from the building of new schools and the enlarging and renovating of existing schools, to providing medical equipment, tractors, trucks, pumps, generators, irrigation equipment and establishing small village-based industries, etc.

"Relief" describes ADRA's rescue operations in the wake of large-scale disasters. During the past quinquennium ADRA Australia has responded significantly to sixteen major disasters, with aid amounting to \$A1.2 million. These disasters range from cyclones, floods, bushfires and droughts in the South Pacific and Australia to famines in Africa/Ethiopia and civil strife in Kampuchea, Sri Lanka and Lebanon. The aid of \$1.2 million doesn't include the value of transportation, which in many cases was provided free, nor the dedicated influence of Adventist volunteers who have personally delivered relief goods with tender, loving Christian care.

Each May/June a Division-wide offering is scheduled to provide funds for disaster and famine relief. In the Australasian Division nearly \$500,000 has been given in the past quinquennium. Each world division sends half of this offering to ADRA International in Washington, DC, where it is distributed to meet worldwide needs.

ADRA is a full member of a number of organisations associated with overseas aid and disaster relief programs. These include The Australian Development Assistance Bureau (ADAB), The Australian Overseas Disaster Response Organisation (AODRO), The Australian Council for Overseas Aid (ACFOA), The Refugee Council of Australia (RCOA) and The International Disasters Emergency Committee (IDEC).

In September 1980, approval was received from the Federal treasurer for donations given to ADRA's Overseas Aid Fund to be tax-deductible.

Pastor Allan H. Forbes takes care of the ADRA warehouse in Thornleigh, where volunteer men process clothing, blankets, tents and other equipment for overseas emergencies. During the quinquennium 1,746 bales of

clothing and blankets have been processed, representing a total weight of seventy tonnes and containing approximately 80,000 articles of clothing. Volunteer ladies from the Community Welfare Societies in Greater Sydney and northern New South Wales collect, sort, mend and clean the clothing which is processed at ADRA's depot.

As a result of Welfare Society members distributing ADRA's relief food and clothing, the local mission in one South Pacific country reported that 228 villages were for the first time ready to receive and listen to the Adventist message. Jesus admonishes His followers to provide for the needs of the less fortunate, and those that do will someday soon hear the Master's voice saying, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." ■

Christian Services for the Blind

R. A. VINCE, Director

THE Seventh-day Adventist Church has been ministering to the blind and visually handicapped in many countries since 1899. Only since 1974 has the Australasian Division established a similar work through Christian Services for the Blind, providing a library service and camps for blind children in Australia and New Zealand. Christian Services for the Blind is now well established as:

1. A vital source of comfort and inspiration to hundreds of our members and non-Adventists.
2. A valuable community outreach.
3. A positive public relations exercise for the church as a community-conscious organisation.

Library Services

The library services are provided entirely free and by mail, offering non-fiction books and magazines on cassette, large print and Braille. Over 400 titles are available, and are being regularly increased to meet the growing demand. Every week about 100 books on cassette are distributed, and the Sabbath school lesson and annual Week of Prayer readings go to more than 400 persons. Since 1974, nearly 1,200 persons have benefited. Our library is registered with the National Library of Australia in Canberra and the Australian National Council for the Blind.

New Vision Camps

The first camp for blind children was successfully conducted at Yarrahapinni, New South Wales, in 1979. Since then similar programs have been conducted in Victoria, South Australia, Greater Sydney and North New Zealand, with Western Australia operating weekend projects. The camps have been recognised as a valuable spiritual ministry by our own youth and a fruitful, low-key evangelistic outreach, with ready public acceptance. Young campers have already been baptised and others are attending church. ■

Risk Management Service

C. J. POWELL, Manager

THE Risk Management Service commenced operation in 1973, but was not classified as an Australasian Division institution until 1983.

From January 1973, the service became the insurer of all denominational property in Australia, and obtained its reinsurance from Gencon Risk Management Service in Washington, DC, USA. Gencon still provides reinsurance facilities; an arrangement that has been profitable for both organisations.

As the service became more firmly established, other areas of insurance were taken over, including mission-field property in 1978, New Zealand property (excluding Sanitarium Health Food Company interests) in 1979, and also in 1979 the transit insurance of the household goods of workers under transfer.

The service has also been able to coordinate insurances for the Division such as Legal Liability and Workers Compensation, thus ensuring better insurance coverage and resulting in very substantial savings in premiums.

When the service commenced keeping its own accounts in 1974, funds amounting to \$840,120 that had been accumulated in the restricted self-insurance program operated by the Australasian Conference Limited were transferred to the service. At December 31, 1984, net worth amounted to \$6,566,653. ■

Trust Services

O. L. SPECK, Director

IT IS approximately sixteen years since Trust Services was launched in the Australasian Division under the leadership of Pastor W. E. Rudge. Our work in those early years was largely an educational program aimed at helping our people to become aware of their privileges and responsibilities as trustees of whatever assets the Lord had given them.

Initially, we had Trust Services directors operating from Division and union conference levels only, but today, apart from the Division Trust Services director, all Trust Services men now operate from local conference offices. For your information we include here a summary of Trust Services personnel and their fields of responsibility as at March 31, 1985:

North & South NZ	J. L. Lansdown
Northern Aust & South Qld	R. G. Douglas
North NSW	E. H. Clark
Greater Sydney	G. Norman
South NSW, Victoria, South Australia and Tasmania	A. W. White
Western Australia	B. C. Smith

As at December 31, 1984, records indicated that we had prepared approximately 24,500 wills throughout the Division. We rejoice in the acceptance by our membership of our service,

and appreciate the confidence thus displayed. We are most grateful as we consider the evidence of the Lord's blessing and the faithfulness of God's people—in a comparison of the legacies actually received by Division and conferences throughout the Division over the past three 5-year periods.

Period	Average Annual Amount Received in Legacies
1970-1974	\$75,460
1975-1979	\$315,439
1980-1984	\$746,912

(Legacies which have gone directly to local churches are not included in the above figures.)

We believe that this is an avenue which will help provide means for the fulfilment of the great gospel commission—"Go ye into all the world."

Public Affairs and Religious Liberty Department

G. A. LAXTON, Director

THE Public Affairs Department represents the church in negotiations with governments, its agencies and other official bodies, in matters affecting the church and its members. Currently the church enjoys favours and concessions along with other religious bodies, but those privileges often require revision or renegotiation. At the present time our church enjoys exemption from the provisions of industrial awards for church school teachers in a number of states in the Commonwealth, and during the quinquennium these privileges have been extended geographically. Such exemptions are beneficial, because we operate a national system of schools whose teachers are subject to transfer between the states and territories within the Division.

The quinquennium has also seen considerable negotiations between the church and the Commonwealth Schools Commission concerning financial grants made by the Federal Government toward the operation of private educational institutions in Australia. The church has moved with caution in these negotiations in line with our denominational philosophy of independence and freedom of action, while at the same time appreciating the financial advantage to parents, students and schools that such assistance provides.

As we near the close of time it is fully expected that problems concerning the areas of religious liberty and our relationship with governments and civic bodies will become more complex, and it is important that we maintain appropriate avenues of negotiation and good relations so that the work of God be not unduly hindered.

Religious liberty, like good health, is rarely valued until threatened or lost. Currently in the Australasian Division we enjoy a considerable amount of religious freedom. However, in the course of the quinquennium there have been a number of individuals who have had cause to be concerned about their individual rights or threats to their religious freedom. The Religious Liberty Department has been able to

render assistance to many of these categories. Some have been students assigned to lectures on the Sabbath, others have had examinations scheduled on Sabbath. Members of the defence forces have sought exemptions or release from commitments made before becoming church members. Elections and voting questions have been the cause of concern to other members. Certainly the most numerous area of concern by church members has related to trade union membership.

During the quinquennium governments have considered legislation believed to contain threats to religious liberty, and opportunity has been taken to remind legislators of the implication of such enactments for citizens holding firm religious convictions.

On the international scene this quinquennium has seen the adoption in 1981 by the United Nations General Assembly of a "Declaration on the Elimination of All Forms of Intolerance and Discrimination Based on

Religion or Belief" which recognises religious liberty as a basic human right. The provisions of this United Nations declaration include the right to change one's religion and "to observe days of rest and to celebrate holidays and ceremonies in accordance with the precepts of one's religion or belief." There are many other provisions in this declaration, but those two are of particular significance to our church members, and while the United Nations declarations are not automatically binding on all governments around the world, unless they choose to incorporate them into their own statutory provisions, at least a recognised world body with the standing of the United Nations has established a precedent or benchmark to which helpful reference may be directed. The General Conference Religious Liberty Department made significant input to the United Nations in the framing of this Declaration. Copies are available from the Religious Liberty Department at the Division upon request. ■

Stewardship Department

E. C. LEMKE, Director

EFFECTIVE stewardship is a relationship between mankind and God which makes the life available to God for service and support for His work in all the world.

During the quinquennium the department sought to greatly increase stewardship awareness and education through:

1. Seminars in local churches.
2. Seminars for pastors, stewardship directors, elders and treasurers on successful

stewardship development growth and communication in the local church.

3. Seminars for local and union conference/mission directors to study new directions and concepts in stewardship education.

4. Particular attention was also given to the family situation, and "Family Stewardship" and "Family Financial Management" Seminars have been conducted extensively throughout the Division.

Of concern to us is the steady decline in world mission offerings as related to tithe, while the Adventist Appeal results seem to suggest a similar decline in personal involvement with the church:

Year	Tithes	% Increase	World Missions	% Increase	% of World Mission to Tithes
1980	19,990,406	9.17	3,192,301	15.79	15.96
1981	21,299,988	6.55	2,969,832	(7.49)	13.94
1982	23,492,863	10.29	3,159,360	7.59	13.6
1983	24,514,167	4.35	3,277,495	2.57	13.36
1984	25,044,250	2.16	3,258,540	(.578)	13.01

It has been encouraging that for the 1984/85 Appeal the downward trend has been reversed, and we believe that a fuller appreciation of the spiritual responsibilities of Christian

stewardship will contribute significantly to a more positive result for the future in all of the church's operations. ■

Alf Birch, newly appointed Church Ministries director, and Ken Mittleider, a vice-president of the General Conference, share a pleasant memory when their paths cross again at the Division Session in Hamilton. They worked together in the Trans-Africa Division as secretary and president respectively of that division.



Photo: R. K. Brown.

JUDE SPEAKS TO THE CHURCH TODAY

DR BRYAN BALL

SOME PEOPLE are asking questions about the church and its mission and its message today. Questions such as this: What does it mean to be a Seventh-day Adventist in the 1980s? Why is Adventism different? Is it different, and does it matter in this ecumenical age? Why should we stand out for certain distinctive, unpopular truths? Would it not be better, as some people suggest, to merge our differences and join with other Christians in the great battle against agnosticism, atheism and Marxism? These are important questions, and there are many others we could add to them. It is against the background of these and other questions we could ask, that I invite you to consider the third verse of Jude's epistle. We are going to see at least five major truths emerge from this text concerning the faith which was once delivered to the saints.

Jude writes, "Beloved, while I was very diligent to write to you concerning our common salvation, I found it necessary to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints" (NKJV).

The Universality of the Faith

The first great truth that emerges concerning "the faith once delivered to the saints" is its *universality*. Jude says that he wanted to write to the early believers concerning their common salvation. The New International Version for that phrase has "the salvation we share." Jude's epistle, as we all recognise, was a general epistle. It was written for the church at large—to the church everywhere in the first century. It was addressed to Christian believers wherever they may be found, and you recognise that not all the books of the New Testament were so written initially. Most of them, in fact, were written to specific churches which had a specific situation and in many cases a specific problem to deal with. Not so Jude. Jude, from the outset, addresses his epistle to the whole church, as indeed the New Testament itself later came to be accepted by the whole church.

Now this idea of a common salvation, a shared faith, in the early church is, I believe, a very important idea for us to grasp. Jude is able to write his epistle to all the churches which existed at the time he wrote, precisely because they did share a common faith. The faith of the early Christians, the saints, as Jude and other New Testament writers call them, was a universal faith, and the same came to be true of all the later books of the New Testament. So when, for example, Paul wrote to the Romans about justification by faith, that message concerning justification by faith "rang a bell," as we say, with other believers, the believers in Corinth and Ephesus and Thessalonica, and so Romans eventually became part of the New Testament canon because it testified to something which was basic and essential in all the church, not merely the church at Rome. When John's epistles speak about love and fellowship they were accepted everywhere because love and fellowship are recognised as being the very essence of the Christian faith.

The epistle to the Hebrews, originally addressed to Jewish Christians, was accepted by Gentiles also because they recognised immediately the value and authenticity of its message as far as the whole church was concerned. The New Testament as a whole is a reflection of a common faith, a universal faith, and only those books were ultimately accepted into what is now called the canon of the New Testament which testified to that faith in all its essentials. I believe it helps us to remember that today. I believe it helps us to remember that believers in Corinth did not believe something different from believers in Ephesus or Thessalonica; that the saints in Galatia did not have a different faith from the saints in Philippi; that those who were baptised by Paul did not have a different set of beliefs, a different understanding, from those who were baptised by Apollos or Barnabas or John. There may well have been some minor variations in worship and practice. There may have even been some different emphases in different areas, but *essentially* the basic message of the New Testament church was one. I like the way Matthew Henry put it so many years ago. He said, "All good Christians meet in Christ the common head; are actuated by one and the same spirit; are guided by one rule; meet at one throne of grace, and hope shortly to meet in one common inheritance."

The Sufficiency of the Faith

Notice that Jude said it was a faith that had *once* been delivered to the saints. I do hope that you will catch the significance of this word "once," because this leads us to the second truth concerning this faith and that, I suggest, is the *sufficiency* of the faith once delivered to the saints. This word *once* is a very strong and a very clear word in the original Greek. It literally means "once and for all," and is so rendered in most modern translations. You see, there is a certain completeness, a certain finality, a certain sufficiency about this faith that has been given to the saints. I like what Lensky in his commentary on the New Testament says about this verse: "Once delivered means once for all . . . not merely on one occasion. There is no other faith. To offer doctrines that are other than this faith is to offer falsehood and poison. To subtract from, or to add to this faith is to take away what Christ gave or to supply what He did not give. Once is for all times till the end of the world." The faith that Jude is talking about was to be the norm of Christian faith in all ages to come.

The Identity of the Faith

You may be asking, "How does my faith, how does our faith, measure up against that rule? How does the faith of Seventh-day Adventists in the twentieth century compare with that original faith?" This brings us to the third truth concerning the faith once delivered to the saints: its *identity*. Notice that Jude speaks of *the* faith, not faith. Now we recognise, of course, in our understanding of Scripture, that both *the* faith and faith are vital elements in Christian experience. They are not

the same thing, however, especially in the language of the New Testament. The presence of that little word *the*, the definite article, as we call it, makes all the difference. Jude is not here talking of faith in the sense of personal trust, personal acceptance, a subjective response to God's revelation in Jesus Christ and in Scripture. He is not talking of that, although we recognise that as important. He is talking here of what the New Testament elsewhere frequently calls *doctrine*.

You know, we are living in a strange era. It is a time when politicians and conservationists and all other kinds of "ists" are spelling out very clearly what they stand for and what they believe. Nuclear disarmament, the Greenpeace Movement, Women's Liberation, and a whole range of other movements are making it absolutely clear what they stand for, and they're getting in the media. Christians, by and large, are doing the very opposite. "It doesn't really matter what you believe. Just believe in God and in Jesus and live a good life and that's all that really matters." Have you ever heard that? But, friends, it does matter. It matters very much, because Scripture, especially the New Testament, especially these documents of the early Christian church, make it very clear, emphatically clear, that doctrine is important. In fact, I would even say that we cannot live the kind of life we are called to live as Christians, without doctrine. You remember, I am sure, some of the things that the Bible says about doctrine. Paul says to Timothy, "Take heed to doctrine." He exhorts Titus, "Speak those things which become sound doctrine." He warns the Ephesians not to get carried away with every wind of doctrine. He says, "Scripture is profitable for doctrine." He urges us to "continue in good doctrine." And these are just a few. The church came into being because it proclaimed radical doctrine. And that doctrine was extremely important to the early church. It identified Christian believers. It was *the* faith that Jude is here speaking about, and if you read the next verse you will see why Jude perhaps felt it necessary to speak about *the* faith; the reason being that some had challenged the faith. So when we speak of the faith we speak, and Jude speaks, of the content of the faith once delivered to the saints.

When I was baptised and agreed to become a member of this church, I did so because I wanted to and I studied what the church believed and taught, and eventually I signed a card which listed a whole set of beliefs. I signed it because I had studied those beliefs and had come to believe that they were true. Have you ever considered, dear friends, that those beliefs, those points of faith, were not originally drawn up by Seventh-day Adventists? I did an interesting exercise a few years ago. I tried to forget that I had ever heard about the beliefs of Seventh-day Adventists and I went to the New Testament and drew up a list of the points of faith which the New Testament emphasises over and over again and which are the essential thrusts of the New Testament, and

you know the conclusion I came to, don't you? I had a list of fourteen or fifteen essential points of faith: the sufficiency and authority of God's Word; righteousness by faith; the baptism of believers by immersion; the perpetuity of the moral law, including the Sabbath; the High Priestly ministry of Jesus Christ; the supremacy of Christ in the church; the wholeness of man; the gifts of the Spirit in the church; the sleep of death and the resurrection of the body, and so on. I am not going to read them all. And then I added to them a list of three or four or five basic passages of scripture in the New Testament where these are found. You see, dear friends, this *was* and *is* the identity of *the faith* once delivered to the saints, accepted as a universal faith in the early Christian church. The faith which you and I believe today was, in all essentials, *the faith* once delivered to the saints. That is its identity.

The Vulnerability of the Faith

This brings me to the fourth point. Jude again, in our text, says, "I found it necessary to write to you exhorting you to *contend earnestly* for that faith." I believe we must recognise the *vulnerability* of the faith. Ever since this text was written in AD 67 or thereabouts, the faith has been under attack. It was under attack before the New Testament was completed. It has been under attack ever since. Peter, Paul, Jude, James, John, all these New Testament writers, warn us of the attacks which would come to the faith. It was under attack in the pre-Constantine era; it was under attack in the time of Constantine; it was under attack in the medieval period; it was under attack in the Reformation age; in the so-called Age of Reason; the so-called Age of Enlightenment. It was under attack by Darwinism in the nineteenth century, and it is under attack again today. It has always been under attack. It will continue to be under attack until that faith has been finally and fully proclaimed. There has never been a time since the faith was delivered to the saints when it has not been under attack from some quarter. Such is the nature of the faith and the nature of its enemies. And it is a very real part of Christian responsibility in my view and a Seventh-day Adventist responsibility to defend the faith, *the faith*, when it is under attack, which it always is. And I think you will see one of the implications of what I am saying. I am talking of *the faith* in its wholeness. I am not only talking of Adventist distinctives, in fact; Adventist distinctives are important only when they are seen in the context of the entire Christian faith. The message of Jesus' death upon the cross, the resurrection of Jesus, the great doctrine of conversion, of regeneration, we should never forget these things. These are part of *the faith* once given to the saints. Ask yourself when you last heard a sermon on the resurrection of Christ—possibly the most important aspect of Christian belief in the twentieth century which needs defence.

Malcolm Muggeridge, who in my humble view is one of the twentieth century's authentic, prophetic voices, says: "By one of time's larger ironies, ecumenicalism is triumphant just when there is nothing to be ecumenical about. The various religious bodies are likely to find it easy to join together only because believing little they correspondingly differ about little. Institutional Christianity, it seems to me, is

now in total disarray and visibly decomposing to the point that, short of a miracle, it can never be put together again with any semblance of order or credibility."

It always has been and always will be part of our responsibility as Christians to come to the defence of the faith once delivered to the saints, because Jude says, "I found it necessary to write to you exhorting you to contend earnestly for the faith . . . once . . . delivered to the saints." Verse 3.

The Communicability of the Faith

And finally, will you look with me at one more emphasis in this verse. "For the faith which was once and for all delivered to the saints." That word *delivered* is a very interesting and helpful word. It does not mean delivered in the sense that our milk supply is delivered to our doorstep. By delivered, Jude means *entrusted to, committed to*. You see, the word delivered has the very basic meaning of being committed, entrusted for the purpose of being passed on. And I believe this speaks of the communicability of the faith once given to the saints. Our faith, the faith which is universal, capable of being defined, sufficient

and vulnerable, is also capable of being communicated. It is a communicable faith. Most of all it is a communicable faith.

As we move toward the end of the century, in a world that is so evidently ripe for the judgment of God and so evidently in need of redemption, where do you stand in relationship to the communicable faith once delivered to the saints? Some of you may know I spent the last eight or nine months before leaving England researching the history of the Sabbath in the British Isles, on a special research assignment for the General Conference. It was a refreshing exercise. The Sabbath truth, which we have loved and cherished and which is probably the most important single plank in our platform, was a much wider truth, more broadly known, than we have ever realised before.

In my judgment the faith of Seventh-day Adventists in the twentieth century is the faith once delivered to the saints. May God help us all to be faithful and true to that commission, in Christ's name. Amen. ■

Dr Ball is principal of Avondale College. He presented this message at the Division Session.



Reaching the Unreached

Voted. To adopt Harvest '90 as the special outreach plan for the coming quinquennium, as follows:

We are in the days of the harvest. The times demand that the church arise and direct her energies to reaching every region and every ethnic, cultural, and social group. A vast multitude waits to be gathered from "every nation, and kindred, and tongue, and people." Revelation 14:6. Said the Lord Himself, "The harvest is the end of the world." Matthew 13:39.

The final harvest of souls is far beyond our human resources. We need the promised latter rain of God's Spirit (see Joel 2:23) in Pentecostal blessing and power to prepare the church for evangelising the world. To seek this should be our first work. The proclamation of the everlasting gospel and its power demonstrated in the lives of a Spirit-filled people will be used by God to call for the final events of earth. "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."—*Testimonies*, Vol 9, page 189.

During these closing events of the great controversy, we, as leaders of God's people, beseech the Lord of the harvest to pour out His Spirit on the church. We call upon our members to commit themselves to the goal of Adventism: the completion of the gospel commission in the setting of the three angels' messages in preparation for the coming of Jesus.

Realising that the goal of completing the gospel commission will be reached only with revival and reformation, we call the church worldwide to:

- Renewal and personal growth through Bible study, intercessory prayer, fellowship, and worship.
- Revitalisation of family religion, that our homes may become centres of love, care, and witness.
- Recognition of the local church as the centre of evangelism, nurture, and training of members for ministry.
- Renewed proclamation of the Biblical-prophetic message of the Seventh-day Adventists.
- Reclamation of inactive members of the church, and emphasis on maximising church attendance.
- Reaffirmation of the principles and standards of the church, calling for reformation in appearance and lifestyle.
- Reaching the large numbers of people who as yet are unreached by the gospel.

In view of our solemn responsibility to this desperate world, we urge each member to seek the "double portion" of the Spirit (2 Kings 2:9), and we prayerfully commit ourselves to doubling the strength of God's worldwide spiritual family during the quinquennium of 1985-1990. By God's grace it is our united desire and decision to:

1. *Double*, in every division, union, conference, local field, and church, the number of accessions that were achieved during the 1,000 Days of Reaping.
2. *Double* the number of members equipped for soul-winning activities according to their spiritual gifts, making every Seventh-day Adventist church a centre of training for service.

To Jesus the Lord of the harvest, we give glory as we launch Harvest '90. We pray that every member will join together in prayer, sacrifice, and commitment to doubling the strength of the church between now and 1990. ■

Session Actions

Tuvalu

VOTED: That the island nation of Tuvalu be transferred from the territory of the Western Pacific Union Mission to the Central Pacific Union Mission as from January 1, 1986, and

FURTHER: That the Central Pacific Union Mission executive committee, in consultation with the Division, develop an appropriate administrative structure for the care and operation of the work of the church in Tuvalu.

Spirit of Prophecy Statement

VOTED: To adopt the following statement regarding the Spirit of Prophecy:

We today express our deep gratitude to God for the continuing presence of spiritual gifts among His people, and particularly for the gift of prophecy as manifested in the life and writings of Ellen G. White.

We praise and thank God (1) for the fact that this gift points unerringly to Christ's great sacrifice for the sins of the world, and for its tender and moving appeals that lead and draw us to His cross and to Him as our substitute and surety, (2) for the unparalleled influence of this gift in exalting the Scriptures as the standard for character, the revealer of doctrines, and the test of experience, (3) for the aid this gift has provided, and continues to provide, in helping

us to understand God's eternal purposes and the certain working out of His will in the great struggle between good and evil, and (4) for the instruction, counsel, warnings, and reproof provided through this gift, and for its decisive influence in guiding the church through the years and in creating and maintaining the remarkable organisational and doctrinal unity of the church.

Health and Temperance Departments Merger

The 1980 General Conference session took an action to merge the Department of Health and the Temperance Department with the provision that the arrangement would be evaluated during the next quinquennium and that no amendment would be made to the General Conference Constitution until 1985.

VOTED: To approve the permanent merger of the Department of Health and the Temperance Department into a new department to be known as the Health and Temperance Department.

Ministerial Ordination

VOTED: To institute a reform in the church's ordination practices for the purpose of limiting ministerial ordination only to those who perform direct pastoral, evangelistic, ecclesiastical, or other clearly ministerial-type duties.

The action relating to the ordination of women will follow in a later issue.

THEY CAUGHT THE VISION

Two laymen who were delegates from Papua New Guinea caught a real vision at the session and testified to a fuller commitment of their lives to the service of God. They went home with their hearts on fire.

James Rutana (left) has worked for his country as the leader of delegations to Switzerland, West Germany, Finland, the United Kingdom, the United States of America, New Zealand, Singapore and Malaysia, in the interests of getting trade openings. He told the delegation that his first priority from now on will be to serve as an ambassador for the kingdom of God. He has been elected as one of the laymen on the Division executive committee for the ensuing five-year term.

George Oli completed his BSc at the University of Papua New Guinea at Port Moresby. He has been highly successful in his work as a conservationist with the Department of Environmental Science of the PNG Government for the past eight years. At the session he heard the call of God to enter the gospel ministry, and has enrolled at Pacific Adventist College to commence the theology course in 1986.

Photo: G. E. Garne.

exchanged vows on Sunday, September 8, 1985. Darryl is the son of Howard and Josie Budarick, and Vanessa is the daughter of Peter and Vanessa Serrat; both families live in Canberra. Many friends gathered with their families for this special day in our National church, and greetings were received from friends in Europe, England, the USA, and South America. Darryl and Vanessa make a happy Christian couple, and we wish them much joy and contentment as they establish their home in our community. Bruce Manners.

ROUSSOS—BERGQUIST. Con Roussos and Linda Bergquist exchanged marriage vows on Sunday, September 1, 1985, in the beautiful Tumbulgum church in the Northern Rivers area, New South Wales. Con is Marjorie Roussos's son, and Linda is the daughter of Bill and Mary Bergquist of Murwillumbah. Relatives and friends joined in wishing Con and Linda God's rich blessing as they set up home in Newcastle. Eric White.

Till He Comes

ANDERSON. George Arnold Anderson was born at Ballarat, Victoria, and died at Wynnum, Queensland, in his seventy-seventh year. He was laid to rest at the Redland Bay Lawn Cemetery on August 29, 1985. He married Ilma Phyllis Dalry in Malvern, Victoria, in 1935. They accepted the message in 1948 under the ministry of Pastor Jack Thompson and Brother George Boulton. After happy association in Auburn and Ringwood, they moved to northern New South Wales, and later to Queensland. Two sons gave joy to their union. Richard teaches at Pacific Adventist College, and Geoffrey worships at the Carbrook church, Queensland. His loved ones look to the grace of Jesus to share with him the joys of God's tomorrow.

M. F. Nash, D. A. Brennan.

BROOKS. Charles Brooks was born on September 13, 1891, in Hazelgrove, north-west England. He trained as an engineer, and with his wife Gertrude, migrated to New Zealand, finally settling in December 1925 at Springvale, Wanganui. On December 31, 1933, they were baptised, becoming loyal, hospitable members, much loved by the community—sweet, gracious people. The parks and reserves for long years gave testimony to his loving care. Advancing years led to hospitalisation and transfer to Bethesda, Auckland, where Gertrude died in 1984. Charles followed on July 22, 1985. To son John and friends, Richard Smetheram brought the comfort of Scripture as we pointed forward to the resurrection morning.

R. R. Barriball.

BURLEY. Edward (Ted) Harry Burley passed to his rest at Murgon, Queensland, on July 12, 1985, after having lived a full life of ninety-four years. Born on February 3, 1891, at Camberwell, London, England, he grew up in an active Christian home; in fact, his father, Harry Burley, helped General William Booth form the Salvation Army. Ted grew up to play the cornet, and was organist at Yandina and Murgon churches for many years. One of his favourite hymns, "How Great Thou Art," expresses the desire of Ted's heart. May this desire also bring assurance to the children, Myrah Wieland, Audrey Cherry, Grace Barnett and son Lionel, in their time of sorrow. The writer was assisted by Pastor W. Cross.

B. H. Grosse.

DEANE. William Edward Deane, a Seventh-day Adventist for fifty-eight of his eighty-seven years, let go his hold on life on August 14, 1985. Being devoted to his wife Lill, Bill's life lost its purpose after she died two months previously. Friends gathered for the service in the New Plymouth church, New Zealand, and at the Awanui Cemetery to give support to Bill's sister, Mrs A. Gifford, and daughter, Mrs E. Nisbet. A reward awaits Bill on the resurrection day for serving his Lord in family, church, and community.

S. S. Presnall.

FISHER. At Gatton, Queensland, on August 14, 1985, Archie Fisher, the husband of one of our faithful members, was buried after a sudden death while visiting in northern Queensland. For some months Archie had been enjoying studies with the writer. He was taking serious thought about baptism. His wife Ivy and three daughters were supported by a large number of church members and from the community, where the family was well known. The church was unable to seat all of the congregation. Archie was also a serviceman in New Guinea during the second world war. Eric Robinson.

LEWIS. Malcolm John Lewis passed to his rest on his birthday, August 28, 1985, in the Royal Perth Hospital, Western Australia, where he did not recover from a heart operation. He was buried at the Karrakatta Cemetery on September 2. Malcolm was born at Moora in 1937. He was loved and respected by all who knew him, and will be missed by many people. Malcolm took an active part in church activities, being an elder and lay preacher. He had been baptised by Pastor R. Ellison in 1978. May the God of comfort be very close to his wife Thea, the children, loved ones and all who mourn his passing. G. B. Helsby.

PENDREIGH. Robert James Pendreigh, of northern Queensland, fell asleep in Christ on Tuesday, September 10, 1985, at the age of eighty-five years. The loss of this Christian gentleman will be deeply felt by his many friends and loved ones. We look forward with faith and anticipation to the joyful resurrection morning. A service of comfort and challenge to the loved ones and friends was presented "to build up the broken-hearted," and look to the second coming as the fulfilling of our hopes. After the service, Bob was laid to rest in the Ayr Cemetery. L. G. Robinson.



Weddings

AITKEN—WISEMAN. Friends and relatives gathered in the beautiful Kellyville church, New South Wales, to witness the wedding of Colin Barry Aitken and Leanne Joy Wiseman on Sunday, September 1, 1985. Mr and Mrs Owen Aitken from Mullumbimby, and Mr and Mrs Don Wiseman from Maryborough, Victoria, joined together in affirming their new daughter and son. We wish this couple God's richest blessing as they settle in Berowra and continue to make a big contribution to Thornleigh church. Graeme Loftus.

BUDARICK—SERRAT. The spring sunshine in Canberra, Australian Capital Territory, added to the happy occasion when Darryl Budarick and Vanessa Serrat

PFLUG. Kathleen Edith Pflug of Wallsend church, Newcastle, New South Wales, passed to her rest on August 29, 1985, at the age of seventy. She accepted the message in 1953 with her husband, under the ministry of the late Pastor Reg Price. Sister Pflug arrived in Australia from England with her parents when she was eight years old. She had lived at Chatswood, Wahroonga and Wallsend, and had been a private secretary and a technical college teacher. Two children, Marilyn (now deceased) and Stephen, came into their home. After a memorial service in the Wallsend church, we laid our sister beside her late husband, Harry, in the Avondale Cemetery to await the call of the Life-giver.

R. G. Robinson.

REYNOLDS. Sister Linda Elizabeth Reynolds of Kenilworth, Queensland, passed to her rest on August 8, 1985, at the age of eighty-eight years. With her late husband, Sister Reynolds joined the Adventist faith about sixty years ago. The sadness of losing a loved one was eased as the rich assurances of God's Word were presented to those who attended the service at the Gympie Adventist church, and afterwards at the graveside. Sister Reynolds leaves a son Victor and two daughters, Sister Muriel Piez and Sister Jean Billette, as well as many other relatives and friends.

I. G. Johnston.

RICHARDSON. Violet Lillian Richardson (nee Laws) was born on June 2, 1923, in Townsville, northern Queensland. As a secretary she found employment at the North Queensland Conference office, Townsville, where she met and married Harry Richardson on October 1, 1944. Shortly after, she and Harry moved to Cabramatta, New South Wales. Vi supported her husband in his many business ventures, civic responsibilities and community work. She will be remembered for her quiet, calm demeanour and her Christian faith and fortitude. She passed away on August 20, 1985, at the Sydney Adventist Hospital. She leaves to mourn her passing her husband Harry, and their four children Wayne, Narelle, Colin and Lynda and their families. The interment was conducted at the Liverpool Cemetery on August 26.

T. T. Turner.

SAVIGE. Charles Hopetoun Savage passed suddenly to his rest while working in his garden on the morning of September 2, 1985, at the age of eighty-five. Charles enjoyed an active life, and up to the last the Lord granted him this pleasure. His wife Bertha and sons Raymond, Mervyn and Alan can draw comfort from the positive faith Charles maintained up to the last. The mourners were comforted by the presence of many friends who attended the graveside service. Charles was laid to rest in the hallowed grounds of Avondale Cemetery, Cooranbong, New South Wales, on September 5. He rests awaiting the return of Jesus, secure in the resurrection promise.

G. N. McKenzie.

SWETNAM. The courageous, indomitable life, eighty-eight years long, of Rosina Winifred Swetnam was wrested from her on August 13, 1985. Her Christian faith sustained her through the tragedies of having a son killed at six years of age and her husband dying forty-three years ago. Under the ministry of Pastor J. Cherry she became a Seventh-day Adventist in 1965. At the service in the New Plymouth church, New Zealand, and at the Te Henui Cemetery, family and friends took comfort in her hope in God's promise of Jesus' return and the resurrection.

S. S. Presnall.

TRINICK. On August 12, 1985, Graeme Trinick fell asleep in Jesus at the Mildura Base Hospital, Victoria, at the age of seventy-three years. Graeme bravely faced a terminal illness, and will be remembered for his kindly deeds. Words of appreciation, comfort and hope were shared with relatives and friends at the Mildura church on August 15. Graeme rests in the Mildura Cemetery in the glorious hope of the return of the Saviour he loved. Brethren Clark and B. Jones assisted the writer at the church and the graveside.

W. H. Doble.

AVONDALE COLLEGE SUMMER SCHOOL 85/86 Dec 30 - Jan 7

A special offer is being made for families wishing to combine their interest in our Summer School with their children's interest in our Science Students Camp. Why not combine your children's interests with your own interests in Avondale's Summer season offerings? Inquiries: The Director, Avondale College Summer School, Cooranbong, NSW 2265.

AVONDALE SUZUKI PIANO SUMMER SCHOOL

Tuesday, Dec 31—Friday, Jan 3

Fees: Residential, 1 adult & child 10 and over \$165
1 adult & child under 10 \$155
Non-residential, 1 adult & child \$57

Registration: Monday, December 30

Inquiries: David Clark, Music Department, Avondale College, Cooranbong, NSW 2265. Phone (049) 77 1107.

BALLARAT SDA PRIMARY SCHOOL

Enrolments are now being accepted for the 1986 school year. Our present enrolment is 32 pupils with two full-time teachers. Ballarat is a beautiful garden city with country areas only minutes away. For further inquiries, contact the Principal, PO Box 307, Ballarat, Vic 3350. Phone (053) 35 9485.

BOOK SALE

Dozens of excellent books and commentaries. Low priced. Book list available. Full sets of evangelistic slides. Write R. Porter, 12 Farnham Court, Glenorchy, Tas 7010, or phone (002) 72 2205.

BOOKS WANTED

Theology student, trying to build up a library, would be most appreciative of donations of any reference materials, especially E. G. White publications. (In particular, a set of the *Testimonies*.) Will buy if reasonably priced, and postage paid upon request. Forward to: Robert H. Granger, c/- Avondale College, Cooranbong, NSW 2265. Phone (049) 77 1335.

CAMPERDOWN CENTENARY

A "Back to Camperdown" Day and Centenary Commemoration will be held on Sabbath, October 19, 1985. All past members and pastors are invited. For accommodation phone D. Burns (055) 93 2196, or G. Van der Meulen (055) 92 5381.

FOR SALE

Organ—Conn theatre, with bass and treble pipes, mint condition. Suit church or home. Selling under half new price \$6,995. Phone (076) 34 4255.

FOR SALE

Renovated home on five acres, ten minutes from Murwillumbah, NSW. Ideal for family needing church schools. Secluded, rural situation with view of Tweed Valley. Flat and sloping land with N/E outlook. Also a variety of fruit trees including citrus, stone and tropical. Country living at its best. Phone (066) 72 3231.

HEALTH TODAY

A bimonthly newsletter containing valuable source material for nutrition instructors. Edited by Matthew Steele, \$9 pa, six issues. Write Health Today, Box 97, Yarra Junction, Vic 3797.

HOUSE FOR SALE, AVOCA BEACH, NSW

Brick veneer on large block of land approx 52 x 320 ft backing onto lake. Attractive garden, sewer, 2 very large B/R, 1 average-sized B/R, all with built-ins. Nice entrance hall and lounge, large kitchen with dining section. Good-sized veranda. Double garage, and extra shower and toilet under house. Carpeted, blinds. \$120,000. Phone (043) 82 1085. L. & T. Morris, 167 The Round Drive, Avoca Beach, NSW 2260.

HOME TO LET

Home to let from mid-December. Walking distance Avondale College. 4 bedroom/study. Write Draper, Pacific Adventist College, PMB, Boroko NCD, Papua New Guinea.

MORPHETT VALE 21ST ANNIVERSARY REUNION

All ex-members and friends of the Morphett Vale SDA church, South Australia, are invited to our 21st Birthday Reunion on November 16, 1985, in the Youth Memorial Hall, SDA Convention Ground. Sabbath school 9.30 a.m., divine service, old-fashioned picnic lunch, "Walk Down Memory Lane" 3 p.m., basket tea 6.30 p.m., period-dress nostalgic evening. Can arrange billeting for interstate visitors. RSVP November 1, Mrs Freda Raethel, 40 Gates Road, Hackham, SA 5163. Phone (08) 382 2836.

NEW HOME

Brand new B/V home in central Croydon, 15.5 squares of family living. Full en suite to master B/R, bathroom, separate toilet, large laundry, fitted robes to all three bedrooms. Large lounge with oregon beams, family room and separate dining room—could be fourth bedroom. Close to Adventist schools and all services. Phone (03) 736 2112, McKillop Homes Pty Ltd.

OPERATING THEATRE STAFF

Sydney Adventist Hospital has two full-time positions available for experienced RNs. Good hours and working conditions in a recently renovated suite of seven theatres. Contact Assistant Director of Nursing (Personnel), phone (02) 487 9111 Ext 498. Written applications to 185 Fox Valley Road, Wahroonga, NSW 2076.

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/Morisset 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.

TAMWORTH SCHOOL

Tamworth Adventist Primary School invites your consideration for Christian education for your children in 1986. The school is well established in a rural centre which offers employment possibilities. For further details write to 7 Hilton Street, Tamworth, NSW 2340, or phone (067) 65 6998 or (067) 66 2040 A/H.

TEACHING POSITIONS 1986

Qualified teachers who are interested in full time, part time, or volunteer teaching positions within our church school system in 1986 should apply NOW.

Vacancies usually exist for:

Primary teachers—home unions

Secondary teachers—home unions and mission unions (English, Science, Maths)

Write to Education director, 148 Fox Valley Road, Wahroonga, NSW 2076, or phone local conference Education director for application forms.

TREES

Low-chill peaches, plums, nectarines, custard apples, mangoes, avocados. Orders taken. Also orchard establishment, management, consulting. Write to Ted McCord, Box 235, Gympie, Qld 4570, or phone (071) 86 7243.

TWENTY-FIFTH ANNIVERSARY

A day of thanksgiving to celebrate the twenty-fifth anniversary of the official opening of the Dandenong church has been planned for Sabbath, December 14, 1985. A warm welcome is extended to all former members and friends to worship with us. Inquiries to Dandenong SDA Church, PO Box 1153, Dandenong, Vic 3175.

VINYL LAYER REQUIRED

By Melbourne floor-covering retailer. Must be experienced in both sheet and tile. Top rates paid. For further particulars contact Allan Horne, Amaroo Interiors, 561-565 Plenty Road, Preston, Melbourne, Vic 3702. Phone (03) 470 4756, A/H (03) 714 8256.

WILLIAMSTOWN TRANSPORT SERVICES

We specialise in furniture removals: local, country and interstate. Storage provided in modern brick warehouse. Packing supplied. Reasonable rates. All goods insured. Free quote provided. Reverse charges for long-distance calls.

Ring (03) 792 2758 business hours or (03) 397 7190, (03) 391 1999 all hours. PO Box 214, Williamstown, Vic 3016.

WORK WANTED BY THEOLOGY STUDENT

Tree surgeon—lopping, rubbish removed, firewood delivered, fencing. Also home improvements—painting, guttering and renovations. John Horvath, Avondale College, Cooranbong, NSW 2265. Phone (049) 77 1335.



JOY TO YOU THIS SABBATH! Last Friday evening we attended the opening of the first regional Maranatha Seminar held in Victoria. This was in the Seddon church for members from the three Yugoslav congregations in Melbourne. More than 100 were present. I do not speak the language, but I could absorb the earnest spirit which prevailed.

THE SEDDON CHURCH will soon have their new hall ready for use. Seating in excess of 500, the complex also includes large rooms for Sabbath school classes and smaller halls for 5-Day Plans and committee meetings, etc, as well as a modern kitchen with excellent facilities, all attractively executed. It's a complex of which the Yugoslav members can be justifiably proud.

THE ADVENTIST APPEAL is due to commence this weekend. Of course, some churches have already made a start—and some have already finished. Grant Bladin, from the Northern Australian Conference, was collecting in Darwin recently and was encouraged by his first donation there—\$250! Four successful days of Appealing in Alice Springs yielded over \$1,000 from the businesses. Doesn't that encourage us to be out on the job, too!

NORTH NZ LE leader Jeanette Scholes and salesperson Marea Campbell were working together recently when they came to a river. Undaunted, they removed their footwear and waded across in order to canvass two homes. But it was worth it—they sold \$400 worth of books for their efforts.

THE BABY SHOW to be held in Titikaveka village in the Cook Islands will feature an all-vegetarian meal. This is the outcome of a program conducted by Mrs Salome Teao, who earlier in the year had attended Dr Rainda's nutrition seminar. Isn't that a great witness?

AN ORDINATION SERVICE on August 10 saw Paora Teaukura, Youth director for the Cook Islands Mission, ordained to the gospel ministry at a combined meeting in Rarotonga. Pastor Teaukura is also pastor of the Avarua church. We pray God will richly bless his ministry.

THE SOUTH PACIFIC GAMES held in Rarotonga in August gave opportunities for Adventists to witness. The forty-member Adventist Brass Band, resplendent in new uniforms, assisted at the opening ceremony, and during the games elicited many favourable comments. The Adventist Marching Girls were awarded first place among teams in the float parade, and drew sustained applause for their fine display of marching. A number of Adventists took part in the competitions, some won prizes, some were denied the privilege of competing because their events were scheduled for Sabbath. We admire their stand.

PASTOR DAVID HAY conducted a Bible reading and prayer at the meeting of heads of South Pacific Nations attending the Pacific Islands Council in Rarotonga in August. Those present included the Prime Minister of Australia, Mr Robert Hawke. The Prime Minister of Tuvalu, the Honorable Tomase Puapua, told Pastor Hay he appreciated the work of Adventist missionaries Peter Colquhoun and Robert Sutcliffe, who sponsored *Alert* for him, which led to him solving his liquor-drinking problem. He has been deeply grateful and asked to convey greetings to these men.

TAURANGA CHURCH in NZ is having a Centenary Homecoming on November 16. This is going to be a special weekend of fellowship and praise, and a warm welcome is extended to all past members, teachers and ministers. Thanks to Julie Weslake for sharing this news with us.

A HELIPAD is to be developed at Warburton Health Care Centre so that police and rescue helicopters can use this base in search-and-rescue operations in the nearby ranges. Warburton is just seven minutes from Melbourne—and it takes me fifty minutes to drive!

THIS WEEKEND will see the conclusion of a twelve-meeting series by Pastor John Carter in the Wairoa church. Held over four weeks, the meetings were on Friday evenings, divine service hour and Saturday night.

THE WAHROONGA YOUTH MISSION led by Pastor Wayne French was concluded with a luncheon and a response from ten people to a call for baptism. Praise God!

PASTOR MORRIS VENDEN, one of our denomination's most sought-after speakers, was a guest at the South Queensland camp-meeting. His series, one for youth and the other for seniors, have been taped by the Adventist Media Centre, and are available at ABCs now. You'll find them an inspiration.

AVONDALE COLLEGE have a vacancy for a lecturer in accountancy, and would be interested in hearing from individuals who are capable of teaching courses in Financial Accounting and Auditing. For further particulars, contact Dr B. Ball, Principal, Avondale College, Cooranbong, NSW 2265, or phone (049) 77 1107.

SYDNEY ADVENTIST HOSPITAL'S senior chaplain, Dr Tom Ludowici, has been elected to the Council of Clinical Pastoral Education of NSW. This is the first time an Adventist has been elected to this body, which controls all clinical pastoral education in that state.

AUCKLAND ADVENTIST HOSPITAL is to benefit from four recruits from SAH. Geoff McGrath has been appointed Director of Nursing, while John O'Malley will serve as assistant health educator and assistant chaplain. Both Geoff and John are married to nurses, and we wish the couples much of God's blessing as they serve in NZ.

IT IS NOW 25 YEARS since Adventists in tertiary institutions in Australasia began to foster an organised fellowship. Therefore, it is time for reflection and recounting history. To this end they would welcome hearing from past students regarding their experiences, so that students of today can learn from pioneers in this work. Replies to Convenor, Convention 1986, c/- Andrew Plewa, 1 Mora Avenue, Oakleigh, Vic 3166.

"FINALLY, BRETHREN . . .": A smile is a curve that straightens many things.