

Australasian Record

and Advent World Survey



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OF GANGS AND GANGSTERS

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

SAFAIYUFA, in the Eastern Highlands of Papua New Guinea, is the home base for some quite notable gangs. Almost two years ago a gang of five left Safaiyufa and crossed the mountain range that divides the Eastern Highlands from the rich Ramu Valley. It is a thriving valley and a prosperous industry—just the right kind of objective for a “rascal gang.”

Arriving in the Ramu, this gang of five commandeered a utility vehicle and laid plans to raid the office of Ramu Sugar. Under cover of darkness they were able to surprise and overpower the night security guard, after which they quickly broke into the office and soon had the company's safe loaded onto the utility for a quick getaway.

However, just as all seemed set for a speedy getaway, there was a soft swish and the gang leader silently dropped to the ground. Somehow, some of the other guards had been alerted and, arriving just in time, one of them had fired an arrow into the gang and had mortally wounded the leader. The remaining four made a dash for the bush, but only three managed to gain the security of the shrubs. Perhaps as the result of a moment of uncertainty when the leader fell, his closest collaborator had hesitated just long enough to give the guards an advantage, and after a short scuffle he was their captive. They handed him over to the authorities, and after trial he was sentenced to a term of imprisonment.

The fortunes of the three who gained the safety of the bush were much better. Spurred on by fear of capture, they soon scaled the mountain range and descended into their home village of Safaiyufa. As you would imagine, they kept a very low profile for some

considerable time. However, as time wore on, they began to venture out again.

It was on one of these forays that they discovered another “gang” had established itself in their village. They scrutinised its activities for some time, and the more they saw of it the more they liked what they saw. This was a “gang” with a difference. They looked well organised and very trim and smart in their dark green uniforms offset with gold. Over their shoulders they wore sashes, and on these were various insignia of various shapes and sizes. Quite a lot of time was spent on drill and, all in all, they appeared to be a very happy group. The leader carried a pennant, and embroidered on it was the name of their village and the letters “AY.”

The more the three watched the activities of this “gang,” the more they wished that they could become a part of it, too. Eventually they decided to go to the leader, a short, thickset man aged somewhere in his thirties, and asked him about a membership in this new “gang.” He seemed such a pleasant fellow with his infectious smile and kindly manner, that they thought it would be a lot of fun just to be around with him.

Introducing themselves, they found they were talking to Stephen Mondo. Not only was he the “gang's” leader, but surprisingly he was the Seventh-day Adventist church pastor, who had only recently come to their village. Introducing the idea of an AY society to the village, he had already gained quite a following. Though a little cautious at first, they were so overwhelmed by the friendliness and warmth of this leader, that they decided to join up with this new group after all.

Not only did they find the drill and other activities to their liking, but they also found a new joy and happiness as they were introduced to the spiritual side of the program as well. Here they began to find answers to their innermost longings, and the answers were very satisfying indeed. It wasn't long before they were attending church, and then they became members of Pastor Stephen Mondo's baptismal class. Here they were brought face to face with the claims of Jesus Christ on their lives. It wasn't really a very difficult decision, for they had come to enjoy this new lifestyle much better than anything they had previously known.

What perhaps was a little more difficult to decide was what they should do about their past criminal activities. There was only one choice, and that was to confess. Gathering their small cache of arms and ammunition, one of the three headed off to the Lae Police Station and handed over the arms. In explanation, he told a very surprised officer the story of the conversion of his mates and himself.

Apparently no charges were laid against the three, and so they decided that their next move was to find their fourth mate somewhere in prison, and tell him the good news of what they had discovered. When they found him, they discovered that Adventist Prison Ministries had already found him, and he was already attending the Seventh-day Adventist prison chapel services. Not only that, but he, too, was in the baptismal class and was awaiting baptism sometime in the future.

Sometimes people ask if missions really pay. What do you think? We sincerely thank you for your support and prayers that help to make these miracles of grace possible. ■

A Pathfinder rally in Papua New Guinea. It was Pathfinders like these who led to the conversion of the three gangsters in this story.



Australasian Record and Advent World Survey

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EDITORIAL ...

THE POWER OF PRAYER



THE PRAYER PROMISES of the Bible are among the most remarkable and awe-inspiring God has given us. They are invitations from God to His people to call on Him for help. With the invitation is given the assurance that the help sought for, will be given. He will not disappoint His praying people.

Take just two of these Prayer Promises as a case in point. In Psalm 50:15 God says, "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." This text, with its reference, is worth committing to memory to draw on whenever we're in a tight spot, individually or corporately.

Even more remarkable (if that were possible), is God's promise in Jeremiah 33:3: "Call unto me and I will answer thee, and show thee great and mighty things, which thou knowest not." Our reason for saying it is possibly an even more remarkable promise than Psalm 50:15, is that it doesn't cover just emergency situations. It speaks of God's willingness to do for His people greater things than they could ever think or dream of!

Our New Leaders

These are tremendous promises to claim as we enter a new era of church administration. In all five of our unions new administrative teams have now been appointed. In four of our five unions new presidents have been elected. What a privilege is ours to be able to support these men in prayer—as individuals and families, and as congregations in our worship services and prayer meetings! Let us pray for Pastor Rex Cobbin in the Central Pacific Union; Pastor Colin Winch in the Papua New Guinea Union; Pastor Harold Harker in the Trans-Tasman Union; Pastor Desmond Hills in the Trans-Australian Union, and Pastor John Lee in the Western Pacific Union, and for those associated with them.

Several of our conferences have had sessions at which new leaders and administrative teams have been elected. May I invite you not only to pray for your conference president—whether new or continuing—but to *write and tell him that you are!* You have no idea how much encouragement it will bring to your leader to know that he is being supported by a large circle of prayer-partners in the conference under his care.

At the Division a new departmental structure has come into operation with the establishment of the Church Ministries Department, and in practically all the other departments new leaders have been appointed. Why not write to our administrative and departmental leaders at the Division and assure them of your prayers? Write to them both individually and as churches. Their names appear in the column to the left.

How about your pastor? When did you last write him a little note assuring him that he is on your prayer list? It would make his day to get a letter like that from you!

Lindy's Plight

I'm sure we've all been moved by the tide of favourable publicity that has been given to the Chamberlain case over the past few weeks, both on television and in the press. A series of articles has appeared in *The Age*. *New Idea* magazine carried an article featuring the testimony of Mrs West of Esperance. The October 21 issue of *Woman's Day* carried a moving article under the title "The Huge Groundswell of Support Sustains Lindy."

A new book, *Evil Angels*, has just come off the press. The author, Australian barrister John Bryson, has been interviewed on television and has had a telling impact. The Northern Territory's senior psychologist, Dr Frederick Smith, has gone on record as saying, "I have concluded inescapably that there is no way Mrs Chamberlain did what the Crown alleged she did. I have no doubt that she has been jailed unjustly." Thirteen ministers of Darwin congregations have written a letter published in the *Sunday Territorian*, calling for justice. Indeed, one of the most significant developments within recent weeks is the tremendous supportive coverage that has been given to the case by the press in the Northern Territory.

Now is the time to pray as we've never prayed before! After months of silence and stalling, there seems all at once to be a stirring. By the time this editorial appears in print, developments may be quite a lot further along than they are at time of writing (October 14). On the part of some, a hardening of attitude and an entrenchment of declared positions can be expected. But God still stands behind the promises of Psalm 50:15 and Jeremiah 33:3. When the church united in supplication, He brought deliverance to Peter (Acts 5:19; 12:1-19). He could do the same today. We're not suggesting He will necessarily send an angel to open prison doors as He did then. We're inclined to believe rather that He will work on human hearts in His own mysterious way.

Both with reference to this case and to what is accomplished by His church, under His blessing, in the days ahead, we shall yet "glorify" Him (offer Him praise, Psalm 50:23), for the "great and mighty things" He will show us!

Geoff Garne





New members as a result of a baptism held at Belmont church on July 27, 1985. From left: Mick Trindal (Queens Park); Nick and Perry Antartis; Margaret Bunyan; Mrs A. Markey (Queens Park) and Jenny Hebbard.



Nick Antartis is baptised by Pastor Gunter, while his brother Perry awaits his turn.

Baptisms in Belmont

Communication Secretary, Belmont Church, WA

ON JULY 27, a crisp, winter Sabbath morning, Pastor Harold Gunter baptised four young men and women as a result of a Revelation Seminar run by the youth of Belmont church, together with their minister Mr K. (Jim) Tonkin. When interviewing the speaker at the seminar, Brother Jim said, "The youth of the church were behind it. They got in there and did the hard work."

On that same Sabbath two other people

joined the seminar group in baptism. As a result of the Revelation Seminar a further three plan to join the church at a later date, and another one is taking further studies.

The youth are planning another Revelation Seminar, and this time a layman, Brother Stan Shaw, will be the speaker.

Those baptised were two brothers Nick and Perry Antartis, Sharron Markey, Margaret Bunyan, Jenny Hebbard and Mick Trindal.

Two weeks later, on August 17, 1985, Belmont church again rejoiced when Pastor Geoff Helsby baptised Mrs Liz Nicolson into the fellowship of the wonderful Adventist family of God.

On Sabbath, September 28, our members witnessed the baptism of a beautiful couple, Chris and Gisela Stout. The service was conducted by Pastor Helsby.

They were welcomed into church fellowship with the seven other new members added recently as a result of the Youth Revelation Seminar.

We praise God for these new members of our church family. ■

A story from a dedicated mother . . .

HOW TO SAVE A SON

DALE was born into a third-generation Adventist family, the youngest of five children. At twelve years of age he was baptised and grew into a loving, caring young man. As his older brothers and sister married, he reached his teens and we noticed with concern that more and more his interests and friends became those outside the church. Many of these had once been Adventists.

Daily we prayed for him, that in some way God would lead him back into church fellowship, but as the months passed it became obvious that he was not interested. He became engaged to a non-Adventist girl. As the months became years we felt a constant heartache, and when he left home to live in a flat, this sadness never left me. I asked that if by laying me to rest God would bring him back to church I was willing, but God still had work for me.

Then we saw some encouragement. At the beginning of this year Dale came home to live. Then he asked me if I intended to take my usual tent at camp. From a three-months-old baby, Dale had gone to camp until the last few years

when he had absented himself. Earnestly I prayed that God would find him a Christian friend, since by this time he had broken his previous engagement. Now we could see Dale looking questioningly at the church's teachings. He began attending church meetings, and he and I spent many hours discussing the things of God.

He met several girls, but did not settle into a friendship with any one.

At Easter, Dale went with his brother and his family to a family camp at Howqua. Here he began keeping company with a lovely Christian girl.

On the day Dale came home from Howqua I read of a fly 'n' build to Fiji organised by Lesley and John Clark. I asked Dale if he would be interested in taking part, and he was enthusiastic. As a family we had been to Fiji several times, and had enjoyed it. So, with financial help from his brothers, he set off. For nearly six weeks he saw God's miracles to these faithful people, and helped to build the church school in Lautoka, whose very existence is only through God's leading. The friendships

established there with the national Adventists and missionaries such as Leon and Fay Olsen in Suva, impressed him.

Dale came home a different person; a convicted Christian, thoroughly committed to his Lord. We see daily growth. Now he is seeking to lead others to God.

The first part of this story is re-enacted in so many Adventist homes today, and many broken-hearted parents grieve, but I want to offer encouragement. It is not what we frail humans have done wrong. Satan is seeking our most precious possession, our young people, the ones who must carry this church on to the kingdom. Our children are his special targets today, but He who loves His church will not allow them to be taken if we, as parents, are faithful in our prayers and our example.

We must hold fast to His promise that "He will bring our children back from the land of the enemy." Let us pray for each other and for our wayward children. I suggest we join a fellowship of concerned parents, specially praying at sunset on Friday evenings, that we may see our sons and daughters saved eternally. ■

(If you have a story you would like to tell, or a burden you want to share; feel free to write to us. If the story could be of encouragement to others, we would be happy to print it. Ed.)

LIFE'S A GAMBLE?

JENNY VAESSEN

THE SCHOOL HOOTER sounded, signalling the end of recess and the beginning of class. Now what did I have? Maths? Biology? Yes, Biology. Evolution. I groaned inwardly as I collected my folder and textbooks, and made my way to class. None of it really made any sense. I mean, who wants to know how you can mutate fruit-flies and give them five legs or three eyes?

The chair-scraping and noisy chatter subsided into silence as the teacher came in and smiled cheerfully at us.

"Today we're going to look at Early Man, starting with 'Australopithecus.'"

"Austra ... what?" I muttered, only to receive a dig in the ribs from my friend sitting next to me. I usually enjoyed Biology, but I think the way they teach evolution is strange—as if it was basic fact.

"Would you like to have a go at answering that question?"

It took me a moment to realise that this particular question was directed at me and I answered without thinking.

"No."

I heard some of the kids in the class titter, but really I had no idea what she'd been talking about. The teacher glared at me, but I was spared a reprisal as my friend next to me spoke up.

"'Zinjanthropus' came after the 'Australopithecus africanus' and became extinct one million years ago."

I nodded my head in agreement and looked, what I hoped, was intelligent. But seriously, how can people believe what the schools, and universities, the textbooks teach and preach about evolution—drumming it into us as gospel truth? Our teacher was nice enough to point out that "evolution was a theory" and that "creation was another idea," and if any of us "wanted to look at it" we could "do so privately," but really it "wasn't a necessary requirement."

Another biology lesson showed us the evolutionary idea of homology, which is a basic anatomical similarity in structure, regardless of its function. For example, the wing of a bird, the arm of a man and the limb of a cat, all have the same basic bone structure. Evolutionists use this to promote the idea that all living creatures evolved from the same source. How many of us, when we stop to think about it, like the idea of coming from a slimy, greeny-grey, sloppy, yucky blob? I don't! I'd rather

think that I was personally and specially created by God.

I'm lucky enough to have a majority of creationists in my class. Not that that's many—there are only eleven in the class anyway. One morning the teacher drew up on the board a series of lines that all flowed together. The rapping of her ruler on the desk brought the class to attention.

"This is an evolutionary tree which shows the different mutations of older forms of life to what we have today. If you look closely enough you will see . . ."

I'd found where she'd got the diagram from in our textbook, or what looked similar to it, anyway.

"The diagram you've drawn on the board is different from that in the book. How come?" I asked when she'd stopped.

The teacher looked unconcerned, "Oh, those don't mean anything. They are only gaps in the fossil records that haven't been found to show the transitional forms."

Nothing? Our biology teacher saw no

doubt, no uncertainty about important transitional gaps in the fossil record! Surely that was enough to prove evolution questionable, if not false!

Just recently I've read articles on Darwin and his life story. I've found out that he confessed to not believing in the hypotheses he had created on the origin of life and the origin of man, in his lifetime. So why is it never mentioned along with his theories? Satan is doing his best to keep people from knowing their true identity and destiny. He is trying to preserve evolution, covering up the real origin of life. Question your teacher. Question your classmates. Question yourself. Read up about it.

Let people know that there's Somebody up there who cares about what they are, who they are, why they are, where they come from, where they're going. Life's not a gamble between a few atoms that are used to fill a minute gap in a world 500 million years old, but it has a purpose and is a challenge to every one of us! ■

Jenny Vaessen lives in Stratford, NSW. Her submission was judged the best of the limited number of entries received in the Youth Section of the Write Now! Competition. She is in Year 12 in high school.

MEET OUR AUTHORS

24—W. R. L. Scragg

THERE ARE not all that many people who are equally at home in front of a blackboard, behind a microphone, a lectern, a pulpit, a boardroom table or a writer's desk. One such person is our Division president, Pastor W. R. L. Scragg. Not only does his service record include the field of education (he was principal of Longburn College in New Zealand); of communication (he was the radio speaker for our own Australasian Voice of Prophecy broadcast and director of the Department of Communication at the General Conference); of administration (he was president of the Northern European Division prior to assuming the presidency of our own)—but he has a facile pen and has used it to good advantage. His first three books were *Kukukuku Walkabout*, *Reef-riders of Rarotonga* and *Run This Race*, all published by Review and Herald, the latter also in Spanish and Portuguese. Southern Publishing Association published his next two books—*The Media, the Message, and Man* and *Directions*.

In addition he has prepared five sets of Adult Sabbath school lessons, two sets of teachers' helps for the adult lessons, three Bible correspondence courses, and Pastor's Bible Class material for the Sabbath School Department. He has also contributed numerous articles to our magazines around the world.

At present he is preparing the Sabbath

school lessons for the second and third quarters of 1987, on the books of Luke and Acts, and is also writing the support books to accompany these lessons. The titles of the books are intriguing. The first is, *The God Who Loves People*; the second, *The People Who Love God*. Pastor Scragg told me he has never in all his years of ministry engaged in any project that has brought him so much satisfaction and joy as the preparation of this twin set of lessons and of these two books. We can look forward to studying and reading them, and be sure they will reflect not only the fact that Pastor Scragg is an intense student of the Word, but that he is an author who enjoys writing!



TUI RIDGE PARK

—Land for NNZ Youth Camp

ROGER R. NIXON, Youth Director, North NZ Conference

AFTER TWENTY YEARS of searching, disappointments and frustrations, the North NZ Conference has finally found a property most suitable for development as a youth camp, Pathfinder and convention facility.

This farm property is located in the famous Rotorua thermal district, and consists of two titles comprising a total of 168 hectares (417 acres). The following information will provide details as to why we were attracted to this land.

GENERAL FEATURES

1. Good sealed road to farm.
2. Only ten minutes' drive to nearest picnic area on Lake Rotorua.
3. Close to city of Rotorua, twenty minutes' drive away and only ten minutes from the small town of Ngongotaha.
4. Bore water supply in place.
5. Power on site.
6. Commanding views of Lake Rotorua and surrounding areas.
7. Zoning departure for farm Park.
8. Property enjoys privacy from nearby road, due to the structure of roadside ridges.
9. In close proximity to thermal pools, Rainbow Trout Springs, Agradome, etc.

OTHER FEATURES

a. 323-Acre Title

1. Typical New Zealand sheep country, consisting of steepish hills, gullies, flats and gently undulating terrain.
2. One hundred acres of native bush, tree and ground ferns.
3. Small stream.
4. Special zoning which is permitted to provide for pony trekking, farm and bush walks, picnics, a country life information centre, museum, stables and corrals.
5. Several sheltered paddocks suitable for camping and Pathfinder satellite programs.
6. Sign-posted bush trails for walks and horse riding.
7. Buildings—twelve-year-old, 12 square, four-bedroom dwelling in permanent materials, storage shed, shearing shed, and hay barn.
8. Horse-riding business (mainly Sundays), netting up to \$30,000 annually.

b. 94-Acre Title

1. Typical dairy country—gentle and undulating.
 2. Well drained and suitable for camping.
 3. Four acres of mixed native bush.
 4. Eighty-year-old, ten thousand square feet storage building.
 5. Hay barn.
 6. Direct access from sealed road.
- Possession date will be November 1,



1985, and already a number of plans have been discussed re the future development of this property. Of interest to some readers will be the call the executive committee has placed for the services of Mr and Mrs Bud Nilsson of Rotorua. Brother Nilsson is presently teaching, has a practical background and will be the new camp manager. He will

take up his position in early November.

We believe Tui Ridge Camp will offer many church members and New Zealanders important new directions in recreation, camping and spiritual activities.

Please pray for our Camp Development Committee as they make plans for the future. ■

Tertiary Students Convention, 1985

DAVID FATT (Co-convenor)

"GETTING IN TOUCH With God and Others" was the theme for the annual Adventist Tertiary Students Convention at Crosslands, near Sydney, from August 23 to September 1. Forty-eight full-time and forty part-time students from Papua New Guinea, New Zealand and Australia shared activities such as lack of sleep, washing up, eating, a campfire, a concert, a Roman dinner, Manly ferry trip, workshops and seminars, singing, communion, volleyball, a bus trip, barge and canoe rides, softball—addresses and even phone numbers!

Our convention chaplain, Dr Graeme Loftus, spent much time in getting to know the students by getting involved and administering the well-known 16PF test. He spoke on getting to know God through Bible study, *koinonia*, and then hence some hints on relationships with others.

Other speakers were Jenny Knight on "Women's Role in the Church," Gary Christian, "Some Issues Concerning the Uni Student," Ian Wilson, "Barriers," Eckhard Kemmerer, "Popular Excuses for Avoiding

God," Bob Steed, "Getting to Know God Through the World Around Us," Carol Ferch, "Sex, Yours and Mine and How to Use It," Bill Gerken, "Self-Esteem and Interpersonal Relationships," Dr Scragg, "The Eternal and The Intellectual," Trevor Lloyd, Sabbath school lesson and Steve Sleight, "Campus Ministry."

It is very important that the identity of the Adventist Tertiary Student in a non-Adventist institution be preserved. The student is bombarded by many philosophies, and it is very encouraging and morally supportive when students can get together and discuss their Christianity.

ASA would like to thank the church and ABPM for their moral and financial support, and look forward to future support. Next year is the twenty-fifth anniversary of ASA conventions, Melbourne is the venue for our convention. ASA would like to encourage all students to support their local societies in the fellowships, outreach, Bible studies and especially not to miss convention '86, Melbourne. ■

DON'T LET THEM CUT HER HAIR!

JUDY FUA

"PLEASE DON'T GO, Paul."

I awoke quickly to see my young wife wide-eyed with fright.

"Oh, Paul, I had a terrible dream. You were shipwrecked. Everyone was dressed in black and," she choked, "they came and cut my hair!"

"Oh, come on," I teased, "you know I wouldn't let anyone cut your beautiful hair."

I ran my fingers through the rich brown tresses. "It's only a dream. We'll be quite safe, you'll see."

Yet, despite my reassurances, sleep eluded me as I thought of the trip I must make next morning across the treacherous Somosomo Strait.

My wife Lucy and I are Tongan by nationality. I had schooled at Longburn College in New Zealand, and after our marriage I had been posted to teach in Fiji. For two years now I'd been situated at Vatuvonu School in Buca Bay on the western side of Vanua Levu, second largest of the 300 islands in the Fiji group.

Tomorrow, with two European missionaries, a Fijian minister and two native crew, I would travel to Taveuni—the little boat-shaped island across the channel, famous for the fragrant white flowers presented to Queen Elizabeth when she landed at Suva Wharf. We were to conduct special church services at Vurevure, a remote village on the northern tip of the island. The Somosomo Strait, which separates Taveuni from the mainland, has an evil reputation. The easterly trade winds roar down the channel, whipping the water to a fury, and small vessels, battered by the breakers from every side, often drift off course, toward the open sea.

We were to travel in a seven-metre half-cabin launch that had begun life in the navy, and by this time had seen better days.

I felt a vague uneasiness as I listened to the hollow beat of the *lali* from a nearby village. Although I had lived most of my life near the ocean, I had never learned to swim. Also, I knew that the reef waters abounded with sharks, and I was filled with a strange foreboding. I thought about Lucy's dream and the legends and rituals woven into the history of the South Pacific. She had dreamed of an old Tongan custom, still carried on today in some of the outlying islands. When a death occurs the relatives dress in black, wrap themselves in special mourning mats, and the women cut their long hair. As Christians we are not bound by old fears and superstitions, but when the tropical darkness descends and the cries of the night birds echo through the valleys, these ancient customs come vividly to mind.

I fell at last into a fitful sleep till the shrill notes of the myna birds announced the dawn. I determined not to worry Lucy with my fears; in fact, by daylight the imaginings of the night began to seem absurd.

It was 8 a.m.—departure time—and the

scene looked like a tropical picture postcard; the women in their colourful *sulus*, the men with a brilliant hibiscus tucked playfully behind one ear. We drifted off from the shore with cries of *Moce, Moce*, the gentle Fijian word of farewell echoing across the water against a backdrop of graceful palms.

Our little boat skimmed easily through the waves on its six-hour journey. The sun shone down warmly from a clear, blue sky, making us all feel drowsy, when, at 11 a.m., without warning, disaster struck.

Suddenly, a tremendous explosion shattered the stillness. Tongues of fire leapt from the engine room. Within minutes the whole forward section of the launch was a blazing inferno. Immediately it became clear we would have to abandon the boat. I looked from the flames to the cold, clear water below, and I thought of that terrible dream. "Oh, God," I prayed, "please don't let them cut her hair!" Somebody shouted, "The spare drums are going up," and we half jumped, half fell into the water. I grabbed frantically for the rope tied to the ship's dinghy, which immediately capsized, and thereafter remained almost submerged.

We held a hurried consultation, and decided that the strong swimmers should try to reach Kioa, a little island three kilometres away. Semiti Gade, the Fijian minister, had been badly burned in the explosion, and he supported himself for a while on a floating petrol drum. Soon he recovered enough to set off with the others, and I waved them goodbye with a sinking feeling in my heart. Isikeli, the engine boy, tried to tow the capsized dinghy to shore, but soon became exhausted and reluctantly followed the others, promising to come back for me. Halfway to the island, Jack Rowe, one of the European missionaries, developed severe cramp in his legs, and called out urgently for help. Emosi, a native crewman, grabbed the floating hatch door, and pushed it to him for support. Soon they became separated in the conflicting currents, and when Emosi breasted a wave and looked back, he saw only the door. Pastor Rowe had disappeared.

The others reached Kioa, and were taken to the mainland in a small native boat. A local plantation owner at once organised a search and sent warnings to the coastal villages. When a messenger arrived to tell Lucy of the disaster, she took one look at his face and burst into tears. "You don't have to tell me; there's been a shipwreck," was all she was able to say.

Meanwhile, out in the water, I took stock of my position. I could feel the wind rising and the waves beating hard against the dinghy. The current was flowing strongly, and I knew that once I rounded the headland my chances of rescue were slim, for the channel runs swift and deep, and the lower end broadens rapidly into the long, smooth rollers of the South Pacific. I recalled with a shudder the stories I had heard of the sharks



around the coast being hungry for human flesh—a child had been taken a few metres from shore where no such thing had been heard of before.

My body soon became numb and I felt no pain, though the waves breaking on the side of the boat would wash me away till the rope dragged me back against the rough timbers. Soon I was raw and bleeding. I could do nothing but hang on grimly and watch that dreadful channel drawing closer.

Then, some time after 2 p.m., a miracle happened. Just when the situation seemed hopeless, the wind changed and began blowing strongly from the opposite direction. Unbelievably, I started drifting back against the current. I could not understand this strange phenomenon. Indeed, I cannot explain it to this day, but my spirits lifted immediately as I thought of the boats now certain to be searching the coastline for me.

After an hour I took hold of the rope and began diving, hoping to feel the sharp coral that would prove I was nearing land. Disappointed, I became weary and fell into a kind of stupor. I saw Lucy's tear-stained face, her beautiful hair bobbed short, and the village women around her wailing sadly.

My great fear was that I would lose my grip on the dinghy in the rough sea, and my swollen fingers clutched desperately at the stiff rope as the waves tossed the little boat about.

Then quite suddenly it was dark, and with the darkness came the most overwhelming despair and loneliness I have ever experienced. Here I was, a tiny object in this vast ocean, and not one person even knew if I were alive!

Phosphorescent shapes darted about below me, and I could visualise a cruising shark making a snap at my dangling legs. All at once panic overwhelmed me, and I felt I would never see my family again.

Then I chanced to look up, and there above me were the beautiful stars. Immediately my despair vanished, and I knew that the hands that had placed those diamonds so carefully in position could also chart a safe course for me. From that moment I never doubted that I would reach land safely.

I thought of many things as I drifted alone in the darkness: of the people of Vurevure waiting in vain for us to arrive; of Lucy certain by now that I must have drowned; and of the students who would be stumbling over the mangrove roots, calling into the night. I thought of Dakuwaqa, the legendary shark god, whom the village people trusted to guide seafarers safely home. I glanced up

again at the stars, thankful for my belief in a God more benevolent, and more powerful than the fearsome Dakuwaqa.

Twice I actually sighted the lights of searching launches, but my frantic shouts were drowned by the howling wind, and the boats passed by. At least I knew now that I had drifted back into the search area, and I felt sure I would soon be picked up. Later I learned that the weather conditions were so bad that the search had to be abandoned.

Then, during the dark hours between midnight and dawn, my ordeal ended as suddenly as it had begun. In the hillside village of Nawi, an old man drained the last drop of *yaqona* from his coconut cup, picked up his kerosene lantern and stumbled down the hill. Unknowingly, I had now drifted back to less than half a kilometre from the shore, and this time my cry for help brought an immediate response. Soon a canoe slid out of the blackness, and strong arms lifted my battered body out of the water. A messenger ran twelve kilometres to Vatuvonu to tell Lucy that I was safe.

The passing years have somewhat dimmed the memory of my ordeal, yet several vivid pictures still remain. The searchers' reports of sighting huge sharks, indicating the grim story of the missionary's disappearance; and the appalling sense of loss we all felt at the death of this man we loved and admired. I remember the courage of his wife, Wilma, casting aside her grief and caring for Semiti Gade till he was taken to hospital.

But the memory I will always cherish, the picture I know will remain with me for ever, is the first glimpse of Lucy bending over me, her lovely hair framing her face and the happy tears glistening in her eyes. Never will I forget the spontaneous prayer of gratitude that ascended that day because they didn't have to cut her hair.

This story won first prize in the Write Now II Competition run by Signs Publishing Company earlier this year.

Judy is a nurse in the hospital wing of the Brisbane Adventist Retirement Village. As did both of her parents, Pastor and Mrs Selwyn Bartlett, she graduated from Sydney Adventist Hospital. She comes from a medically oriented family; her great-grandfather, an Armenian doctor, was the first medical missionary to the land of Palestine since the days of Christ, and her grandfather was born in Nazareth.

Judy's husband, Cliff, is also a health professional, working with the Queensland State Health Department in the area of alcohol and drug rehabilitation.

The Fuas have four children. One daughter has recently graduated from Sydney Adventist Hospital, and another daughter is studying primary teaching at Avondale College, while a son and younger daughter are planning to attend in the future.

The story was related to Judy by her father-in-law, Paul Fua. The incident occurred in 1947. Paul died in 1981 at age seventy-seven, having served as a school teacher all his working life. Lucy Fua, his wife, is still living in Tonga.

BUSTLING THROUGH TO 1985

ELIZABETH HANCOCK, Communication Secretary, Mildura Church, Victoria

JAB! WHAT SOFTNESS! Poke again! Definitely not flesh. Might be feather cushioning. No, it's a *real* bustle. The wearer, Mrs Muriel Robinson, should know about such things. She was a young lady when they were being worn. Bustles certainly soften the hardness of wooden church pews!

Mrs Robinson and her husband, Mervyn, were among the many Mildura folk who dressed in period costume for the Centenary Day celebrations on July 20.

God gave us a pleasant, sunny day to enjoy the fellowship of looking over the past 100 years. We were also given a new sense of togetherness and purpose to go into the next century, though we are certain time will not last that long. The Mayor of Mildura, Councillor Roy Burr, commended us on our contribution to the community before Pastor Doble gave a good old-fashioned sermon from the Bible.

Lunch for 400 people was prepared by the Welfare ladies and their helpers. A photo display featured early Adventists in the district and many school photos dating back to 1957. An evening of interviews took us back through the

Mildura members Reg and Trudy Arnold with Muriel and Mervyn Robinson after the old-fashioned morning services.



Centenary cake decorated by Nerellie Ferry.

different "churches" we have met in, from the dance halls (which had to be cleaned before Sabbath school could begin) to our present beautiful complex. Slides of the Pathfinder and church school activities over the past twenty years were shown to the large crowd in attendance.

Mrs Elsa Bradshaw, who has attended the church since 1919, cut the beautifully decorated cake.

May God continue to abundantly bless those who "Fear God and keep His commandments."



Photo: Sunraysia Daily.



South Pacific Division delegates who took part in the Geoscience Research Institute field conference. From left: Pastor A. N. Duffy; Mrs L. Draper; Dr L. Draper; Dr R. Drewer; Dr A. J. Ferch.
Photo: A. J. Ferch.

FOSSILS, DINOSAURS AND THE BIBLE

ARTHUR J. FERCH, Field Secretary, SPD

BETWEEN JULY 8 and August 6, 1986, the Geoscience Research Institute (GRI), a service institute of the General Conference of Seventh-day Adventists located on the Loma Linda University campus, conducted a field conference. The conference was attended by twenty-four participants comprised of scientists, departmental directors, theology lecturers and a few persons not in the employ of the church. The group came from the five continents of the world field. The delegates from the South Pacific Division were Dr Laurie Draper and his wife from Pacific Adventist College, Dr Robert Drewer from Avondale College, and Pastor A. N. Duffy and Dr A. J. Ferch from the Division office.

The tour was led by Dr Ariel Roth, director of the GRI, and his associates Dr Harold G. Coffin and Dr Robert H. Brown. Other lecturers came from the GRI, the White Estate and several educational centres.

Geological Showcase

The field conference took the group from Keene, Texas, to Carlsbad and Tucumcari, New Mexico, then on through the eastern Rockies of Colorado, Rawlins, Wyoming, to West

Yellowstone in Montana. From West Yellowstone the tour continued through Cody, Worland and Lander in Wyoming via Vernal, Price, and Moab to Monument Valley in Utah. After a brief study of the Grand Canyon, the field conference visited Bryce Canyon and Zion National Park and terminated at Loma Linda University in California. The four weeks were packed with both lectures and work in the field, as well as presentations at both the beginning and end of the tour.

The North American continent is well known as a geological showcase, and the organisers arranged the field conference in such a way that the participants had to face both the data supporting the Biblical depiction of creation and the Flood, as well as the material which appears to challenge the Biblical claims of a particularly short chronology.

Models Given

While the tour leaders were clearly committed to the claims of inspiration about creation and the Flood, they were equally concerned about maintaining their scholarly integrity as scientists. In view of the sparse information given in Genesis 1-11, several models (that is, explanations of the evidence which can

be seen) were given which can be compatible with both the Biblical information and the observable data without denying the fact that several problems remain. Clearly, a scientist who is committed to the most natural reading of Genesis 1-11 will include in his data base the information in both Scripture and nature—be they ever so brief—as he or she wrestles with a model which would do justice to the books of nature and inspiration.

Some of the topics addressed during the conference included "Fossils," "Paleocurrents," "Insular Faunas and Biogeography," "Catastrophism in the Grand Canyon," "Inorganic Radiometric Dating," "The Origin of Coal," "The Yellowstone Petrified Forest," "Flood Models," "Coral Reefs," "The Dinosaurs," "Chromosome Changes in Mammals," "Fossil Footprints in Permian Sandstone," "Volcanism," "Changes in Species," "The Origin of Life," and "Geologic Time and the Seventh-day Adventist Church."

In two future articles we intend to share some of the information gleaned during the field conference, and announce some interesting plans which the administration of the South Pacific Division has for a Geoscience tour in our own territory. ■

BEGINNINGS IN THE SUNSHINE STATE

R. J. KING, President, Northern Australian Conference

EIGHT YEARS AFTER the first courageous Seventh-day Adventists sailed from San Francisco, two states in Australia remained unentered by Adventist evangelists—Queensland and Western Australia. As early as 1888, Brother Wainman had canvassed in Queensland, mainly in Rockhampton and Brisbane, and was successful in placing over 300 copies of Uriah Smith's *Daniel and the Revelation* into the people's homes. Other Adventist literature, including the *Bible Echo*, found its way to the north, some to private addresses, some to public libraries. Reports began to filter through of developing interests, and even of some who had begun to keep the Sabbath.

In 1893 the General Conference voted to start a Queensland Mission, so with this work in mind, Brother A. S. Hickox was sent to Australia from America, with the promise of a second worker to follow later. The pressing needs of the developing work of the Tract Society were also noted, so Miss Anna Ingels travelled to Australia on the same ship as Brother Hickox, to give her expert services to this department of the church. They arrived on May 22, 1893.

While waiting for the second worker for the Queensland Mission to arrive from America, A. S. Hickox laboured with Pastor Daniells in New South Wales, primarily in and around Sydney. Letters began to arrive from book agents, telling of numbers of people in the far north who were keeping the Sabbath. Typical of these letters was one written to Pastor A. G. Daniells:

"Dear Brother, I have found a family here keeping the Sabbath. I was canvassing in the bush about three miles from town; and while conversing with a Scottish lady, she spoke about a friend of theirs who was keeping the Jewish Sabbath, and said that they themselves had been reading it up, and that it appeared to them to be according to the commandment. Also that their friend was keeping the Sabbath according to the teachings of the Seventh-day Adventists, through reading *Daniel and the Revelation*."

"Two days later I went to call on this Mr G. who lives about five miles from Rockhampton. When I arrived, the husband and wife were away from home, but the children were there. The boy told me that his father had gone into town. I asked if his father went every day. He replied, 'Yes, excepting Saturday, which is the Sabbath.' I asked how Saturday was the Sabbath. He replied that the Bible says that it is the Sabbath of the Lord. He said that his parents had kept it for a long time.

"When Mr G. came home, I had a short conversation with him and presented my book. Before I finished the canvass, he asked if that was not a Seventh-day Adventist book; I replied that it was. He said, 'I suppose you are an Adventist.' I assented. He then told me that he and his family had kept the Sabbath for about two years. I can-

not tell you how pleased he was to meet an Adventist. When his wife came in, he said, 'We need not write to Battle Creek to know where these people are; for there is one here in our house.' They prepared dinner, and would not allow me to leave until late at night.

"They told me how a Jew, a greengrocer, had lent them a book, and asked them to read what it said about the Sabbath. Mr G. read it and told his wife it was all false, and laid it aside. But the next day something prompted him to read it again. He did so, and again laid it aside. A few days later, he was led to read it again, and was very much impressed with what it said respecting the Sabbath and the first day of the week. He says that he saw it in a moment, and told his wife that there was something of value in that book. They read it night after night, sometimes spending nearly the whole night in reading and searching out the contents.

"At last they saw the truth, and after weighing it over, and looking at it from every side, they decided to take up the cross and obey God. Mrs G. kept the Sabbath first. Her husband was so troubled during the day that he made up his mind that he would never work another Sabbath, and they have kept the day faithfully ever since. The Lord has blessed them in every respect, and they truly rejoice in the light."

Evangelism finally commenced when Pastor and Mrs G. B. Starr and Pastor and Mrs Hickox moved to Rockhampton in June of 1894.

In Maryborough, Pastor Starr met a Mr Adderton who had been keeping the Sabbath for eighteen months. This man informed Pastor Starr that at his conversion some twelve months previously, his mind had been exercised over the seventh-day Sabbath. After accepting the assurances of his minister that he should do as other Christians did, his conviction dwindled. However, in 1892 Mr Adderton's brother found some copies of the *Bible Echo* in the School of Arts in Sydney. Mr Adderton's convictions were rekindled. He immediately took his stand for the Sabbath. Some weeks later, a neighbour lent him a copy of *Daniel and the Revelation*, and by comparison of its teachings with articles contained in the *Bible Echo*, he determined that both originated from the same people. As he met with Pastor Starr, he praised God for His divine leading, and rejoiced to learn more of the truth.

On arrival at Rockhampton, the evangelists met with a company of about twelve believers and organised them into a Sabbath school and Tract Society. Sister Starr became the first treasurer of the Queensland Mission. A church of forty-eight was organised in Rockhampton. This number soon grew to sixty.

Toowoomba, 600 metres above sea-level, was the second Queensland town to hear the proclamation of the three angels' messages.

The camp-meeting of October 14-24, 1898, did much to engender life into the spread of the message in Queensland. A site was chosen at Woollongabba on Logan Road, about five kilometres from the general post office. Thirty-three tents housed in comfort 118 believers. Tramcars travelling to and from the city carried calico signs advertising the camp. These notices, together with favourable publicity in the *Brisbane Courier* newspaper, drew many curious listeners to the meetings, which were conducted by Mrs E. G. White, W. C. White, A. G. Daniells, S. N. Haskell, G. T. Wilson, J. Pallant, T. Whittle and Dr E. Caro.

The longer the camp continued, the greater grew the interest. On weekends the campground was crowded with thousands of interested listeners. They were particularly impressed with the ordination of Jesse Pallant on Sabbath afternoon, October 22.

A team of fourteen workers, led by Pastor S. N. Haskell, was located in Brisbane to capitalise on the interest aroused by these meetings. As a result, fifty people were baptised, a church was organised, and, in spite of financial difficulties, land was bought for £60. A church costing £250 was built and dedicated on Easter Sunday, 1899. Mrs White gave almost £50 toward the cost of the building.

Queensland was an expensive field to work. The scattered nature of the population necessitated the message being carried largely by colporteurs. Queensland has always been a fruitful field for such endeavours. By 1899 there were twenty-four dedicated canvassers in this mission.

At Toowoomba camp of October 1899, the 150 members were organised into a conference. It is significant that these people were paying £480 tithe per member per year—the highest tithe paid anywhere in the world at that time.

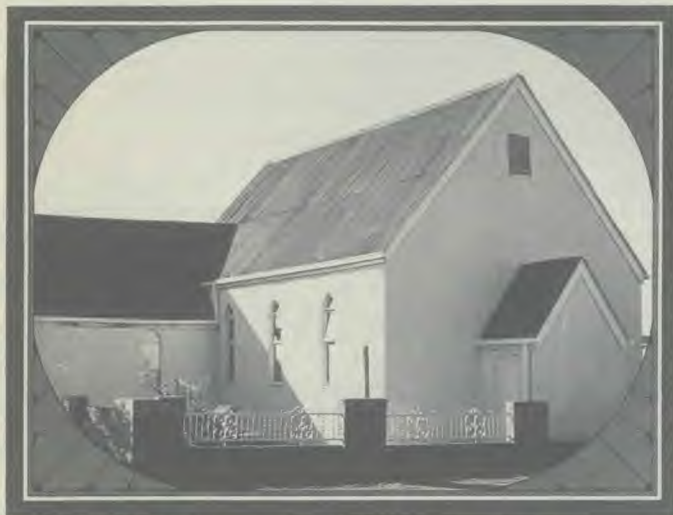
In Rockhampton, treatment rooms were opened by Brother and Sister Skinner. Unfortunately, just as this work was commencing, a terrible drought hit Queensland. For several months patronage at the treatment rooms had been excellent. The board of management made expensive improvements, involving the work in heavy indebtedness. However, the drought affected the city's water supply. The water became so putrid that people refused to bathe in it. Patronage declined and eventually the work had to be curtailed. Not only did this drought affect the economy of Queensland, but it retarded the advancement of Adventism drastically in the rest of Australia, also.

Since those early beginnings, the work of God has progressed in Queensland till today there are faithful members of the remnant church scattered far and wide, including as far north as the Torres Strait. God has wonderfully blessed the church in Queensland with a membership of over 8,200. Praise God for His goodness! ■



A DOUBLE CENTENARY

THE EDITOR



OUR CHURCH in South Africa joins hands with fellow believers in Australia and New Zealand in also celebrating its Centenary this year!

The first Seventh-day Adventist to arrive in South Africa was a man named William Hunt, a fortune-seeker who established himself on the diamond diggings at Kimberley. He evidently brought a good supply of Adventist literature for distribution, for in June 1878 the *Advent Review and Sabbath Herald* published a letter from J. H. C. Wilson, stating that he and five others, including his wife, had accepted the Seventh-day Adventist teachings after studying literature provided by William Hunt. These new believers sent greetings to the church in America, but did not ask for assistance, and it would appear that at the time the General Conference was not in a position to follow up this lead.

Nothing more was ever heard of these people, and there is no record that they ever became part of the organised church in South Africa. Others were, however, being prepared, not only for membership, but also to provide the financial backing that would be needed to get the church firmly established in southern Africa. There the matter rested until the last quarter of the year 1885.

It was a cold Saturday night in the early spring of 1885. George van Druten and his wife were hurrying from their farm in the district of Boshof, Orange Free State, to Bloemfontein, with a very sick child. At midnight George guided his horses off the road and pulled them to a stop beside a mimosa tree. Then, to his wife's consternation, he began to unharness the horses, stating as he did so, that it was now Sunday, and he would not travel any further on the holy Sabbath day. Mrs van Druten's pleadings and cajolings were of no avail; he remained adamant.

The first Seventh-day Adventist church in South Africa, in Beaconsfield, a suburb of Kimberley, South Africa's diamond capital. The church is now a national monument.

George van Druten, who began keeping the Sabbath in 1885, after a dream led him to an unaided study of the Sabbath truth in the Bible.



Shortly afterwards he met his old friend and fellow member of the Dutch Reformed Church at Boshof, George van Druten. During their visit they discovered that both were keeping the Sabbath, and van Druten then took Wessels and introduced him to William Hunt.

With Hunt's assistance Wessels and van Druten wrote to the General Conference, asking that Dutch-speaking ministers be sent to South Africa to help them. They enclosed £50 to help cover the cost.

In 1886 the church did not have a Dutch-speaking minister available. The General Conference Session, November 18 to December 6, 1886, appointed C. L. Boyd and D. A. Robinson to go to South Africa. They were met in Cape Town by Pieter Wessels, and in due course taken to Kimberley where, by September 17, 1887, they had organised a congregation of twenty-seven members. In time these men returned home and were replaced, and augmented, by others.

A. T. Robinson arrived in South Africa on January 2, 1892. In December 1892, 130 Adventists met in Cape Town and organised the South African Conference of Seventh-day Adventists, with A. T. Robinson as president. Under his leadership the membership increased rapidly, and the first college outside of North America, and a sanitarium were founded. In 1894 he and Pieter Wessels approached Cecil Rhodes and obtained from him permission to establish a mission station on 12,000 acres of land in Southern Rhodesia (now Zimbabwe) to be selected by the church. Here Solusi Mission was established. In 1898 Robinson went to Australia, where he served for six years before returning to the USA.

In July 1895, W. H. Anderson joined the staff at Solusi Mission. He survived the Matabele rebellion and continued work until 1903. From then on Anderson was the

Falling into a troubled sleep, he dreamed that a stranger came to him and asked why he had such an anxious expression. He explained his dilemma, and the visitor pointed out that Sunday was not the Sabbath of the commandment.

The dream made van Druten study his Bible carefully. He consulted his minister and a Jewish rabbi, and was eventually convinced that he should observe Saturday as the Sabbath.

Walking among the diamond claims one Saturday, the van Drutens found one claim where no work was being done. The owner sat in the shade of his shack, dressed in his best clothes and reading his Bible. Thus the van Drutens made the acquaintance of William Hunt, a Seventh-day Adventist from the United States of America, and this meeting led eventually to the establishment of the Seventh-day Adventist Church in South Africa.

Pieter Wessels was not a robust man. He was in fact far from well. When, after spending a day working in his garden while it was raining, he came down with pneumonia, the family despaired of his life. Pieter himself, a God-fearing man, reread the promise in James 5:13-15. Convinced that God could and would heal him, he prayed earnestly, and the next morning left his bed feeling strong and well. The family were dismayed and tried to send him back to bed, but he was sure he had been healed.

When Pieter in his religious fervour questioned whether the windmill should be permitted to run on Sundays, his brother John remarked that if he wished to keep the Sabbath day so strictly, he should observe Saturday, which was the Sabbath of the commandment. Pieter studied the subject and was convinced that he should observe Saturday. So on November 28, 1885, Pieter Wessels and his wife, Marie, kept their first Sabbath.

pioneer missionary who established mission work in Northern Rhodesia (now Zambia), Bechuanaland (now Botswana), and Angola. Anderson spent fifty years working actively in the Southern African Division before retiring in the USA in 1945.

In 1887 David F. Tarr, twenty-six years of age, travelling with his cousin Albert Davies from the coast to the goldfields, sought permission on a Friday afternoon to outspan their wagons for the night on Pieter Wessels's farm. In the process he was given a Bible study on the Sabbath. He studied further, reading literature supplied by Wessels. Convinced after thorough study, Tarr and Davies remained in Kimberley until the Adventist missionaries had arrived from overseas. Returning to his home, Tarr aroused so much interest that Pastor I. J. Hankins, another American missionary, was able to raise up a strong congregation at Rokeby Park in the Eastern Cape—the third in South Africa. This congregation became the source of many later Adventist ministers. Tarr himself became a minister of the church and served for many years.

Soon after the formation of the congregation in Kimberley, they built a small wood-and-iron church in Beaconsfield. This, the first Seventh-day Adventist church building in the country, is now a national monument.

Shortly before his death in 1892, Pieter Wessels's father sold his farm near Kimberley, where diamonds had been found, to the De Beers Diamond Company for the sum of £350,000. He handled his funds carefully and, whenever needed, donated modest sums to the church for expansion. He donated £3,900 for the erection of a church in Cape Town. This building also housed the conference office. The first printing press was also accommodated there, and many years later also the Voice of Prophecy Bible School.

Over the years the church continued to expand. Gradually members included people of all races and language groups in South Africa, Basutoland (now Lesotho) and Rhodesia (now Zimbabwe). By 1901 there were 715 members in fifteen organised churches. In 1902 the South African Conference became the South African Union Conference with W. S. Hyatt as president. There

were now two self-supporting conferences, the Cape Conference and the Natal-Transvaal Conference, and in addition the mission fields within the territory of South Africa and Rhodesia. In 1917 the Zambesi Union was organised to care for the work of the church in areas north of the Limpopo River.

In 1920 the African Division was organised with W. H. Branson as president. The division consisted of two unions, the South African Union and the Zambesi Union, responsible respectively for the work of the church south and north of the Limpopo. The total baptised membership then stood at 2,705. In August 1931 with more unions added, the Division became known as the Southern African Division, and in 1964 it was renamed the Trans-Africa Division.

According to the 1985 *SDA Year Book* there are now 424 churches in South Africa (south of Limpopo) with a membership of 47,850, out of a population of 32.75 million people. During this our Centenary year we extend centennial congratulations and best wishes for the future, to our fellow believers in South Africa! ■

A SILVER TO BRENTWOOD

AVERIL GROOM, Communication Secretary



Pastor Brownie playing the violin accompanied by Sister Tiki Taueku.



Photos: Mrs A. Groom.

Divine Service was led by three past Pastors of Brentwood and our current Pastor. They are Pastor S. Rex, Pastor F. Stokes, Pastor L. Vince, and Pastor E. Brownie (obscured). The leading elder is Brother A. Drake and deacons are Brother W. Brunt and Brother K. McKay.

BRENTWOOD AVENUE Church, Auckland, NZ, is now twenty-five years old! On June 30, 1960, the new church building was opened by the Mayor of Mount Eden, Mr P. G. Dickinson, and the then NNZ Conference president, Pastor C. F. Hollingsworth. The building was erected to the glory of God, and the service of men "on a highway and junction where it can serve large districts of over 80,000 people."

In 1956 the membership of Balmoral church had decided that they would need to relocate, since their earlier building had become inadequate. They set a goal of £4,000 in one year. It took eighteen months to achieve this amount through systematic giving, with members knitting, sewing, making collections of second-hand clothing for sales tables held every so often.

Humble beginnings, weren't they? Today Brentwood has seen many who have passed through its doors enter the world mission

field as ministers, teachers, doctors, lawyers, nurses, builders, electricians, plumbers, lay evangelists and conference presidents.

Brentwood Avenue was the first large Adventist church building in NNZ, and included choir seats, a large custom-built Conn organ, and seating for 400. It was built as the City church, and thus it became. Many young people worshipped there, and it was the church in Auckland. In twenty-five years many changes have come; with the building of the overbridge, which took some land belonging to the church and carries the traffic quickly into the city, and the diversion of the bus route and the building of other Adventist church complexes, Brentwood lost much of the city support it had.

Now, twenty-five years on, it is the city centre for the preaching of God's Word. On July 7, 1985, a Sabbath day of thanksgiving and praise was held for the way Brentwood has been blessed by the Lord during this

time. Many past and present members attended the Sabbath school, divine service and Adventist Youth program of commemoration, and enjoyed this day full of recalled memories.

We enjoyed music; a rendition of "The Holy City" by Pastor E. J. Brownie on the violin he made himself, a medley of hymns by Brother W. Liggett on his piano accordion, Auckland Adventist Tongan Band playing before the youth program and several singing groups, including one comprised of Brentwood youth, praising the Lord in song.

During the divine service, Sonlife Singers lifted our thoughts heavenward with the beautiful expression:

"Thanks to the Lord, for Your love,
Guide me, I am Yours,
Praise to God,

For all the mighty things You have done." ■

LETTERS OF A LEADER

DENNIS STELEY

WILLIAM CLARENCE WHITE was a major force and influence on the development of the Adventist message in the colonies of Australia and New Zealand. He was the third son of Ellen G. White, and served for a number of years as the superintendent of the rapidly growing Seventh-day Adventist District Number 7, which included Australasia, the Pacific islands, the Philippines, Indonesia and Malaya. This is a brief look at a few months of his life when he was thirty-nine years of age. His contribution to the Adventist cause in this area of the world has probably not received the attention it deserves. The information came from his correspondence at the time. Much of the human-interest side of the story comes from letters to his two motherless children, Mabel and Ella, and their governess, back in the United States.

He set sail for Wellington from Sydney on August 2, 1893, and arrived four days later. After a brief stay he left for Ormondville on September 8. There he met his mother, whom he had not seen in fourteen weeks. She was undertaking an extended itinerary of New Zealand, which was no small undertaking for a woman sixty-six years old. She had not been well when he last saw her, but he was cheered to see her much improved in health.

September 12 saw him at Hastings, where he found twenty-three letters waiting for him. A dozen more arrived the following day. Willie White was a prolific letter writer—to Adventist acquaintances and the leaders all over the world. On the 14th he received a long-expected letter from O. A. Olsen, General Conference president. The letter contained plans for District 7. Hastings hosted the first camp-meeting in the Southern Hemisphere, and saw the New Zealand Conference committee meetings held there from the eighteenth to the twenty-first of August. But Willie White was anxious to be on the move. For months he had been enthusiastically anticipating seeing the beautiful Adventist mission brigantine, the *Pitcairn*.

The day following the close of the meetings, he caught a little steamer, *The Australia*, to Gisborne. The ship was so full that he had to sleep on the saloon floor along with six other passengers. Arriving at Gisborne on a Sabbath morning, Willie White was entertained by Mrs Bruce, who had a son at Battle Creek College in the USA. Willie spoke at two meetings that day. On the Sunday morning he was aboard another steamer, the *Talune*, bound for Auckland.

He expected the *Pitcairn* to be in Auckland when he arrived, but she was not there. Two years previously, when she had been on her maiden voyage to the Pacific, Willie White had waited at Auckland for two weeks to meet the crew of the mission vessel, but she came into port on the evening of the day he had departed for Sydney. Now his time was too precious to be spent sitting around, so he continued his journey north to Whangaroa Harbour. At Kaero, ten kilometres from the harbour, was the home of Joseph Hare. White stayed there.

Twice while at Kaero he went to the harbour to seek news of the *Pitcairn*. He had been there five days when a telegram arrived from Edward Hare in Auckland. It notified them that the *Pitcairn* had arrived in Auckland on October 1. It said as well that Dr M. G. Kellogg, the *Pitcairn's* medical missionary, the first of a long and distinguished line of Adventist medical men to serve in the Pacific, was to arrive the following day. That day White also received a cablegram from O. A. Olsen in London, confirming that the world leader would be present at the New Zealand camp-meeting to be held in Wellington from November 23 to December 12. Included was the instruction: "Hold the *Pitcairn* till I come."

Dr M. G. Kellogg had a busy first day in the north. There was a measles epidemic in the district—a serious thing in those days. White and Kellogg visited various settlements around Whangaroa, and that night a well-attended meeting was held. Pastor White conducted a twenty-minute devotional and then spoke for forty minutes on the progress of the Adventist work and the plans for the future. The doctor then spoke for twenty-five minutes on temperance. The two Americans talked late, and were at it again early in the morning. Their main concern was the Adventist mission work in the Pacific—its potential and its problems.

That morning W. C. White walked a "pleasant" ten kilometres to Whangaroa and caught the famous *Clansman* to Auckland. She went via Russell, where White was busying himself writing letters again. He had written some twenty single-spaced typed pages while at Kaero, and while on the *Clansman* he wrote a further fifteen pages.

His typewriter was a novelty, and many of the passengers and crew, from the captain down, showed a keen interest in the newfangled contraption. One passenger in particular, Henry Pomara, the chief of a Maori Pa near Hastings, asked if he could pay to use it. He was gladly offered his first try on a typewriter free of charge. "When he touched a key, and saw the letter come up and hit the paper, he would jump and then laugh so his fat sides would shake."

Apparently Willie White needed to concentrate more on his letter writing, so he went below to write to his daughters. He told how it was a pretty bay and that he would have loved to have been on deck looking around, but with all the writing he had to do he "couldn't afford to waste any time." Shouting and movement on deck dragged him from his labour to see two large humpback whales following the ship, "blowing and plunging in fine style."

The *Clansman* arrived in Auckland at six in the morning, October 6. In short time White was aboard the *Pitcairn* at the Hobson Street wharf and, in fact, became ensconced there for the next couple of weeks.

Dr Kellogg made a magnificent impression on the people of Kaero and district, and after a two-week stay he was given a hero's farewell by the leading men of the area. The following week he and Willie White took a trip to Rotorua, both for the tourist attractions and also

to try for themselves the therapeutic thermal hot pools. The journey back to Auckland included a stagecoach ride and sixty kilometres on horseback, which left White feeling "as sore as I ever want to be."

A pleasant sail in the *Pitcairn* from Auckland to Wellington was spoiled not long after they entered Cook Strait. The notorious Wellington north-west wind struck and continued striking for the next forty-eight hours as the thirty-metre-long *Pitcairn* tossed and pitched her way toward her destination. Then, just outside Wellington, the wind died and they were becalmed over Sabbath, until the pilot took them in to port that afternoon.

Work on the *Pitcairn*, committee meetings and camp-meeting, not to mention the steady flow of correspondence, made life full for Pastor White while he was in Wellington. Apart from being an energetic worker, what was this man like?

He felt terribly the separation from his two girls, and often told them so in his letters. He was also keenly aware of the mammoth task he had as the leader of the work in District 7—from *Pitcairn* to Penang. The fact that Australasia was "groaning under the financial depression" did not help when fifty million people were prevented from hearing the gospel because of a want of means. "To waver now means the loss of much that we have already expended." But that was not his main concern.

Men were needed also, and many times he wrote of this need. This is why he put such effort and genuine love into people like Willie Mikaera, a Maori boy who had been to school at Te Aute College, as had his friend Maui Pomare. Unlike Pomare, who studied medicine at Battle Creek, Willie, because of his poorer health, was sent to study at the Adventist school in Melbourne. To the conference brethren White wrote, "Mikaera is a quiet boy. Receive him as a brother, and give him a good chance to grow." To the principal he implored, "Make his stay profitable and pleasant. . . . Please be a true father to him." That depth of concern for individuals and the "work" is the constant message coming through in his correspondence.

Aboard the *Pitcairn* in Auckland Harbour, White wrote to W. A. Spicer, secretary of the SDA Foreign Mission Board, about the potential missionaries in the colonies. Given education and experience, he was convinced they would become great missionaries. They were "better adapted physically" and better than the Americans who had become "dependent upon a greater degree of luxury than is common in other lands" and less "in harmony with the conditions to be met in the mission fields, than are their colonial cousins."

When the *Pitcairn* project was proposed, W. C. White had been "doubtful of the wisdom of the move." As he sat aboard the *Pitcairn* in Auckland Harbour, he contemplated the vast mission territory, the millions of unconverted pagans, the dearth of men and means, the value of the *Pitcairn* became clear to him. He wrote that it had done much "to turn the thoughts of our people toward missionary fields and enterprises."

The problems pondered by Willie White in Auckland ninety-two years ago have not altered greatly, neither has the message of Adventists, nor their determination to share it. ■

GOLDEN WEDDING

CAROLE STANTON, Communication Secretary,
Margate Church, Tasmania

ROLAND HAMBLIN revealed the romantic story of his courtship and marriage to the lovely Iris McCrow in England at their Golden Wedding celebrations, held recently at Margate church hall, in Tasmania.

Now living at Glen Huon, and proud parents of two daughters and eight grandchildren, Roland and Iris were married at Stanborough Park church, England, on August 1, 1935.

Iris's parents, Pastor and Mrs McCrow, arrived in Australia in 1956, and located at Griffith in New South Wales.

Roland worked twenty-six years for Granose Foods, and then came to Australia to work as an engineer at the Sanitarium Health Food Company's factory in Adelaide, South Australia, for sixteen years.

Their daughters, Crystal and Lucille, organised the Golden Wedding party for seventy relatives and friends and, in lieu of gifts, \$200 was given to ADRA.

They left shortly afterwards, accompanied by good wishes of friends, for a visit to England to see people and places and to relive happy memories. ■



Roland and Iris Hamblin are pictured happily chatting to guest Ray Stanton at their golden wedding party.

Life-Sketch—Pastor C. T. Potter

T. T. TURNER

CASSIUS THOMAS POTTER was born at Kangarilla, South Australia, on August 26, 1913, to Thomas and Daisy Potter (nee Brandford). Soon afterwards his family moved to Adelaide, where Tom attended Norwood High School until he completed his School Certificate. Subsequent to this he worked with his grandfather for a year or so, and then followed this up with various lines of work until 1938, when he attended Avondale College.

It was about this time that his uncle, J. J. Potter, became manager of the Signs Publishing Company at Warburton, Victoria. Following his baptism in 1937 by Pastor E. R. Whitehead, Tom enrolled at Avondale College, from where he graduated in 1941.

The following year was spent in colporteur ministry, and in 1943 he took up service in the Queensland Conference. Late in that year he married Nowell Schmidt, whom he had met at Avondale. It was a happy partnership.

A son, Jonathan, has always been a source of joy in their home.

Later they served in North New Zealand (where he did the initial planning and later helped to build the Tauranga church), and the Greater Sydney Conference. During the twelve years in this conference he served many churches, including Blacktown, Epping, Lakemba, Parramatta, Thornleigh, Windsor and Wollongong. A great part of the strength of his ministry lay in his program of visitation, his kindly concern about people, especially the underprivileged, with whom he was particularly sympathetic.

Even before his retirement in 1977, Tom had experienced ill-health over a number of years, and although he endured it all with great courage, it had a debilitating effect upon him. His wife and her two sisters, Mrs Florence Weslake and Miss Mary Schmidt, cared for him constantly during his final illness, and he passed away at Parramatta Hospital, New South Wales, on August 31, 1985. He now awaits the call of the Life-giver, who will call him forth to eternal life when He returns for His people. ■



CORRIE'S DUCK

MYRTLE O'HARA

CORRIE was a little girl who lived in the bush. She was an only child and had no playmates, since the nearest neighbour lived quite some distance away. However, she was not lonely, as she made friends of birds and little bush creatures. They were never afraid of her, and actually seemed to be attracted to her.

Corrie had a little boat, and she had learned to swim well. One day she was rowing in her boat on the lake near her home, when something struck her hard on the chest and knocked her backwards. The pain in her chest made her cry. When it eased, she sat up and looked around to see what had hit her.

She saw an apparently dead duck lying in the prow of the boat. It evidently had struck her while in full flight. Carefully she picked the duck up and started to rub its chest. After a few moments it opened its eyes, so she put it down and waited to see what it would do.

The bird eyed her, twisting its head from side to side. Corrie began to talk to him. Soon he edged nearer and then jumped into her lap, climbed on to her hands that were clasped across her hurt chest, and put his beak alongside her neck.

He stayed like that for several minutes. Corrie began to sing softly, and the bird did not stir. When she finished the song she took him in her hands and talked to him, and told him that the next time she came she would call him and hoped he would come to see her. He listened attentively. Then she stroked him and let him go.

On her next visit she called the duck, never expecting to see him, but in a few minutes he came with his whole family following along behind him. Once again he came into the boat and sat on Corrie's lap while she petted him. After that, whenever she called her birds, as she thought of them, they always came to her. Later they were joined by teals, marsh hens and many other

local birds. Corrie always took a supply of grain to feed them, and when she left for home they followed her for quite a way.

The number of playmates continually increased. Even a fish came to meet her at a certain place on her way to school every day, and she shared her lunch with him. Corrie's life was filled with happiness because of her kindness to birds and other creatures. It is always rewarding to be kind to animals. ■



THE PRICE IS RIGHT

WINSTON W. FLETCHER, Assistant General Manager, Signs Publishing Company

A WORD OF EXPLANATION may help some of our readers over the question of the price of our church books.

Let me say by way of introduction that, worldwide, our publishing ministry is divided into two main categories:

1. Books that are printed overseas, which are imported and sold solely through our Adventist Book Centres.

2. Books that are published at the Signs, and are sold by our literature evangelists.

Ellen White describes this first phase of our work as that which is to strengthen every pin and pillar of our faith. For this reason our literature covers a very broad range of subjects, eg, health literature, child development and training, doctrine, education, youth literature and gospel sharing literature. Naturally, in most of these areas, the number of books printed is a small quantity by commercial standards. Large-volume production really does mean lower prices.

It is one thing to print a book; it is another task to distribute and sell the book so that it finally gets into the customer's home—in our case the church member for whom that book is intended. Therefore, a distribution system is needed—a central warehouse or wholesaler, and a chain of retail outlets.

The retail price of a book must cover the costs incurred at these three levels—publisher, distributor and retailer. This is

how all successful businesses operate.

In the local conference, the Adventist Book Centre is the retail outlet, and is the only department that operates on a self-supporting basis.

We admit that the prices of our books may seem to be high; we admit that among the contributing factors for this are the low-volume runs and, of course, the fall of the Australian and New Zealand dollars. However, we do know that when we compare our book for book prices with other similar organisations who have to rely on importing Christian reading material for their constituents, our prices are usually lower.

Now, there is something that could be done to increase our sales and thus help reduce our prices, and that is the establishing and functioning of good libraries operating in every church. If each of our churches bought one copy of each new book that was produced, it would more than triple the current demand. This way every church member could have access to all the study and reading material needed—and at a minimum cost to the individual. Really it is something to ponder. Think what a blessing it would be—for a reading church is an active church.

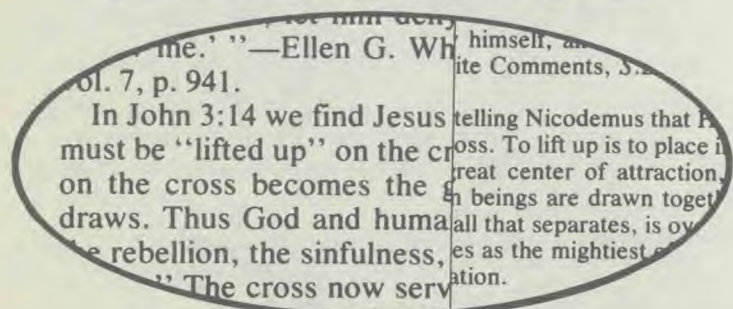
In the second area we are referring to the books that we publish here at the Signs Publishing Company for the literature evangelist ministry. Here we have to consider carefully

the market value of a book, its quality, author costs, raw-material costs, bindery and warehouse costs, advertising and leadership cost and last, but of most importance, the income-earning percentage that our faithful literature evangelists must receive to support themselves and their families. All of these cost factors, and others, must be taken into consideration when determining the price of a book. Again, production quantity is the key factor. If our army of literature evangelists was to be progressively increased in number by ten to twenty each year, this alone would do wonders. It is a problem of supply and demand. The problem is not with supply, but price of supply is governed by demand, and this applies to both areas of our literature distribution program.

Church member, friend of the wonderful Adventist family, let me assure you that despite all the ambiguous and spurious statements you may read relative to the prices of any of our church's publications, whether they be books or Sabbath school pamphlets, our price is right. From time to time we discuss our operation with other organisations of a similar nature to ours, and managers are amazed at how we can operate on such low-earning margins. We know that God is with us, we know that your publishing company, the Signs Publishing Company, is a team of dedicated workers who have only one purpose for all of our books, imported and local, and that is to work with you "to help prepare a people to meet their Lord."

Yes, unequivocally I repeat—the price is right. ■

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Till He Comes

COLLINS. Liley Collins, who had been a resident at the Adventist Retirement Village nursing home, Victoria Point, Queensland, for several years, peacefully laid down the burdens of this life on Wednesday, October 10, 1985. For eighty-one years she had been a faithful Adventist, having witnessed for her Lord in Rockhampton and Bundaberg. Relatives and friends committed their loved one to rest in the Mount Gravatt Cemetery. They are fully persuaded that the blessed dead will live again, for in the patience and comfort of the Scriptures they found hope. Keith Miller.

COLLMANN. Mrs Estelle Collmann, MBE, passed to her rest in St Vincents Private Hospital, Melbourne, Victoria, on October 14, 1985. Her sincere Christian beliefs led her to take her civic responsibilities very seriously. Almost all her life she upheld the cause of women and children as well as the teachings of the Adventist Church. She will be sadly missed by her grandson and granddaughter, other close relatives and her fellow members of the East Prahran church. Pastors Ross Parker, David Dabson and the writer pointed the mourners to the blessed hope of the soon return of our Saviour, and the resurrection morning. K. R. Low.

KNIGHT. Gladys Ruby Knight was born on October 21, 1910, in Cunderdin, Western Australia. With her husband Steven and two daughters Winifred and Merle, a farm was carved out of the virgin bush at Narrikup. Pastor Bruce Price brought the message to this family, and Gladys was subsequently baptised. She was regarded as one of the mothers of Israel. Gladys passed quietly to sleep after a short illness, and was laid to rest in the Albany Cemetery on September 18, 1985. Church members and friends packed the church to overflowing, and all were reminded of the hope and faith that Gladys had in the return of Jesus and the glorious reunion at the resurrection. L. S. Utley.

NIUA. Davina Niua was "loaned to us for five bright and happy years to be given to us again for all eternity when Jesus comes." This promise is the hope that sustained Jean, Siuta Niua, the members of their family and of Mangere church, Auckland, New Zealand, when, five years to the day from her birthday, almost to the hour, a tragic accident took the life of their precious daughter and sister. The sorrow of the whole Cook Island community of Auckland was evidenced by the members who gathered at the family service, then next day at the funeral service. We laid her to rest in the Mangere Lawn Cemetery until the glorious morn when children will again be returned to their parents' arms, never to part again.
E. A. Ferris.

OPETAIA. Epati (Bob) Opetai passed to rest in Jesus on Thursday morning, September 26, 1985. He was born in Apia, Western Samoa, in 1934, and was the third eldest in a family of sixteen children. Bob was baptised and joined the Adventist Church in his youth, but his greatest regret was that for most of his life he neglected the Lord. However, some months before his death he responded to the Saviour's call and recommitted his life to Jesus. Members of the family and many friends were reminded of the blessed hope at the funeral service in the Otahuhu church. Bob rests in Jesus at the Mangere Lawn Cemetery, Auckland, New Zealand.
G. R. May.

POTTER. After suffering ill health for a number of years, Pastor Cassius Thomas Potter passed to his rest on August 31, 1985, at the Parramatta Hospital, New South Wales, at the age of seventy-two. He leaves to mourn his passing his dear wife Nowell, son Jonathan and daughter-in-law Lin, two grandchildren, James and Mary, his brother Elston of Mildura and two sisters, Roma Barnard of Warburton, and Norma Schulz of Mylor (South Australia), as well as his two sisters-in-law, Florence and Mary, and other members of his family. Pastor George Metcalfe and the writer conducted the funeral service at Parramatta church and at the Castlebrook Lawn Cemetery at Kellyville on September 5. A life-sketch appears elsewhere in this issue.
T. T. Turner.

SUTHERLAND. Sister Ruby Sutherland, who passed away in the Charles Harrison Home, Cooranbong, New South Wales, on October 10, 1985, in her eighty-ninth year, was a lover of big things. The head of the hoe she wielded so efficiently was a foot wide. She was big in faith, having taken her stand for the Sabbath at the age of nineteen, when things were tough. Her life record shows she was big in love and kindness and in zeal. In a service at Avondale Cemetery in which Pastor L. C. Coombe and the writer shared, comfort was ministered from God's Word to her daughters Myrtle (Sister Wigglesworth) and Joan (Sister Thomson), who, with their aged father, eleven grandchildren and eleven great-grandchildren, await the reunion day. J. N. Beamish.

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CENTENARY BIBLES

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

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

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HOLIDAY RENTAL

3 B/R house available December 25-February 22 at Beenleigh (off highway midway between Brisbane and Gold Coast). Phone D. Courtney (07) 287 4291.

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

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NEW CHURCH COMPLEX, LIVERPOOL

Liverpool new church complex, Hoxton Park Road, Liverpool, will be officially opened on November 30, 1985. Anyone with early church connections is invited and requested to supply history details by phoning (02) 602 9013 or writing to Mrs Gard, PO Box 571, Liverpool, NSW 2170, by November 18.

NORTH FITZROY CHURCH CENTENARY

All former members and friends are invited to attend the special meetings arranged for the Centenary of the organisation of the original Melbourne church (now North Fitzroy) on the weekend of January 11 and 12, 1986.

Sabbath school 9.30 a.m.
Divine service 11 a.m.
Lunch 1 p.m.
Afternoon program 2.30 p.m.
Sunday—rendezvous and historical bus tours 10 a.m.—2 p.m.

If you can come, please contact Mrs H. Jones, 3 Minerva Avenue, North Balwyn, Vic 3104. Phone (03) 859 6988.

POSITIONS AVAILABLE

Applications are invited for the following positions available in medical institutions in the South Pacific Division.

1. Family Medicine Practitioner for 1986, with inpatient and outpatient responsibilities. Warburton Health Care Centre and Hospital.

2. Director of Nursing, Warburton Health Care Centre and Hospital, with responsibilities in the 35-bed general hospital unit less than an hour's drive from Melbourne, Victoria.

3. Principal of School of Nursing, Sopas Hospital, PNG. Must be double certificated, plus a certificate in nursing education with two years' experience.

Inquiries should be sent to Associate Secretary, SP Division, 148 Fox Valley Road, Wahroonga, NSW 2076, or the institution concerned.

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SCHOOL UNIFORMS

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

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.

VEGETARIAN FREEZER PACKS

Nutritious home-cooked savouries, desserts and cakes, from my freezer to yours. Phone Roslyn Jackson (Party Maker), (03) 726 5149, for price list. Catering also available.

VICTORIAN RETIRED WORKERS FELLOWSHIP

Next meeting, Wednesday, November 27, 1985, commencing with drinks at 11.45 a.m. in the Nunawading church hall. A bright program has been planned.

All attending please bring a plate of savouries, sandwiches, cakes or fruit, etc. Retirees from church employment for any period and capacity are cordially invited to become members of the Fellowship.

WARRNAMBOOL ADVENTIST SCHOOL

Warrnambool is situated in ideal country/seaside conditions. It is a thriving rural city of 25,000. Are you looking for Christian education in the country? We have a well-appointed primary church school, integrated into the Victorian Conference education system. For information and details phone Pastor Logue (055) 62 2752, or head teacher (055) 62 3641.

WAHROONGA PATHFINDER CELEBRATION

The Wahroonga church is celebrating thirty years of Pathfinder on December 7, 1985. A special invitation is extended to all who have been Wahroonga Pathfinder Club staff members and Pathfinders to share in this celebration at the 8.30 a.m. church service and 11.15 a.m. investiture service, and afterwards at a special Pathfinder luncheon.

WHAT? Avondale College Science Summer Camp
WHEN? Dec 30 '85-Jan 7 '86

WHO? Years 10, 11, 12 high school students interested in science

Lectures and projects in science-related areas such as computing, mathematics, genetics, relativity, physics of music, fitness and health, photography, electronics, plus an excursion and recreation. Inquiries: Science Summer Camp Director, Avondale College, PO Box 19, Cooranbong, NSW 2265.



LAST WEEKEND we fellowshipped at Camperdown and Warrnambool in western Victoria. On the way we passed through Stony Rises with their famous stone fences built by Irish and Scottish craftsmen around a century ago to prevent the rabbits from eating choice pastures. It reminded me how vital it is for us to build de-fences to prevent our spiritual experience being "rabbited."

EXCITING NEWS from Chester Stanley in Lae, who has just returned from meetings with Dr Arthur Ferch in the Eastern Highlands Mission. During discussion regarding numbers in baptismal classes throughout the mission, it was discovered that the total was a staggering—perhaps you had better sit down to read this figure—7,086! Isn't that wonderful? Their ministerial work force numbers approximately fifty, so that means each pastor has an average of 140 in his "class ready." Let's all double our Sabbath school offerings in praise to God.

TARGET 600 is the name given for plans laid at the aforementioned meetings which call for a doubling of their number of congregations. This will be achieved largely through 250 lay-conducted outreach programs and 150 run by the ministers. That means three programs a year for each minister and a total of 400 for the year throughout the mission. Surely God will bless such efforts.

PASTOR ROGER COON is in our Division to conduct a History Symposium in Melbourne. He has just taken some very much appreciated chapel talks and class appointments at Avondale College, dealing with Ellen G. White.

GREYMOUTH Ministers Fraternal, in SNZ, has had Pastor Kyrill Bland as chairman this year, and they have just held their second daylong retreat at a lakeside lodge. Ministers of all denominations enjoyed fellowship and compared points of view on such topics as: Call to the Ministry, Image Worship, Spiritism, The Sanctuary, etc.

A PATIENTS' ADVOCATE has been appointed at the SAH, the first time a private hospital in Australia has made such an appointment. Suzanne Brandstater, daughter of Nerida and Bernard Brandstater of LLU, has the honour of taking up this position, which involves hearing patients' complaints and taking the matter up with the relative department. Sort of hospital ombudsman.

LARRY LAREDO, who has been Public Relations officer at the Sydney Adventist Hospital for the past four years, has been appointed Communication and Health and Temperance director for the North NSW Conference.

OMISSION: In our report of the South Pacific Division Session, two additional names should have appeared as members of the executive committee—Mr Eddie Long and Pastor Ben Marshall, both from Greater Sydney Conference.

VOICE OF HOPE radio station in Lebanon, recently destroyed by bombs, is not an Adventist station, though we have used the name since 1946 when going to air with AWR Luxemburg. The station is conducted by High Adventure Ministries in Van Nuys, California. Loss is estimated at \$500,000, with two known dead and others feared buried. Prayers are solicited for those who have suffered loss.

WARBURTON HEALTH CARE CENTRE receives many tributes from patients and relatives. One recently came from parents whose daughter had participated in the Alcohol Recovery Program. They spoke most appreciatively of the caring of Don Bradshaw and staff, declaring that they praise God every day for leading them to WHCC.

ADVENTISTS continue to be active in Mexican Earthquake Relief. For those of us who cannot be doing the work, donations (tax-deductible over \$2) may be sent to ADRA, PO Box 129, Wairoonga, NSW 2076. All gifts marked Mexico will be forwarded in full.

PASTOR LaVERNE TUCKER, from The Quiet Hour radio program based in Redlands, California, will be visiting Goroka in PNG next year to run an evangelistic program. The Tucker family have made a tremendous contribution to the church program through their radio broadcasts and evangelistic efforts, both in the US and many other divisions of our world field.

NORTH NSW has the honour of having the highest percentage of any conference of youth remaining in the church—85 per cent. Surely a tribute to the youth work, educational foundation, and the growing interest of members in the strength of the church—our youth.

YARRAHAPINNI, the beautiful convention and ecology centre in the North NSW Conference, is to get a chapel. Volunteer master builder, Phil Williams, is about to start on the project, which is great news.

EXAMS are looming for most of our senior students. We hope you will spare a thought—and a prayer—for those at Avondale and elsewhere who, in the weeks ahead, will endure this ordeal and triumph.

PASTOR GLEN COON, author and specialist in soul-winning and prayer, will be attending camp-meetings and ministers meetings early in 1986. His itinerary includes all conferences in the TAUC, also Sydney, NNSW and NNZ.

SEVENTEEN members of a fly 'n' build team have recently returned to Sydney after three weeks in Vanuatu during which time they built a dispensary and provided a water supply on Tanna and repaired a cyclone-damaged school on Ambrym.

"FINALLY, BRETHERN . . .": Our days are like identical suitcases—all the same size, but some people manage to pack more into them than others.