

AUSTRALASIAN RECORD

and advent world survey



Editor Geoffrey E. Garne

Registered for posting as a Periodical—Category A

VOL. 86, NO. 29

PRICE 25 CENTS

July 20, 1981

God's Servants: the Pacifiers: My Teachers

JOHN ERICHO, Secondary Education III, Fulton College, Fiji



ON SEPTEMBER 29, 1513, Balboa waded into the water off the south-west coast of Panama. He had completed the hazardous crossing of the rugged isthmus that separated the Caribbean Sea from this vast, uncharted expanse of water. Taken in by the serene peacefulness of the calm, clear water he was quick to name it the Pacific Ocean.

Four and a half centuries later the turbulence of civilisation is changing Balboa's Pacific. The Pacific's inhabitants are caught up in the waves of change caused by industrialisation and urbanisation.

Fulton College is situated in the centre of these changes. It is the hope and supreme objective of this institution to train young men and women who will be capable of neutralising unfavourable changes. To achieve this aim more than forty men and women are employed on the staff. The accompanying photograph shows the smiling faces of determined and persevering staff members who have come from all areas of the Pacific to train and teach young people like me to be able to fulfil the gospel commission—to go to all the islands and prepare all islanders for the coming "pacific" heaven. ##

FULTON COLLEGE STAFF, 1981

Back Row: A. Paka, G. Ford, K. Tausere, C. Peake, J. Ashton, L. Hiscox, I. Levuimata, M. Pere.

Third Row: R. Narayan, C. Osborne, S. Kuar, M. Drugutiwale, J. Dere, R. Eager, P. Teaupa, M. Carlow, R. Kirimaau.

Second Row: D. Goodin, A. Tawake, Pastor S. Ratu, S. Ratulevu, C. Greive, R. Luchow, R. Ringrose, A. Kumar, V. Bonetti, T. Namelo, T. Roy.

Front Row: B. Howell, D. Roy, P. Koro, R. Kuar, M. Talemaitoga, W. Talemaitoga, J. Wilson (Principal), L. Draunikaumila, S. Bekei, S. Bekei, P. Cavanagh, Pastor L. Tolhurst.

Not pictured: E. McCoy, S. Wati, A. Khan, F. Jones, S. Nand, H. Pal.

Photo: H. Anderson.



Ordination of the deacons for the Italian church. On the rostrum, left to right: Brother Pat Calarco, Brother Frank Tassone, Pastor R. H. Parr, Pastor S. M. Uttley.



The Italian congregation in front of their newly renovated church, in Guildford, Sydney.
Photos: G. Cozzi.

Italian Church in Sydney

BRUCE PRICE, Communication Director, Greater Sydney Conference

THE FIRST ITALIAN CHURCH in the Australasian Division was formally organised by Pastor R. H. Parr, the president of the Greater Sydney Conference, on March 21, 1981. It was a real high day for the Italian Adventist community when over 150 people crowded into their newly renovated church in Guildford, in Sydney's western suburbs, just five kilometres south of Parramatta.

In December 1978 the first gathering of Italian Adventists was called by Brother Frank Tassone, who was at that time a horticulturist and businessman in Mildura. He had just been notified of a call by the Greater Sydney Conference to work for the Italian people. On his visit to Sydney to view the prospects of such a work he was delighted to find that there was already a group of twenty-one Italian believers, who were anxious to see a work commenced for their own people. Among them was Brother Pat Calarco, a comparatively new believer, who in his enthusiasm for his new-found faith had given up a lucrative business to work for the Lord as a literature evangelist.

Greatly enthused by what he had seen, Brother Tassone returned to Mildura to sell his business properties. He moved to Sydney with his family in April 1979. Monthly Sabbath meetings were begun immediately with this group in the Strathfield High School until he left in September 1979, to study at our Adventist college in Florence, Italy. He spent nine months in study and observation of our work in Italy, as well as improving his grasp of the various dialects of Italian.

Guildford Building Donated

Shortly after his arrival back in Sydney, at the end of June 1980, the small group of members worshipping in the Guildford church elected to move to neighbouring churches and make the old wooden building available to the Italian company. Immediately this enthusiastic group set to work to completely renovate the old structure.

Thus it was with much excitement that on March 21, 1981, this beautifully remodelled house of worship was filled with visitors and members. Sabbath school started at 9 a.m., and although visitors could not understand the Italian language, the warmth of the welcome was very evident. Sabbath school classes catered for lessons in both Italian and English. The divine service, taken by the conference

president, presented the fundamental doctrines of the Seventh-day Adventist church. At the conclusion of the sermon the Italian church was formally organised.

The highlight of the afternoon programme was the baptism. The sermon was preached by Pastor S. M. Uttley, the secretary of the Australasian Division Ethnic Committee. He explained that the Italian church was the seventeenth ethnic church to be organised in Australia, but the first for the Italian people. This church could be the first Italian church in the southern hemisphere.

The actual baptism was conducted by Pastor E. B. Price, who has worked closely with the Italian group. Although there were to have been a number of candidates, due to intense family opposition this number was reduced to just one candidate. This lady, a married woman with children, has not escaped persecution from her own family; and that very morning had suffered a severe beating from her mother. She was, however, still determined to follow her new-found convictions. It was a very moving scene when this lady gave her testimony in the

font and prayed that the Lord would move on the hearts of her loved ones so that they, too, will accept Christ.

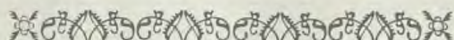
Among those in the congregation who were deeply impressed by the ceremony, was a family of eight worshipping in an Adventist church for the first time. This family has viewed "It Is Written" for four years, and consider themselves Seventh-day Adventists, although they have had no contacts with the church. When Brother Calarco located them while colporteur, they at first refused to believe that he was an Adventist or that there were any other Italian Adventists. "Italians just don't change their religion and become Adventists," they had contended.

In the congregation were over twenty people with whom Brother Tassone is studying the Bible. When he extended an invitation for those who would like to plan to be baptised, a mother was seen standing with her son. Just that morning she had refused to allow him to be a candidate for the baptism! Since then, the father, even more violently opposed, has started Bible studies.

In less than nine months the Italian congregation has trebled its attendance, and enthusiasm is running high. From this group the light of truth for the Italians who have come to our Australian shores, will spread, until in every major city we see gems gathered out of the Italian communities for the kingdom of God. These people face much opposition when they step out to accept the Adventist truth. They need your prayers. #

The Italian church pastor, Brother Frank Tassone, welcomes Sister Agata Calarco, the first person to be baptised in the Italian church.





Melton Again

J. SAUNDERS, Melton Company, Victoria

MELTON? Never heard of it? Surely you remember the little column that was published in April, telling you all about our beginnings!

Melton is in the outer suburbs of Melbourne, on the western side, approximately forty kilometres out of Melbourne. Here a small group of believers have begun worshipping together each Sabbath. Two extra families have joined us this year, and the pastor is studying with two others, with the hope of a baptism by the end of the year.

Praise the Lord, our numbers are growing, because we know that without extra members, we will never be able to become a church. A family enrichment programme is being held at the local school, with an average of twelve non-Adventists attending per week, which is a very promising start to the work that can be accomplished by putting our efforts to work. We still desperately need your help financially and spiritually, with the knowledge that the only way God's church will progress is to pioneer new areas.

We are in the process of obtaining five acres of land on the outskirts of Melton, with a view to building a church, hall and maybe, later on, when the numbers are on the increase, a school to cater for the suburbs of Melton, Sunbury, Gisborne, and even Werribee.

Growth Through Involvement

We love the work we are doing, and we believe that the only way to grow is to involve the rest of Australia; and what better way than letting you know continually what we are doing and how we are progressing. This is not only our church, it is your church also, as it is up to all of us to finish the work God has given His children to do.

Think of us and the work we are doing. Give us the spiritual support we need, especially with your prayers. Our prayers are with the other Adventist families as they make the same advancements as we do in Melton. We know that the end is very near and we each have a part to play. Help us play our part to the full, by giving us all the love and support that you can. Come and visit, we'd love to have you, and you would be given a very warm welcome.

Don't forget Melton! We meet in the Uniting Church, Melton. Now there will be no excuse, as we have reminded you once again where we are. ##

HISTORIC PICTURES



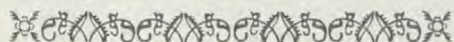
An angel's view of the 1960 Lismore camp. "And a marvellous camp it was!" reads the comment written on the back of the photo by the uncredited contributor.

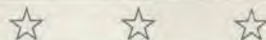


Driving pegs for the young people's tent are energetic Don Whittaker and a more tentative Robert Abbott. If they continued to run, their watches deserve a testimonial—however the identification is unclear.



Present at that camp were the Walter Scragg family. From the left they are: Bronwyn, Pastor Scragg, wife Betty, Gregory and Mark.





PREACHING JESUS

THE PULPIT from which I preached last Sabbath has a small brass plate screwed to its top on which is inscribed a message for the preacher. It reads, WE WOULD SEE JESUS. The message reflects the longing of worshippers in this church and everywhere, to be reminded as they come to church Sabbath by Sabbath, that JESUS IS THE SOURCE OF ALL OUR SPIRITUAL RESOURCES. We need not look within ourselves for those resources, or become discouraged because we fail to find them there. We can look away from ourselves to Jesus. In and through Him every provision has been made for our salvation. He is the answer to all our needs for this life and the life to come. From Him we can gather all the strength we need as we continue our journey along the pilgrim way from day to day.

As we sang the opening hymn, my mind hurriedly ran through the sermon I had come prepared to preach, and I prayerfully pondered whether I should make a last-minute change in my subject. I decided there was no need to do so; I believe God had given me a message to present to His people. I didn't preach on the incarnation, crucifixion, resurrection, high-priestly ministry or second advent of Jesus. My sermon was not on one of His parables or miracles. My text was not John 3:16. My Scripture-reading was not from the Sermon on the Mount. My subject material was drawn from both the Old and the New Testaments. Yet I believe my listeners were able to return to their homes satisfied that they had seen Jesus!

What does it mean to preach Jesus? I can hardly do better than to quote from one of the tallest pulpits of all time, John Wesley: "To preach Christ, is to preach what He hath revealed, either in the Old or New Testament; so that you are then as really preaching Christ, when you are saying, 'The wicked shall be turned into hell, and all the people that forget God,' as when you are saying, 'Behold the Lamb of God, which taketh away the sin of the world!'"

"To preach Christ, is to preach all things that Christ hath spoken—all His promises; all His threatenings and commands; all that is written in His Book. 'But does not the greatest blessing attend those discourses wherein we peculiarly preach the merits and sufferings of Christ?' These will usually convey the most comfort. But this is not always the greatest blessing. I may sometimes receive a far greater by a discourse that cuts me to the heart, and humbles me to the dust. Neither should I receive that comfort, if I were to preach or to hear no discourses but on the sufferings of Christ. These, by constant repetition, would lose their force, and grow more and more flat and dead, till at length they would become a dull round of words, without any spirit, or life, or virtue. So that thus to preach Christ must, in process of time, make void the gospel, as well as the law."^{*}

On "preaching the law" and its relationship to the gospel, Wesley has this to say: "Does not the Apostle Paul say, 'We preach not ourselves, but Christ Jesus the Lord'? Only preach you just as Paul preached, and the dispute is at the end. Although he preached Christ in as perfect a manner as the very chief of the Apostles, yet who preached the law more than St. Paul? Every one of his epistles is full of the law, even the Epistles to the Romans and the Galatians; in both of which he does what you term 'preaching the law,' and that to believers, as well as unbelievers."

"St. Paul judged himself to be preaching Christ, both to Felix, and at Antioch, Lystra, and Athens: from whose example every thinking man must infer, that not only the declaring the love of Christ to sinners, but also the declaring that He will come from heaven in flaming fire, is, in the Apostle's sense, preaching Christ; yea, in the full Scriptural meaning of the word."

"The way to make void the law through faith is, to teach that faith supersedes the necessity of holiness. The nature of the covenant of grace gives you no ground, no encouragement at all, to set aside any instance or degree of obedience; any part or measure

of holiness. 'But are we not justified by faith, without the works of the law?' Undoubtedly we are; without the works either of the ceremonial or the moral law. We are, doubtless, justified by faith. This is the corner-stone of the whole Christian building. We are justified without the works of the law, as any previous condition of justification; but they are an immediate fruit of that faith whereby we are justified. So that if good works do not follow our faith, even all inward and outward holiness, it is plain our faith is nothing worth; we are yet in our sins. Therefore, that we are justified by faith, even by faith without works, is no ground for making void the law through faith; or for imagining that faith is a dispensation from any kind or degree of holiness. The Apostle does assert, holiness cannot precede justification; but not that it need not follow it. St. Paul, therefore, gives you no colour for making void the law, by teaching that faith supersedes the necessity of holiness."^{**}

We would do well to ponder these thoughts that come down to us from an era when preaching produced rugged, stalwart disciples for the Lord Jesus Christ. Billy Graham has good reason to reflect ruefully regarding the preaching of our day, that "an age of sermonettes has produced a generation of Christianettes."

Away with the idea that "preaching Christ" involves only the preaching of His suffering and death and of justification, and that everything else is "irrelevant" and "extraneous"! His very own marching-orders to His church were to *teach men* "TO OBSERVE ALL THINGS WHATSOEVER I HAVE COMMANDED YOU." Matt. 28:20. That includes the keeping of all God's commandments. Jesus says so in Matt. 5:17-19. It includes His definition of what it means to be His disciples: "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me." Luke 9:23. It includes declaring what Jesus said would be the fate of all who reject His mercy (Matt. 13:41, 42). It includes our Saviour's solemn warning against self-deception on the part of those who imagine that they can slip into the kingdom without any regard to the claims of God's will (Matt. 7:21-23).

Oh, how much we need to hear Christ preached from our pulpits today! To hear proclaimed what He taught, explained all that His salvation makes possible for us!

We are not preaching Christ when we preach forgiveness without repentance. Jesus said, "Except ye repent, ye shall all likewise perish." Luke 13:3, 5.

We are not preaching Christ if we fail to tell our people that God justifies sinners, *not* sin.

We are not preaching Christ if we lead our listeners to believe that it is impossible for them in Christ's power to rise above themselves and their hereditary and cultivated tendencies to evil. To the woman taken in adultery Jesus said: "Go, and sin no more." John 8:11. He was not saying to her, "Just you watch out you don't ever do it again"! Rather He was saying to her, "I have given you a power to enable you to rise above yourself so that you will never need to commit this sin again!"

When we preach Jesus we will call sin by its right name. He did. We will tell our people that "where sin abounded, grace did much more abound." Rom. 5:20. We will share with them the good news that "Jesus came to restore in man the image of his Maker. . . . He came to reshape the marred character after the pattern of His divine character, and to make it beautiful with His own glory."^{***}

This is preaching Jesus in all His fullness. This is the preaching that forged people into strong Methodist Christians in Wesley's day, and that will build people into strong Adventist Christians in ours. Let's not disappoint them by failing to do it!

G. E. Garne.

^{*}John Wesley, "Forty-four Sermons," pages 398-403, London: The Epworth Press.

^{**}Ellen G. White, "The Desire of Ages," pages 37, 38.

Darwin "Youth" Camp-out

VADA KUM YUEN



Sunning themselves on the rocks at the Daly River Crossing are, from left: Grant Bobongie, Baden Alley, Bradley Alley and Frank Bobongie, Jr.

THE PHONE CALL came south from Darwin: "We're going camping this week-end at the Daly River Crossing."

"Oh, do mind the crocodiles! We just read in the paper where a man up your way nearly got taken. Don't go swimming. . . ."

Not Many Teenagers

But it's not the crocodiles I wish to tell you about. It's the Darwin AY camp, held Friday, May 1, to Monday, May 4, at the said crossing.

In our church we haven't many in the fifteen to thirty age-group. A camp for them alone would almost mean no camp. But the Youth leader, Mrs. Elva Fietz, was not daunted by this fact. She conferred honorary youth status on us all and personally invited every member in the church to join the youth in their camp.

And so we came, more than fifty of us, everyone from grandfather, Mr. Roy Fietz, to the littlest Bobongie. (That's Earl, who's just two. His mum and dad are Mr. and Mrs. Frank Bobongie, currently of Katherine. They came, too, of course.)

Morning and evening worships were conducted each day. We divided up into our usual groups for Sabbath school. In the divine service, Pastor McPhee challenged us to walk more closely with Jesus. The interesting Sabbath afternoon quizzes were won by Mrs. Annita McPhee, Mr. Darryl Kum Yuen, Mark Pannekoek and David Gordon (or was it his twin brother Gavin? Who can tell!)

The rest of the time was ours to spend as we pleased. But throughout the camp, through the gentle roar of the water as it rushed over the reef of rocks, through the splendour of the stars at night, the graceful flight of the kite hawks, the

air unpolluted by the smells and sounds of the cities, the carefree laughter of the children, the kindly deeds of friends, a Still Small Voice kept urging us, "Make Jesus first in your life. Only then will other loves take on proper significance."

With respect to the Melbourne Yarra and the Cooranbong Dora, may we say that the Daly is a river of "different" character. It flows in a mighty current for hundreds of kilometres, over a sandy river-bed. And it flows "right side up"! The water (when we meet up with it anyway) is crystal clear. Drinkable, if necessary.

We camped together on the sandy beach, right beside the crocodiles—er, the water. This

way we could all keep a constant watch on those boating and swimming, be close when we wanted to cool ourselves off, or toss a few friendly insults at each other, and be ready for all the laughs when somebody got a ducking.

One of the most popular activities turned out to be surf skiing—keeping balance standing up on a surf ski as it was towed behind one of the boats. Of course, apart from those made by the boats, there weren't many waves—though Gordon Fietz created a bit of a surf when he alighted from the ski.

Who are the Darwin Adventist Youth? Those who attended our camp were Conrad McPhee, Vanessa, Greg and Terry Assan, Mark and Paul Pannekoek, Elsa Hartwigsen, Renira Rankine—and I think Brenton and Ruth Baillie still make the group. At least, most of those names almost qualify age-wise. The rest of us were "honorarys."

These young people helped set up and dismantle the camp. They organised and conducted a wonderful Saturday evening games programme for all of us. Mark and Paul piloted the boats taking children for rides and towing the surf ski. Conrad and Terry organised the children so that they waited in an orderly fashion for their turns in the boat and on the ski. Others supervised the smaller children in some of their activities.

Our youth, honorarys included, were learning much about practical skills, bearing responsibilities and leading people.

Perhaps one thought that is brought home to us with special force up here is that before the Creator we all stand on level ground. For along with the dimension of beauty in the Australian outback, is another one of terror—crocodiles and floods, heat, dingoes, cyclones, isolation. This living picture so demands our attention, if we would survive, that we become very conscious of our dependence upon one another. Differences in age, race, colour, size, shape, education or whatever, pale into insignificance. We need each other. We cannot afford to make too much of these things. We must search for and find each other.

Those who do not resist will also find God and the secret of life. That secret is found in Galatians 5:13: "By love serve one another." Though we yet have much to learn, Darwin AY camp demonstrated to me once again that there is joy for everybody, joy that flows "deep and wide," when we humans choose to live by this creed.

##

A common sight in the Northern Territory—Kay Fietz watches as Col Gibson fords a stream in his little Daihatsu.

Photos: V. Kum Yuen.



Hebrews 9 and the Judgment-Hour Message

LYNDON K. McDOWELL

MURIEL WAS UNDERSTANDABLY ANNOYED with me. Her brother had spent several hours making a delightful little sailing-ship with proud paper sails and match-stick masts for her sand-table illustration of Jonah's flight to Tarshish. Alas, entrusted to my clumsy hands, it arrived at Sabbath school minus masts and sails, and I sat in the class guilty and ashamed as Jonah boarded a bark that looked decidedly more like a rowing-boat than a sailing-ship.

Jonah in a rowing boat! The picture remained with me for years.

We have a similar problem with the sanctuary. When we think of the heavenly sanctuary we automatically think of the sand-table model. We have studied the type so much that we find it difficult to visualise the anti-type. We focus on images instead of events, on pictures instead of meanings, and consequently the sanctuary message has lost much of its vitality. Our thoughts are circumscribed by pictorial geography, when they should be inspired by unfolding prophetic history.

There are several sand-table barriers that need to be broken. The first of these barriers is dimensional. We must expand our concept of the size of the heavenly places.

The most holy place in heaven is vast beyond our comprehension. It is the abiding place of the King of kings,¹ and "no earthly structure could represent its vastness and its glory."² Think of the picture that Daniel was given. "As I looked," he wrote,

"thrones were set in place and the Ancient of Days took His seat.

His clothing was white as snow; the hair of His head was white like wool. . . .

Thousands upon thousands attended Him; ten thousand times ten thousand stood before Him.

A court was seated, and the books were opened."³

Try to grasp the immensity of the most holy place presented here—one hundred million in attendance before the throne! No earthly structure could possibly represent its vastness and its glory.

John the revelator also speaks of ten thousand times ten thousands of angels surrounding the throne, the four living creatures and the twenty-four elders. What a chorus that must be with one hundred million angelic voices singing, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing!"⁴ All this taking place in what we think of as the most holy place of the heavenly sanctuary.⁵

The second sand-table barrier is a pictorial one. God has always used pictures to convey

messages to His people, pictures that were painted in colours and themes that were familiar to the people of the times.

Meaning First

When Jesus pointed to a man sowing seed in his land and said, "The kingdom of heaven is likened unto a man which sowed good seed in his field,"⁶ we think immediately of the meaning of the parable, not of the man and his seed. Should we not do the same with other pictures presented? God says that He has used "similitudes, by the ministry of the prophets"⁷ and has used "various ways"⁸ to convey truth. We have to train ourselves to look beyond the picture to the sense, the significance, the substance of that which the picture seeks to convey.

To Ezekiel in exile, distressed over a ruined Jerusalem and a burned temple, God revealed Himself as seated on a mobile throne. The imagery was so transcendent that Ezekiel found it almost impossible to put the vision into human language. Twenty-eight times in as many verses he used the words "likeness," "appearance," "as," "like," in his effort to convey what he saw. The throne of God "looked like a throne of sapphire, and high above on the throne was a figure like that of a man. I saw that from what appeared to be His waist up he looked like glowing metal, as if full of fire, and from there down He looked like fire; and brilliant light surrounded Him. Like the appearance of a rainbow in the clouds on a rainy day, so was the radiance around Him. This was the appearance of the likeness of the glory of the Lord."⁹

This was not primarily to give Ezekiel a pictorial view of what God's throne looked like, it was to give Ezekiel assurance at a time "when his mind was filled with gloomy forebodings," and to reveal to him that "above the proud and cruel monarchs of Assyria and Babylon the God of mercy and truth was enthroned."¹⁰ God could move and act even though the temple was destroyed and His people captive.

Where the Old Testament pictures the greatness and the glory of God's throne and His independence of earthly monarchs, the New Testament emphasises Christ exalted to the very presence of God and seated with Him on His throne. He is at God's right hand "in the heavenly realms."¹¹ He "is seated at the right

hand of God."¹² Christ in His glorified humanity has been "super-exalted" [*hyperhupsosen*] "to the highest place."¹³ He is our advocate with the Father¹⁴ and there He "confesses our names"¹⁵ and makes "intercession"¹⁶ for us. As a priest, Christ is now set down with the Father on His throne. It seems almost trite to have to say that these quotations do not mean that we must picture Christ physically seated immobile on a throne any more than when we say that "King John was firmly seated on his throne" or that President Reagan will be "in the White House" for four years.

Varied Portrayals

The geographical, or spacial, portrayals of the throne of God in the Spirit of Prophecy are as varied as those in Scripture. There are "countless millions about the throne," and on a table before the throne were "several books."¹⁷ Then "as the Holy One upon the throne slowly turned the leaves of the ledger . . . His eyes rested for a moment upon individuals."¹⁸

In "Early Writings" another description is given. "Above the ark, where the angels stood, was an exceeding bright glory, that appeared like a throne where God dwelt."¹⁹ Both descriptions are of post-1844 activity in heaven and a view of the holy of holies, but the lessons which the descriptions are intended to convey are different, hence the picture is different. The description of God's throne given in "Early Writings," pages 55 and 56, is clearly given to the holy places in heaven. There is the careless multitude before the throne with Satan by the throne, "trying to carry on the work of God." The careless multitude are left "in perfect darkness." The imagery is quite consistent with Biblical pictures. The vision is quite clearly the delineation of an event, not a geographical or spacial description of the heavenly sanctuary.

There is a further important principle that should be borne in mind when seeking to unfold the prophetic picture. It is that God reveals only that which is necessary for His people to know. Notice this important statement from "The Great Controversy," page 343:

"No truth is more clearly taught in the Bible than that God by His Holy Spirit especially directs His servants on earth in the great movements for the carrying forward of the work of salvation. Men are instruments in the hand of God, employed by Him to accomplish His purposes of grace and mercy. Each has his part to act; to each is granted a measure of light, adapted to the necessities of his time, and sufficient to enable him to perform the work which God has given him to do."

God Directs His Work

There are several points brought out in this paragraph. First, it informs us that God directs in the great movements for carrying forward His work. We need to remember this. We cannot brush aside the past and suggest that it was all a mistake. Second, it states that light given is adapted to the necessities of the time. We must be careful, however, not to think that this implies any revelation of God to be anything else but eternal truth. Third, that light, although incomplete, is sufficient to enable the church to carry on the work that God wants done.

With these principles in mind let us compare the message of Hebrews with the third angel's message.

The title of the Book of Hebrews, "The Epistle for Hebrews," may not be original to the autograph, but it does accurately portray the character of those to whom it was addressed. It would appear that the epistle was directed to a select group, rather than to Jewish Christians as a whole.

Yagail Yadin has suggested the interesting thesis that the letter was an anti-Qumran epistle addressed to a group of Christian Jews who were being attracted to some of the ideas and expectations of the Dead Sea sect, and the idea has much to commend it.

The theme of the epistle is clear. Christ is superior to angels, to prophets, and to Moses and Aaron. The Aaronic order had many priests, by reason of their death, but Christ has an everlasting priesthood and offers one all-availing sacrifice.

The earthly sanctuary services were superficial and temporary and incapable of cleansing the conscience of the worshippers, but the sacrifice of Christ is able to purge our "conscience from dead works to serve the living God."²⁰

Although the earthly tabernacle was called the "tent of meeting," it really spoke of separation. The high priest did not have free access to the presence of God. He was forbidden to go "at all times into the holy place within the veil before the mercy seat,"²¹ but now, through Christ, we all may go "boldly unto the throne of grace."²² Christ now appears "in the presence of God for us."²³ Through Him we have access to the Father.²⁴

Christ Mediates New Covenant

Christ as the mediator of the new covenant is another important concern of the Book of Hebrews.²⁵ Christ as our High Priest is the mediator of the new covenant whereby He puts His laws in our mind and hearts. The law thus becomes an element of our redeemed nature, and the believer is enabled to love and obey the commandments of God. What before was drudgery now becomes a delight.

Because there is now a new High Priest mediating a new covenant, the old is "obsolete; and what is obsolete and aging will soon disappear,"²⁶ is the message that the author of Hebrews seeks to convey.

The expectation of the Qumran community was directed to an ideal restoration of the Mosaic covenant, but what the Dead Sea covenanters relied upon was old and ready to vanish away. Christ had come and inaugurated the new covenant by His perfect sacrifice, and through Him we have access to the very

presence of God.

The concern of the author of Hebrews is to show that Christ's work is permanent and totally adequate, as compared to the temporary and inadequate "man-made" sanctuary and its services. This is the thrust of the Book of Hebrews! It was certainly not the time for a discussion of the judgment or for a detailed exposition of the Day of Atonement services. The author's concern is simply to show the superiority of Christ's sacrifice and ministry, not to detail the services of the Day of Atonement or the geography of the heavenly sanctuary. He was concerned about the message needed for his day. To him and for his people this was "present truth."

The "present truth" for the people following the disappointment of 1844 emphasised different aspects of Christ's work. "For His church in every generation God has a special truth and a special message."²⁷

Without immersing oneself in the history and literature of the times, it is difficult to recapture the trauma of the great disappointment of 1844. "We looked for our coming Lord until the clock tolled 12 at midnight," Hiram Edson recalled. "The day had then passed, and our disappointment became a certainty. Our fondest hopes and expectations were blasted."²⁸

"Rich and Bright" Experience

But faith held firm. Their advent experience "had been the richest and brightest" of all their Christian experience. Surely God had not and would not fail them. God did not fail them. To those who remained to pray until dawn "the conviction came that their prayers had been heard and accepted, that light would be given and their disappointment explained."²⁹

They did not have to wait long for an explanation of their disappointment. Breakfast was no sooner over and they were on their way to encourage some of the brethren when the answer was given. As they walked through the field, an overwhelming conviction came to Edson that "instead of our High Priest coming out of the most holy of the heavenly sanctuary to come to this earth . . . He for the first time entered . . . the second apartment of that sanctuary."³⁰

It is easy to brush aside this experience as an escape from a dilemma, but it should be remembered that the sanctuary had been the focal point of the Advent movement. It was not a new discovery. But while the sanctuary was central to the movement, there had till then been no searching study on the nature of the sanctuary itself.

Miller had done some study. By the process of elimination he had arrived at the conclusion that the sanctuary was the earth and the church. There were other views expressed, but Miller's conclusions represented the generally held view.

Study Focused on Timing and Meaning

Prior to 1844 the most intense study and discussion had been not the nature of the sanctuary, but the timing of the event and the meaning of the parable of the Bridegroom as it applied to the Advent movement. The true meaning of the sanctuary was not an issue, nor

was it an essential part of their discussions.

Edson, Crosier, and Hahn now, however, entered into an intensive study of the Old Testament sanctuary service and they found that the Book of Hebrews amply confirmed the revelation given to Edson and that the Day of Atonement in the earthly sanctuary, which was the climax of the Jewish religious year, represented the final phase of Christ's high priestly work in the heavenly sanctuary.

About eighteen months later, Crosier published his important, clarifying treatise in the *Day Star*.³¹ All of his conclusions were not accepted, but his exposition of the two phases of Christ's ministry was endorsed by Ellen White, and in the following month the *Day Star* published a vision given to her almost a year before.³²

The vision had specific reference to the disappointment. "Has God failed to fulfil His promises?" asked the angel. "No: He has fulfilled all He promised. Jesus has risen up, and has shut the door of the holy place of the heavenly sanctuary, and has opened a door in the most holy place, and has entered in to cleanse the sanctuary."³³

Summary and Conclusion

There is absolutely no need to stumble over the position of Christ as our High Priest in Hebrews 9 in accepting the light brought to our early Adventist believers on the commencement of the antitypical Day of Atonement in 1844. The purpose of the Book of Hebrews was not to deal with the judgment, but to focus attention on the superiority of Christ's heavenly ministry over the ministry of the Aaronic priests in the earthly sanctuary. That was "present truth" for their day. The final phase of His high priestly ministry, in preparation for His imminent return, is "present truth" for our day; for God's remnant who await that return. ##

REFERENCES

1. "The Great Controversy," page 414.
2. "Patriarchs and Prophets," page 357.
3. Dan. 7:9, 10, N.I.V.
4. Rev. 5:12.
5. E. G. White so designates it.
6. Matt. 13:24.
7. Hosea 12:10.
8. Heb. 1:1, N.I.V.
9. Eze. 1:26-28, N.I.V.
10. "Testimonies," Vol. 5, page 752.
11. Eph. 1:20, N.I.V.
12. Col. 3:1, N.I.V.
13. Twentieth Century N.T.
14. 1 John 2:1.
15. See also Matt. 10:32.
16. Heb. 7:25; Rom. 8:34.
17. "Testimonies," Vol. 4, page 384.
18. "Testimonies," Vol. 4, page 385.
19. "Early Writings," page 32.
20. Heb. 9:14.
21. Lev. 16:2.
22. Heb. 4:16.
23. Heb. 9:24.
24. Eph. 2:18.
25. Hebrews 7-9.
26. Heb. 8:13, N.I.V.
27. "Christ's Object Lessons," page 78.
28. Froom, "Prophetic Faith of Our Fathers," Vol. 4, page 879.
29. *Id.*, page 880.
30. *Id.*, page 881.
31. Damsteegt, "Foundations of the Seventh-day Adventist Message and Mission," page 125.
32. *Id.*, page 120.
33. "Spiritual Gifts," Vol. 1, page 158.

Seventh-day Adventist Islands Celebrate 50 Years of Missions . . .

1981 Mussau-Emira-Tench Jubilee

BARRY D. OLIVER, President, New Britain New Ireland Mission



The crowd at the jubilee celebrations on Mussau Island. Captain McLaren landed here on April 18, 1931, from the mission boat *Veilomani*. The Kambubu-Rabaul Brass Band can be seen providing music for the occasion.



A Mussau man who acted out the part of an old heathen warrior, cannot hide the hope and joy of the gospel.

BOOKS HAVE BEEN WRITTEN and stories told around the world about the transformation of the people from the islands of Mussau, Emira and Tench. It is now fifty years since the first Seventh-day Adventist missionaries arrived at these beautiful jewels of the Pacific which constitute the St. Matthias group in Papua New Guinea. When Captain McLaren and his crew came to Mussau on the M.V. *Veilomani* on April 18, 1931, he well knew that just a few years before, the people of Tasitel Village had clubbed to death a Catholic missionary who had come ashore. He knew, too, of the history of war and bloodshed on the islands; the disease and moral degeneracy of the people. Thank God he also knew the power of the good news of salvation in Christ Jesus to take such people and transform them into sons and daughters of God.

Before McLaren's arrival, the people of Tench Island, for instance, would not permit anyone to die a natural death. When a person became *tuvuaelik* (the local word for old), a feast was prepared and the person dressed in a ceremonial cloth woven of banana leaves. As the feast continued a heavy weight was tied to the leg of the *tuvuaelik*. He was then taken out into the ocean and dropped overboard from a special canoe and drowned. Few people lived to be more than forty years old.

Such practices not only were associated with the end of life, but also with its beginning. Births were never natural. Rather, when the time for delivery approached, a fire was built on the stomach of the mother, the flesh burnt away and the baby taken out by a primitive Caesarean section. The baby usually lived, but only occasionally did the mother survive. This custom ensured that each mother had only one child and was an effective control on population growth. The significance of this problem of

population control is realised when one visits Tench and finds that it only takes half an hour to walk around the whole island. Nevertheless, the cruelty and inhumanity of these practices could hardly be condoned.

Today all of the people of these islands are Seventh-day Adventists—about 3,500 persons. On Sabbath, April 18, 1981, the people of Mussau, Emira and Tench celebrated the jubilee of the arrival of the first missionaries at Lomakunauru Village, the place where McLaren actually landed on Mussau. Special services were held during the Sabbath to commemorate that event, and on Sunday morning a dramatic re-enactment of Captain McLaren's landing took place. This was followed by the unveiling of a monument and plaque by Pastor Ereman, a pioneer national missionary who was in the original party of fifty years ago.

The story of McLaren's landing at Mussau is well known. When the *Veilomani* came into Taluamana inlet the ship was greeted by several war canoes filled with painted warriors. Fearing for their lives, the crew began to sing:



Two Mussau men were ordained to the gospel ministry during the jubilee celebrations—Mitel Kasi from Malakat village, and Bassie Missis from Tasitel village. From left: Front row—Pastor and Mrs. Kasi, Mrs. and Pastor Missis and two children. Back row—Pastor Raymond Imona, Pastor Barry Oliver, Pastor Richie Way, Pastor D. E. G. Mitchell and Pastor Joseph Mave.



Life was very hard on Mussau fifty years ago. Spirit worship, fear and superstition prevailed. A great contrast to the blessed hope which exists today.

Anywhere with Jesus I can safely go;
Anywhere He leads me in this world below;
Anywhere without Him, dearest joys would
fade;

Anywhere with Jesus I am not afraid.
Anywhere! anywhere! Fear I cannot know;
Anywhere with Jesus I can safely go.

The singing enchanted the warriors. McLaren was able to go ashore with some native interpreters and talk with Korokoroi, the chief.

Today, fifty years later, the people stand loyal to God and this message. During the Sabbath morning jubilee service, more than forty people indicated that they had known the former life of heathenism before the missionaries arrived. Others were unable to attend the meeting due to the infirmities of old age.

Today's Situation

Today there are seventeen Seventh-day Adventist churches on Mussau, six on Emira and one on Tench. Nine elementary schools are operated by the New Britain New Ireland Mission. These schools are all staffed by national teachers trained at Kambubu Adventist High School and Sonoma Adventist College. Most of the teachers and pastors are themselves sons and daughters of these islands who have been trained to bring the good news of salvation to the next generation. However, only a minority actually serve in their own islands, for many of the people of Mussau, Emira and Tench have dedicated themselves to the Lord and gone out as missionaries to other parts of Papua New Guinea. They have gone as pastors, teachers, carpenters, ships' captains, nurses, maintenance engineers, secretaries, treasurers, accountants and agriculturists. In fact, at the jubilee celebrations it was pointed out that 571 full-time workers, with their wives and children, left these islands over the fifty-year period. When one considers the population of these islands, it is doubtful whether any other area in the world would have contributed such a concentration of workers to the cause of God in a similar time span.

Such dedication becomes all the more meaningful when we realise that these people possess very little of this world's goods. Most of the islanders still live in humble bamboo-and-thatch huts. Their isolation, and the difficulties with communication and transport make it almost impossible to obtain any income other than that from copra. Facilities that are often taken for granted in other places, such as telephones and vehicles, are nevertheless beyond the means of the people and the mission.

Opportunities for witnessing are limited in a locality where everyone is a Seventh-day Adventist. Despite this the people use their meagre resources each year to charter the mission ship, *Kumbubu II*, to do outreach work on the larger islands of New Hanover and New Ireland, about ten to twelve hours away by ship. The people of Loletab on Emira are presently engaged on the construction of a small ship to be used for this very purpose.

People Moved to Reconsecration

Many of God's people on these islands have been moved to reconsecrate their lives to finish His work as a result of the meetings that were held for four days at the time of the jubilee. Pastor Wilson Stephen, Lay Activities and

Sabbath School director of New Britain New Ireland Mission, himself from Emira, wrote: "As a minister in the church of God, this special time of remembering the leading of God over fifty years has strengthened my faith in this church and in the work of ministry. Many missionaries have left my home islands, many to suffer, some to die—all to give themselves sacrificially to the Lord. As a younger pastor in the work of God, I am deeply challenged to carry, by God's grace, this work on until Jesus comes. I am thankful to God for His leading for the past fifty years."

Another minister, Bennis Kotoveke, from Tasitel Village, Mussau, who has served as a church pastor and Youth director for the Central Papuan and New Britain New Ireland Missions, said: "We were all drawn to our Lord as we remembered His leading over the last fifty years. Many of our people, some who had grown a little cold, found the Saviour again and are determined to see the work finished quickly and Jesus come."

Worker's meetings and in-service courses conducted by union, local mission and college personnel, followed the jubilee. These were followed by revival meetings conducted around the village by Stewardship directors from the Papua New Guinea Union and local Mission, and by Pastor Tony Kemo, Voice of Prophecy speaker, Papua New Guinea. A laymen's congress was also held on the island of Emira. The emphasis throughout was on recommitment to Jesus Christ and acceptance of the commission to finish the work the Lord has given us to do.

Thank God for His guiding providence over the affairs and lives of the people of these islands over the past fifty years. Under His blessing, God's people look forward with confidence. May the spirit of sacrifice, commitment and of dedication always characterise the lives of the people of Mussau, Emira and Tench Islands, until Jesus comes. ##

TO THE ADVENTIST FAMILY AROUND THE WORLD . . .

The People of Mussau Say "Thank You"

RAYMOND IMONA, Stewardship and Development Director,
Papua New Guinea Union Mission

ON BEHALF of the 3,500 church members of Mussau, Emira and Tench Islands, I would like to say a very sincere Thank you to you and to God for the sacrifice, the dedication and the hard work of our pioneer missionaries. They came from Australia, New Zealand, Fiji, and the Solomon Islands to establish the work of God on our shores in the thirties, forties and fifties.

Before the first pioneer missionaries came to our shores, many unwanted children were buried alive by heathen parents. However, because of the work of these missionaries and the power of the gospel, this practice ceased and I can thank God that when I was born on May 25, 1947, my parents dedicated me to the Lord.

Today I am one of the 571 workers who have gone out from Mussau, Emira and Tench. Thank you for giving your sons and daughters, your fathers and mothers to carry to us the good news. In return for your sacrifices we have sent 571 workers to work for God—a wonderful investment.

We believe that we are fifty years nearer to the kingdom. The Lord is coming very soon. We look forward to meeting you in the earth made new by our Saviour. ##

A typical Mussau home.



Beach scene near Lumakunauru village on Mussau Island.
Photos: D. E. G. Mitchell.



AUSTRASIANS ABROAD . . .

ORDAINED IN ENGLAND

W. JOHN ARTHUR, Secretary and Communication Director, British Union

TWO MINISTERS with Australasian connections were ordained at the recent South England Conference session at Portsmouth.

Kendall Down, whose parents served as missionaries in India for many years, was one of the candidates. Presently he is ministering in West London, while his wife Shirley (née Pye)

is a full-time housewife and mother to their three young sons.

A former leading literature evangelist in New Zealand and graduate of Avondale

College, Warwick Sheffield, was also ordained. Warwick and his wife, Sharelle, have faithfully assisted with ministry at the British Union headquarters church at Stanborough Park, Watford, for the past two and a half years.

The main speaker at the special service, which took place on Sabbath, May 2, was Pastor W. R. L. Scragg, president of the Northern European Division. The charge was given by the South England Conference president, Pastor K. H. Gammon, and the prayer was offered by Pastor E. H. Foster, president of the British Union. ##



Pastor Kendall Down, his wife, Shirley, and their three young children.



Pastor and Mrs. Warwick Sheffield and their daughter, Paula.

Photos: W. J. Arthur.

The Editor, Australasian Record

SUPPORT FOR "SEEKER"

There would be hundreds, maybe thousands of hearts in this Division that echo the cry by "Seeker" of Western Australia (RECORD, May 25). Indeed, "Is it too much to ask that our fundamental beliefs be taught and the pillars of our faith upheld in the pulpit?"

If your church, "Seeker," is anything like my church at the moment, it's not a bad social club. But it seems even when we try, we can't get moving on the gospel commission. We have seen pitifully few baptisms in the last three years, and an agonising loss of precious souls from our ranks. Some of us wonder how much longer we can keep saying to our weaker members, "Just hang on. Things will get better." There is much we appreciate about each other. But on this score people here are blaming the minister, and the minister is blaming the people.

I believe there is a deeper cause of our problems. Before the two men from Emmaus were freed in spirit to go out into the dark world bearing the light of the gospel, the risen Christ found it necessary not merely to appeal to their senses by revealing His physical presence to them. First, He anchored their faith on "the more sure word of prophecy." "Beginning at

Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." Luke 24:27.

Prophecy was vital to the faith of the disciples from Emmaus. It is no less vital to our faith today. It gives us confidence in God's control over the affairs of this world, confidence in our church, confidence in our message—and a deeper assurance of salvation. (See John 14:29.)

Winning souls to Christ means also winning souls to God's remnant church. It presupposes a "respect unto obedience" for a literal organisation of His witnesses. (See Jesus' words in John 20:29, 21-23; 14-17; Matthew 16:18, 19; etc.) Surely we ought to expect that a God of love would in prophecy give us the clearest signs by which we can identify His true church. And surely those will work best to win souls, who know where our church stands in the stream of time, who have the strongest sense of identity, who know who they are, where they came from, where they're going—who and what they're winning souls to.

Dear pastors, we thirst. Your silence in the pulpit on the distinctive doctrines of the remnant church of prophecy, your words of doubt and criticism concerning God's leading through the Seventh-day Adventist Church, are drying out our souls. Give us to drink of that living water which flows from Genesis to Revelation, and just as surely through the writings of Ellen White. Please remind us of our distinctive beliefs.

We appeal to those supported by the title of this church to preach a Jesus who both saves and is at the same time leading His remnant church.

A member of the remnant church of prophecy,
South Australian Conference.

(The Editor plans to comment on this letter and the one from "Seeker" in his editorial next week. He trusts his readers will not judge him too severely for not fully endorsing the

sentiments expressed in these two letters. But he begs you to read his editorial anyway, even if it doesn't go along entirely with the views of these correspondents. There may just be some light in what he has to say!)

PROUD OF CHURCH

I would like to share with your readers a most stimulating three-day experience I recently had as an Adventist layman and a medical practitioner. Every year an Autumn School of Studies on Alcohol and Drug Dependence is held at St. Vincent's Hospital in Melbourne. It is held in high regard for its scientific standing, and this year was no exception.

I am proud to be associated with a church that holds high standards; these high ideals and standards of course represent a distinct blessing with which God has favoured His church, and our challenge is to share those blessings with those in need in our community.

The seminar addressed itself to the prevention of "misuse" of drugs and alcohol, or, as the in-phrase now has it, the "appropriate" use of alcohol and drugs. In many ways, for many people, there is no such thing as the appropriate use of alcohol. What better way—what higher standard can there be than our standard—abstinence from these potentially harmful beverages?

A report from one state showed how regrettably ineffective their Government-sponsored alcoholics rehabilitation programme is; wasting some half a million dollars of taxpayers' money each year. They have on hand excellent medical, ancillary and Alcoholics Anonymous facilities, but that vital ingredient, the spiritual dimension, is lacking, and we can only guess how much better the results might have been with that.

It was repeatedly stated that what we had was not a drug problem but a people problem; and the more one thinks through that concept, the truer it becomes! So

(continued on page 12)

Huntly Church Reunion

IT WAS INDEED a high day for the Huntly church (North New Zealand), as we celebrated the thirtieth anniversary of the dedication of our small church. Printed invitations were sent to many former members and friends, and although some were unable to attend, the number present was over 100 persons. Indeed, the church was taxed to accommodate all who came.

The Huntly company has come a long way since it started worshipping in the rear of Brother Amos Dobson's retail plumbing store, which had to be as suitably as possible curtained off for the Sabbath services. It was good when we were able to move to a room above the storeroom, which, in those days, was lovingly referred to as "The Upper Room." This served our purpose for a while, and many times the speaker had to pause till a train either rushed by, or stood still with Westinghouse brakes humming. This continued until we were able to rent the "School of Mines." After a few years in this venue, we grew tired of following worldly functions, with their usual unpleasant odours and leftovers, and so went forward in faith to build our plain brick church in a relatively quiet residential area, which was a wonderful asset.

During Sabbath school, some of our former members told us of events and happenings which they remembered from the very beginnings. Sister M. Honnor took us back to 1929 when she and her late husband came to Huntly to teach at the primary school. That did not prove to be their most important task, because, very soon after finding that there were other Seventh-day Adventists worshipping in homes, they joined them and soon came in contact with the Giles family of Te Kauwhata, of whom seven were baptised.

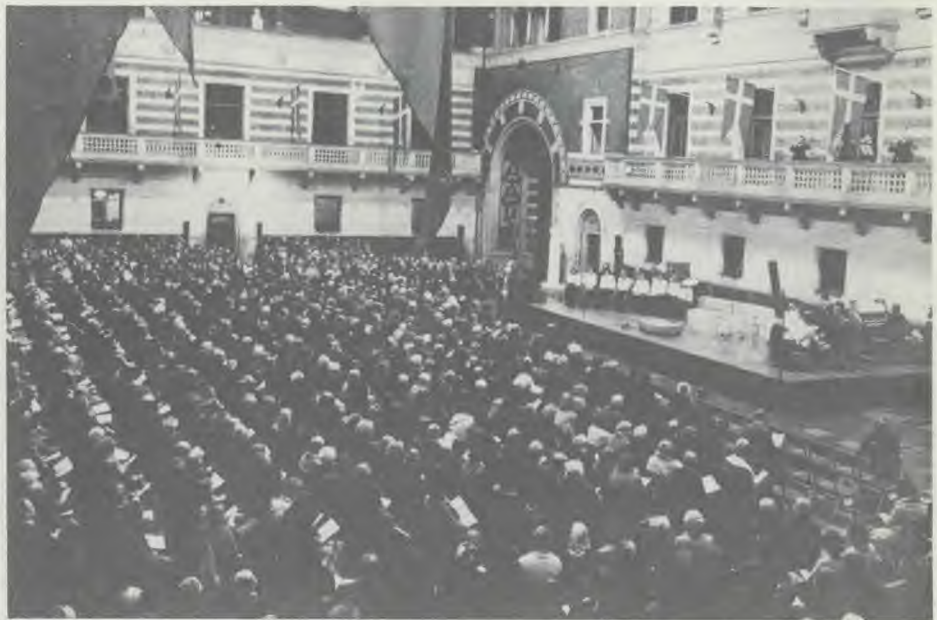
Next to take a serious interest were Brother J. Grime, his wife and family, and Brother Amos Dobson and his son, bringing another six into the church. All but six of these members have either apostatised or passed on, but the families are almost all carrying the torch today, some still in the local church. In fact about two years ago, five young people were baptised in Huntly, all fourth generation Adventists, two of them descendants of charter members.

Many amusing anecdotes were related by Sisters Loes Baker and Pat Smith, and favourite hymns and readings of late members were sung and read. Especially beautiful was Psalm 121, which was the favourite Scripture passage of Sister L. Cramp, who had been laid to rest only weeks before, aged almost ninety-six. Sister Elsie Comins was able to be present, but, she too, has since passed away, aged almost eighty-nine. Both of these dear ladies were foundation members. Still it was a happy hour, and prepared us for the service to follow.

The guest speaker for the divine service was Pastor Ian Trevena, who with his wife had travelled from Taihape to take our service. He had ministered to us thirteen years ago, and lived in our own church house. He expressed

(continued on page 14)

WINDOW ON THE WORLD



Copenhagen City Hall was filled for the centennial celebrations of Adventism in Denmark.

Danish Adventists Begin Second Century

THORVALD KRISTENSEN, Editor of *Adventnyt*, monthly church paper published by the Danish Publishing House

A FOUR-TRUMPET FANFARE summoned more than 1,200 people to City Hall in Copenhagen to mark the centennial of the Adventist Church in Denmark.

The Adventists handed over a cheque for DKK25,000 (SUS3,846) to the general secretary of the Danish Bible Society, Niels Jorgen Cappelen.

Adventists in Denmark have prospered in the past century, according to Arne Wagenblast, president of Vejlebjerg Højere Skole (Danish Junior College). By means of the Danish monthly *Advent Tidende*, published in America, the Advent message reached Denmark as early as 1872. In 1877 the editor followed the paper. He was the Danish-born John Gottlieb Matteson.

The first church was organised in Alstrup, Vendsyssel, in 1878 with twenty-seven members. The paper *Tidernes Tegn* (Signs of the Times) was published in 1879, followed by *Sundhedsbladet* (The Health Magazine) in 1881. On May 30, 1880, the Advent believers assembled in Høllum, Vendsyssel, and the Denmark Conference was organised. Seven churches were represented. This conference was the first to be organised outside the United States of America.

In the winter of 1887-1888 Pastor Matteson operated a mission school in Copenhagen. Later in 1888 he returned to the United States. Some of the other Scandinavians from the

United States who worked in Denmark during this time were Knud Brorsen, O. A. Olsen, L. Johnson, and J. F. Hansen.

The first church school was opened in 1883 in Dronninglund. Other schools followed. On a higher level the school Filadelfia was opened in Copenhagen in 1890 with twenty-two students. It was the forerunner of Vejlebjerg Højere Skole, which has about 250 students enrolled.

In 1897 the Scandinavian Philanthropic Society was established by the young physician Carl Ottosen, after a study period under J. H. Kellogg, of Battle Creek, Michigan. In 1898 Skodsborg Badesanatorium was opened with twenty beds. Today it is a modern health institution with a capacity of 270 beds.

In 1898, the same year in which the sanitarium was founded, a health-food factory was opened in Copenhagen. This factory, which was moved to Bjaeverskov in 1966, employs over 100 people and is the largest health-food factory in Scandinavia.

Dansk Bogforlag (Danish Publishing House) was established in 1903 in Copenhagen. Not a few Adventists in Denmark say that their first contact with the Advent message was by means of the printed word. Since 1967 the publishing house has been in Odense. ##

Order of Australia to Adventist

NEIL A. SMITH, Norfolk Island Minister

FRIDAY, May 8, at 11 a.m. was a proud moment for the membership of the Norfolk Island church, as Brother Ralph Weslake, our head elder, was called to Government House to receive the Order of Australia in recognition of his outstanding service to the community of Norfolk Island.

Ralph is the son of Pastor and Mrs. G. Weslake of Kalinga, Brisbane, who themselves served a period of time on Norfolk Island. Ralph came to the island with the R.N.Z.A.F. in 1944, and on completion of his duty he met and married Enid Quintal, and from this union they have five children: Ken, now serving in Papua New Guinea in our educational work; Graham, in private practice in radiography in Cardiff, N.S.W.; David, an X-ray technician in Sydney; Joy, personnel officer with the head office of Woolworths, N.S.W.; and Lance, in

his final year of tool-making in Sydney.

The *Norfolk Islander* reported the investiture as follows: "Unlike Imperial awards, the Order of Australia can only be presented by the Governor-General or State Governors, and because Ralph especially wanted to have his Order presented on Norfolk Island among his friends, a special Warrant had to be obtained for the presentation.

"This sets a precedent for Norfolk Island, and Ian Hutchinson, the Deputy Administrator, was particularly proud that the Warrant gave him the privilege of presenting the Award to Ralph at Government House, Norfolk Island.

"Ralph is the second person on Norfolk Island to be presented with the Order of Australia."

##

LEFT: Ian Hutchinson, the Deputy Administrator for Norfolk Island, presents the Order of Australia to Ralph Weslake.

Photo: N. A. Smith.

The Witness of a Life—and Death

STEPHEN JAKOVAC, Pastor, Yugoslav Church, Melbourne

IT WAS ABOUT 5.30 in the afternoon when playful nine-year-old Robert Odzic ran after the ball in front of his home in a peaceful street in Altona Meadows, Victoria. Then came the squeal of brakes and a thud. Robert fell down, losing consciousness. An ambulance rushed him to the Royal Children's Hospital. A specialist was called and X-rays were taken, but he never regained consciousness. Two hours later a doctor came to the waiting-room where the shocked parents with their closest friend were holding a prayerful vigil. He didn't seem to bring encouraging news. "Robert has severe brain injury." "Will he recover?" was the only question on the lips and in the hearts and minds of the parents. "It is very doubtful," said the doctor, and he went back to the intensive care unit. Just a few short minutes later a nurse brought the sad news that Robert had passed away.

Very often it is hard to understand why God allows such tragedies in the lives of His children, and the Bible has the only answer in Romans 8:28. "And we know that all things work together for good to them that love God, to those who are the called according to His purpose."

"There is no chapter in our experience too dark for Him to read; there is no perplexity too difficult for Him to unravel. No calamity can befall the least of His children, no anxiety harass the soul, no joy cheer, no sincere prayer escape the lips, of which our heavenly Father is unobservant, or in which He takes no

immediate interest."—"Steps to Christ," page 100.

What an encouragement in these words! Encouragement for parents, friends and all who mourn. The day is coming when "the trumpet shall sound, and the dead in Christ shall rise first"—and that day is not far off.

The funeral was one of the largest ever to take place in the Yugoslav community in Australia.

Brother and Sister Odzic are lovable Adventist Christians, and Robert was an example of a real Christlike character. He will be remembered by all who knew him for his cheerful Christian life, and his death has intensified the longing among our Yugoslav believers for Jesus to come soon, for we know that when that glad day comes Robert will greet us with his friendly smile again.

##



Robert Odzic.
Photo: S. Jakovac.

LETTERS

(continued from page 10)

often drug-taking behaviour and alcohol abuse stem from faulty adjustment to stress, or some tragic event in life; once again, that vital ingredient—the spiritual dimension—could offer just what that person needs. Two similar studies of groups of alcoholics, in Perth and in Adelaide, showed one of the basic common features of these people to be low self-esteem. If only we could share with these people the good news that God so loved the world that He would have given His Son for just that one poor soul, what a difference it would make!

I was proud to be an Adventist also because of our ordained ministry. A clergyman from another church gave his testimony during a paper entitled "Professions at Risk—the Clergy." He is a man in his fifties, working in a parish just outside Melbourne, and is a reformed drinker, attending A.A. for fifteen years. I am proud, by contrast, of the fine men who pastor our churches and who can set a fine example of what total abstinence means, and whose ministry is the better for it.

But, I was the most proud of being an Adventist when a young non-Adventist lady spoke up during a discussion period; she was a primary teacher from interstate, and had just spent time benefiting from the Warburton Health Care Centre's many advantages. The topic under discussion was, "What are some of the positive items in the personality that can guard against drug dependency?" This young lady emphasised the importance to her of the calm, serene peacefulness she had found in Warburton, assisted by the "soft sell" spiritual approach of the Health Care Centre's staff, mentioning by name the church that operates the institution. She feels she could easily become an Adventist. I'm praying to that end!

These were just a few of the reasons why I was proud to be a Seventh-day Adventist; and that, too, in a seminar run in a Catholic hospital!

As you think of these and many other reasons, aren't you also proud to be a Seventh-day Adventist?

Dr. Murray Howse,
Health and Temperance Secretary,
Fremantle Church, Western Australia.

THE SECURITY IN "THE BUSH"

Sylvia Berketa's letter in the RECORD, May 11, 1981, is very timely as it exposes one of the myths of

Adventism to which I have never heard any of our leadership seriously address themselves.

This whole matter of country living for Adventists has rarely risen above the "Ellen White said" type of conversation, where established church members make all sorts of statements, claiming them to be E. G. White quotes. Usually the people concerned have never read the passage they are quoting, and frequently do not even own the relevant E. G. White book.

This is the way myths are born, and in the case of the Berketa family they were almost caught up and carried away by it. Fortunately they realised that God has endowed them with the power of reason, and by applying it in a sanctified way have saved themselves a good deal of heartache and money.

God never intended Adventists to bury themselves in the bush and to work from dawn to dusk, having no time to study the Scriptures; and Sister White, as His messenger, did not intend her writings to be interpreted that way either.

These specific passages of Sister White refer to people living in poverty in the high-rise tenements of American inner-city areas. These people, dependent totally on a cash income, would have been better off both economically and spiritually if they owned a small area of land that they could till between jobs, thereby being partially dependent on cash earnings and partially dependent on the produce of their own property. This life-style would do a great deal to enhance their spiritual outlook, and this principle still applies today.

The spreading of God's Word, and the development of our characters is dependent on us mixing with people. Man is a social animal. God has created us this way, and the saddest individual we can ever meet is one who has difficulty relating to others.

Therefore, if we follow the admonition to move to the country it must be a missionary endeavour—that means mixing with people. No missionary outreach or influence can be achieved if we are buried in the bush.

Seek from God a suitable location and employment, and remember it may not be in the so-called best resort towns or the places of the prettiest scenery. There are many unattractive communities throughout the country where God has not raised an Adventist church. Seek guidance through prayer for employment. An adequate income is a must; no one is going to live very well on the dole, and I believe that if your move to the country is of God then an income will be on the other end of it. I do not believe God wants His people to relocate in country areas to reduce them to penury.

If you think you want to be a farmer, remember the pioneering days are over. Farming today is big business. In fact the Americans have coined a new word to describe modern farming—agribusiness. To buy into a worthwhile property these days, one capable of returning you a reasonable income, you need to be able to raise about \$200,000. Then you will have to practise very astute management and be prepared to work hard physically for long hours.

Please, please get out of your heads this romantic nonsense you see on Disneyland and other such TV programmes depicting American rural life.

In my work as a New South Wales Government officer advising in matters of rural water supply and irrigation, I have over the years had scores of people come to me who have bought a few acres to get away from it all—exactly the same as this Adventist myth. They have their heads filled with romantic Disneyland nonsense, and part of my job is to gently get their feet back on the ground. When they learn of the costs involved in just establishing a stock and domestic water supply they are amazed and appalled. It usually takes several years of both working and hard saving to achieve what they want, and by then

the glamour has worn a bit thin.

The little booklet "Country Living," an Ellen G. White compilation, is not explicit enough. It needs in-depth interpretation by the ministry for these present times. If any minister knows of anyone contemplating a move to the country he should move in straightaway with some sound "feet on the ground" counselling. The church should not allow or encourage any of its members to fritter away their life savings, chasing a myth. This is an area where the church should spell out its policy in a definitive way. For too long it has said nothing and many have come to grief.

While on the question of myths, Mrs. Berketa touches on another of them—this business of escaping to and hiding in the mountains when the Sunday laws are proclaimed. I have met many Adventists who firmly believe that their lives can just go along as usual without taking their Christianity too seriously. One day they will hear that the Sunday laws are proclaimed, so they will grab the family, hop in the car and head for the nearest mountain. They too are living in a fantasy. In this day and age there is no such thing as wilderness left. All the mountainous forest country you see is riddled with forestry access roads and fire trails. It has been surveyed and logged for years. To the men who work these areas, these roads are as familiar as Pitt or Collins Streets may be to us.

The only chance of survival when these days of persecution come, is by having a faith in Jesus tried in the fire; by having developed during your Christian experience a deep and abiding relationship with your Lord. By faith in Jesus when these times come, we will be brought through them miraculously by the Lord. There will be nothing we can do, for the forces of evil against us will be so overwhelming. Our lives will be absolutely in the Lord's hands.

The real answer to both these matters is that we must accept the Lord Jesus Christ as our Saviour now. Then by developing an abiding relationship with Him that will continue the rest of our lives, the Holy Spirit will dwell in our hearts and change us so that we become more like Him. By being close to him daily He will be able to manifest His power and strength through us when the times of persecution come.

Our continuing life in Christ is our security, not a few acres in the bush.

R. Jones,
South New South Wales.

(Correspondence on "Country Living" is herewith closed. Ed.)

PRACTICAL COUNSEL NEEDED

The issues raised by Sister Berketa (RECORD, May 11, 1981), I believe, should make us aware that to achieve the country living ideal for each family, each with its own individual requirements and abilities, requires much advice and help.

I would like to suggest that "country living" seminars be organised in each conference, where those who have successfully raised their families in a country environment can talk to the brethren and folk can ask questions. Perhaps real estate agents, farmers and businessmen could also be available for advice.

A little book containing much practical advice on moving to the country, called "From City to Country Living," was published by the church as a companion to "Country Living," by E. G. White. Over the past ten years I have come across only one copy of this book which dealt with issues such as "What is country?" and how far from the cities (in miles) did Ellen G. White mean? On pages twenty-eight to thirty is a summary entitled, "What to watch for in selecting a home location." The very first statement reads, "The home should be located within relatively easy access to the place of labour of the wage earner." The second point, dealing with choosing

land, states "a good supply of water is of first consideration." The third point emphasises the need to provide for the social, spiritual and educational needs of the family, particularly the children. The summary continues with other practical points, and it would seem that the entire book, "From City to Country Living," should be reprinted and made available in our Adventist Book Centres.

A primary reason for "country living" is placing our families in an environment where we can view the works of God and not the works of man; with the expressed purpose of learning spiritual lessons from seeing nature and working with the soil. That is, our attitude of seeking to draw close to God and be a co-worker with Him in educating our families in faith, for His service, is of more critical importance than the actual location of our environment. Nevertheless, we should aim to obtain an environment which provides the essential requirements of an area for a garden, and views predominantly of God's creation, not man's worldly possessions and monuments of achievement. The other main reason for country living appears to be to place ourselves in a position where we can grow our own food, which is the basic commodity we shall need in the difficult times ahead.

The philosophy of "country living" embraces providing a home situation where children have responsibilities and opportunities to share in the work of their parents with their parents. In his paper "The Origins of Alienation," published in *Scientific American* in 1974, the esteemed psychologist V. Bronfenbrenner wrote, "One of the most significant effects of age segregation in our society has been the isolation of children from the world of work. Once children not only saw what their parents did for a living but also shared substantially in the task." A little further on he writes, "Our children are not entrusted with any real responsibilities. Little that they do really matters. They are given duties rather than responsibilities; the ends and means have been determined by someone else and their job is to fulfill an assignment involving little judgment, decision-making or risk. This practice is intended to protect children from burdens beyond their years, but there is reason to believe it has been carried too far in contemporary American society and has contributed to the alienation of young people and their alleged incapacity to deal constructively with personal and social problems."

Finally I believe the concept of "country living" is to provide a climate suitable for the growth of generosity which is an important attribute of God's people. (See Deuteronomy 15:10, 11.) If we have a garden, God can bless our efforts, so that we have an abundance of fruit and vegetables in season to give away to the poor, the needy, friends and neighbours, and testify to our heavenly Father who freely bestows the sunshine and rain and "life."

It is obvious that locations which provide an environment in which the principles of "country living" can be put into practice may be found close to many cities; i.e., five, ten or fifteen miles out. Such close locations with a country or bush setting are usually expensive, and we are wisely counselled to secure a piece of land such as our means will allow.

John Ashton,
Tasmania.

"CO-OPERATIVE" COUNTRY LIVING

In response to Sylvia Berketa's letter in the AUSTRALASIAN RECORD of May 11, 1981, concerning country living, we have for the past two years been interested in this area of "Christian life-style." Basically we tried to set up an "information exchange" or "learning centre" where

(continued on page 14)

HUNTLY CHURCH REUNION

(continued from page 11)

joy and gratitude in being asked to take part in the special services, and told us that he had officially retired four days earlier and looked upon this invitation as a "retirement honour." He, too, remembered some happy times spent with Huntly members. His preaching theme was "Praise and Thanksgiving," and as anyone who knows Pastor Trevena will guess, the service was musical; for interspersed through his remarks, the congregation joined in special hymns of praise. Pastor Trevena closed his remarks by expressing the desire of all that the next reunion would be with Jesus Himself at His second coming.

The ladies of the church served a delicious luncheon in the church hall. The fare was sumptuous and enjoyable, and although lunch started early it was near 4 p.m. before everyone had dispersed. Many happy times were recalled, and often we heard, "Do you remember . . . ?" or, "My, I didn't recognise you." The feeling was that it had been a wonderful time for everyone, and that God had richly blessed our "special day."

#

LETTERS

(continued from page 13)

Adventists thinking of going to the country could find helpful Christian advice from Adventists already living in the country and engaged in similar activities.

The basis for this is that at lay level we believe that there is enormous untapped co-operative potential within the Seventh-day Adventist Church. Further, we believe that this should be tapped broadly in line with the two Ellen G. White compilations, "Country Living" and "From City to Country Living."

Behind all this is our honest belief that the Biblical message deals with the whole man in teaching and practice:

- (1) God with man (spiritual relationships)
- (2) Man with man (social relationships in an individual and corporate sense), and
- (3) Man with his natural environment (ecological—country living).

Country living includes all three. Seventh-day Adventist life-styles would normally concentrate on the spiritual side. On this basis Christianity must affect us as individuals (individual renewal) and our church (corporate renewal), so that each new Christian, in offering his gifts to the church, at once strengthens and changes the church. In this sense we share Sylvia's sense of urgency. We would, however, like to expand the possible conclusions:

What seemed to come from our endeavours was that

(1) You can't talk about country living without talking about Christian community and Christian life-style—and the Adventist church is remarkably silent on this point. If you try to put country living into practice without working through the Christian community and Christian life-style, you end up as you began; an individual without sufficient knowledge or practical skills.

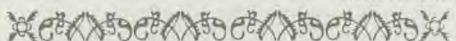
(2) As Sylvia Berketa says, country people are even more busy than city people—annoying, but true—and they have almost no time to spare. The priorities of practical survival tend to rule out the sense of something special and meaningful in country living.

(3) Country people are generally locked into the established forms of production and markets with associated problems of large size, large financial requirements (tractors, plant, use of fertilisers, etc.).

In this regard they are no different from city people, locked into the nine to five routine. In this sense the key is becoming independent of the huge networks of production and distribution that so enslave us all today. This is the reason we call our approach to country living "co-operative living"—a co-operative because it starts with people co-operating (life-style) and focuses on independence and small-scale activities between groups of people, involving all three aspects of Christian life mentioned earlier. We feel a co-operative living approach is significantly different from the individualistic approach which Sylvia is using.

(4) We have become aware of several families who decided to move "out" into the country and then have had to spend a fortune on petrol, with several cars, and have been forced to split up the family for education or work reasons. After a few years most have wished that they had only known what it was going to be like. The ironic point is that often those living in the country are so busy living in the country, yet earning a living and shopping in the city, that they are more tied to a suburban life-style than someone in that dreaded place—"suburbia." The "suburbians" can put the time the country living people put into travelling, into developing various support groups, e.g., play groups, Bible study groups, backyard co-operatives (garden, chickens, goats, etc).

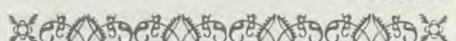
Paul Wildman,
Ken Aitken.



TEACH ME

*Teach me, Father when I pray,
not to ask for more,
But rather let me give my thanks
for what is at my door.
For food and drink, for gentle
rain, for sunny skies above,
For home and friends, for
peace and joy, but most of
all for love.*

—Selected.



Weddings

JOHNS—JUDGE. Sunday, June 14, 1981, was the chosen day when Richard Johns and Michele Judge each exchanged promises of marriage in the Mitchelton church, Brisbane, Queensland. While Richard is well known in Brisbane, Michele comes from New Zealand, originally from Gisborne. Many friends gathered for the lovely occasion, and a warm Christian atmosphere prevailed throughout. As they establish their home in Brisbane, based on the Edenic marriage, we all wish them much of God's richest blessing.

H. G. Harker.

MOWBRAY—LAWS. Anthony Mowbray and Kathy Laws were married on May 17, 1981, in the Avondale Memorial church, Cooranbong, New South Wales, where a large number of friends and relations had gathered. Kathy is the youngest daughter of Pastor and Mrs. Lindsay Laws of Cooranbong. Anthony's parents are Harry and Lorna Mowbray, also of Cooranbong, but formerly of New Zealand. The newly-weds plan to live in Tamworth where they will complete their nursing training. The bride's father and the writer together conducted the wedding ceremony.

Eric Magnusson.

NILSSON—EDMUNDS. On May 24, 1981, Lance Nilsson and Robyn Edmunds exchanged their vows of love when they met at the Dundas Seventh-day Adventist church, New South Wales. Lance is the son of Mr. and Mrs. R. Nilsson of Longburn College, New Zealand, and Robyn is the daughter of Pastor and Mrs. H. Edmunds of Narrabri, New South Wales. Many relatives and friends rejoiced with Lance and Robyn and wished them God's blessing as they set up another Christian home in Wahroonga, Pastor E. C. White associated with the writer in the service. H. E. Edmunds.

OEMCKE—ROBINSON. It was a beautiful day on May 11, 1981, when Brian and Sue were married in the lovely Galston church, New South Wales. Brian Dennis is the only son of Brother and Sister Doug Oemcke of Palmerston North, New Zealand, and Susan Annette is the only daughter of Pastor and Mrs. Rex Robinson of Tweed Heads, New South Wales. The happy couple have returned to Western Australia where Brian is teaching at our Busselton Seventh-day Adventist church school. As another Adventist home is established it is our sincere prayer that true love and happiness will radiate out from it.

R. G. Robinson.

ROBERTS—STANTON. With a family and church interest it was my joy on April 19, 1981, to unite the life of John, son of Mr. and Mrs. Lawrence Roberts of Kaoota, Tasmania, with Julie, daughter of Mr. and Mrs. Ray Stanton of Margate, Tasmania, in a happy and memorable marriage service. The service took place in the Glenorchy Seventh-day Adventist church, and John and Julie have subsequently moved to Queensland to establish their home in Brisbane. The thoughts and prayers of all present were that the love of one may be answered by the love of the other, which will in turn render bliss for them secure.

H. J. Stanton.

ROSENBERG—SUTCLIFFE. On Sunday, June 7, 1981, Kym Rosenberg was married to Roselyn Sutcliffe, eldest daughter of Robert and Rosemary Sutcliffe of Launching Place, Victoria. The wedding took place in the new Lilydale church, and was followed by a delightful reception in the church hall. Many relatives and friends were present to make the event a memorable one, and to wish Kym and Roselyn God's blessing as they establish their home in Penguin, Tasmania.

G. Grosser.

SKEWES—WAIN. April 26, 1981, was the day chosen by Rodney Skewes and Susan Wain to pledge their troth one to another. This was done before a large gathering of friends in the beautifully decorated Ballarat Seventh-day Adventist church, Victoria. It brought particular joy to the celebrant to unite these two lives, as it had been his privilege to welcome them both in church fellowship through baptism. As Rod and Sue set up their home in Ballarat we know that it will be their joy to spread the happiness of a truly Christian home to others.

L. R. Burns.

TUCKER—NEVILLE. As there is no Adventist church in Leeton, New South Wales, Russell and Lyn chose to be married in the Presbyterian church. March 1, 1981, was a day of sunshine and showers, but a day to be remembered by all who took part in and witnessed this happy event. Russell is the son of Mr. and Mrs. Jack Tucker of Leeton, and Lyn is the daughter of Mr. and Mrs. Jack Neville, formerly of Leeton and now of Beaudesert, Queensland. May God bless your home, Russell and Lyn.

M. Krieg.



BISHOP. Faye Elizabeth Bishop was born on May 14, 1976, and died of a viral infection just five years and eleven days later in her home on May 25, 1981. Her funeral was conducted from the Mackay Central church, Queensland.

"Not now but in the coming years,
It may be in the better land,
We'll read the meaning of our tears,
And there sometime we'll understand."

Her family now has a greater longing for the soon appearing
of our Lord Jesus, the Life-giver. D. M. Lamb.

COMER. Miss Allie Comer was born on February 4, 1900, in Bridgewater, England, and passed to rest on June 4, 1981, at the Coronella Nursing Home, Victoria. Miss Comer lived with Brother and Sister Chelberg Sr. in Thornbury in the 1930s. She was a member of Thornbury (later Preston) church, and became a resident at Coronella in July 1978. Pastor Charles, chaplain of Coronella, assisted the administrator to lay our sister in Christ to rest in the sure and blessed hope at Springvale Lawn Cemetery. L. W. Jones.

DIXON. The death of Sister Laura Dixon could be said to mark the close of an era in Seventh-day Adventist history. Her parents (Letts) were in the second New Zealand baptism of 1889. Although crippled in childhood, no more physically or spiritually active personality has ever graced this remnant church. Pastor K. D. Lofton Brook was associated with the writer in the ministry of consolation at the Avondale (New Zealand) church and Waikumete Crematorium Chapel, May 26, 1981. A host of friends here and in Australia join in their condolences to Brother Percy Dixon, and their daughters Marian (Mrs. Henry Thompson), and Beryl (Mrs. Bert White). R. Pavitt Brown.

EYEINGTON. The senior elder of the Swansea church, Harry Wolfenden, associated with the writer in the funeral service in God's Acre at Avondale, New South Wales, on Monday, June 15, 1981, of the late Ernest Eyeington who had passed to his rest in the Charles Harrison Home on June 11, 1981, after a long illness. With his wife, Gladys, at the graveside were three of her children, Peg (Mrs. Melville), and Claude and Douglas, and two grandsons, Garry and Glen, together with many other loved ones and friends. Swansea members remember and will not forget. We were all reminded once again that our God, too, remembers and does not forget His own. John J. Dever.

FROST. Mrs. Elsie Frost of Manly, Sydney, New South Wales, passed peacefully to rest in Jesus at the Sydney Adventist Hospital on May 25, 1981, aged eighty-two years. Her late husband, Thomas, predeceased her in 1978, and their combined loving and loyal service of more than fifty years in several of our churches was outstanding. Our loving condolences are extended to their daughter Yvonne and her husband John Bull, and their children, Narelle (and husband Terry Liggett), Malcolm (his wife Glenys), Geoff (his wife Rochelle) and Stuart. Other relatives include Elsie's sister Irene, and brothers Ted, Roy and their families. At Avondale Cemetery we committed this trusting servant to God's care and await her call to life from the Master she loved. R. Tudor.

GAUNTLETT. Convinced that Revelation 14:1-14 was God's challenge to her soul, Doris Lillian Gauntlett, thirty-two years ago joined the Mount Lawley church, Western Australia, and proved a prolific servant of Christ till the day of her death on May 31, 1981, at eighty-eight years of age, while a resident of the Adelphi Nursing Home. On June 3, 1981, she was laid to rest at the Karrakatta Crematorium Chapel. Her loved ones rest assured that on the resurrection morning a grand reunion moment will bring perpetual joy. G. I. Wilson.

GOMOLA. Pastor Johann Gomola passed quietly to his rest on June 1, 1981, at the age of ninety-three years. One of God's great pioneers in preaching the gospel in Poland, and the spiritual father of a large family, has paused in his labours until Jesus comes. His daughter, Sister Herta Nurzinski, her husband George, and their family deeply sorrow at the passing of their dear one. He awaits the renewed call to service from his Master, but in the meantime he rests in the Gungahlin Cemetery, Canberra, Australian Capital Territory. The members of the Canberra National church greatly miss the fellowship of this beloved man of God. Cyril Brown.

HOWLAND. Sister Melvina Tutton Howland passed peacefully to rest on April 25, 1981, at Bethesda Hospital, Auckland, New Zealand, at the age of ninety-three years.

Sister Howland accepted the Advent message in Wellington, being baptised by the late Pastor W. E. Battye in 1932. She loved her Lord and looked forward to His return. She was a loving and lovable Christian, who greatly endeared herself to the Royal Oak church family, where she worshipped. Pastor R. P. Brown was associated with the writer, as we committed her into the keeping of our loving heavenly Father to await the reunion with God's family on the resurrection morning. H. W. Hollingsworth.

NOW IS THE TIME

Now is the time to show kindness
To friend and to foe the same.
Now is the time for God to remind us
To care for the sick and the lame.

Now is the time to be faithful,
Loyal to God whom we trust.
Now is the time to be helpful.
Now is the time to be just.

Now is the time for contentment,
To smile and to be of good cheer:
The time to get rid of resentment,
And bitterness, guilt, and fear.

Today is the day for doing.
Yesterday is past and dead.
Don't fret over what is coming:
Be thankful for the nows instead.

—Jack C. Waldon.

ADVERTISEMENTS

WEDDING PHOTOGRAPHY ... don't waste this precious occasion on "backyarders" or well-meaning amateurs. We are thoroughly trained in the latest American technique of Bridal Photography at low rates. Phone Kevin Elson (02) 84 6086.

ACCOMMODATION. Wanted by mature student couple returning to Australia—accommodation close to Kelvin Grove C.A.E. for period December 1981 to December 1982. Please reply Stanley, P.O. Box 332, Port Moresby, Papua New Guinea.

PRIMARY SCHOOL IN BOWRAL—now open—1-teacher school, friendly rural church. Industries expanding locally, providing job opportunities. 1½ hours from Sydney by F5 Freeway. Write P.O. Box 337, Bowral, N.S.W. 2576. Phone (048) 61 3373, (048) 77 1531.

QUALIFIED HAIRDRESSER REQUIRED
Qualified hairdresser required to work full- or part-time in a privately run salon at the Sydney Adventist Hospital. Successful applicant would find the atmosphere pleasant and the work rewarding. Please phone (02) 487 9111 extn. 484, or A/H (02) 653 1719.

YOUTH MATERIAL SOUGHT
Anybody who has old youth ministry resource materials, i.e., books, MV programme guides, slides, music, youth evangelistic materials or games ideas, and no longer has any use for these, or who only rarely use the same and would be willing to give or sell the same to an Avondale third-year theology student interested in training for youth ministry, could you please contact Garry Hodgkin, c/- Watson Hall, Avondale College, Cooranbong, N.S.W. 2265.

HOME FOR SALE. Beautifully situated with river reserve frontage adjacent to permanent timbered area. Three bedrooms and sleep-out with flat potential. Built-in cupboards. New wall-to-wall carpets. Walking distance from Avondale College and Sanitarium Health Food Company. \$55,000. Phone: (03) 221 6145 or (067) 72 6288.

AUSTRALASIAN RECORD and advent world survey

Official Organ of the
AUSTRALASIAN DIVISION OF THE SEVENTH-DAY
ADVENTIST CHURCH

Editor - G. E. GARNE
Associate Editor - R. W. TAYLOR
Editorial Assistant - LINCOLN E. STEED
Office Secretary - GLENDA FAIRALL
Wahroonga Representative - LINDREA MAYWALD

Annual subscription—post paid:

All areas covered by the Australasian
Division \$A12.50
Other countries \$A18.50
Air Mail postage rates on application

• Order direct from the Signs Publishing Company, Warburton, Victoria 3799, Australia.

All copy for the paper should be sent to The Editor, RECORD, Signs Publishing Company, Warburton, Victoria 3799.
Editorial Office: Phone (059) 66 2501.

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

DIRECTORY AUSTRALASIAN DIVISION OF THE SEVENTH-DAY ADVENTIST CHURCH

148 Fox Valley Road, Wahroonga, N.S.W. 2076.

President - K. S. Parmenter
Secretary - R. W. Taylor
Treasurer - W. T. Andrews
Assistant Secretary - R. A. Evans
Assistant Treasurer - W. H. Stokes
Field Secretary - A. S. Jorgensen
Auditor - S. H. Macfarlane
Associate Auditors - G. J. Bland
C. E. Fisher
K. M. Hughes
M. E. Mitchell

Departmental Directors

Education - G. F. Clifford
Education (Assistant) - H. T. Irvine
Health Food - F. C. Craig
Lay Activities and Sabbath School - H. C. Barritt
Assistant Sabbath School (Child Evangelism) - Miss L. R. Chester
Health and Temperance - Dr. R. J. Swannell
Health and Temperance (Associate) - Dr. H. Rainda
Health and Temperance (Assistant) - W. G. Dowling
Ministerial Association, Stewardship and Development - A. N. Duffy
Ministerial Association, Stewardship and Development (Associate) - E. C. Lemke
Communication - R. M. Kranz
Publishing - J. T. Knopper
Public Affairs, Religious Liberty and SAWS - G. A. Laxton
Youth - K. E. Martin
Youth (Assistant) - L. A. Lansdown
Christian Services for the Blind - R. A. Vince
Trust Services - O. L. Speck

ADVERTISERS PLEASE NOTE: All advertisements should be sent to the editor at Signs Publishing Company, Warburton, Victoria 3799.

Advertisements approved by the editor will be inserted at the following rates:

First 25 words - \$5.00
Each additional 5 words - 25 cents

For your advertisement to appear, your payment must be enclosed with a recommendation from local pastor or Conference officer.

FLASH POINT



☆ Pastor Austen Fletcher of Avondale College reports that in response to his appeal in RECORD for thirty members in the homeland to share their copy of RECORD and Signs with a pastor in the islands, one hundred responded! This is most encouraging! We thank these one hundred people. May the influence of the papers you are sharing be greatly multiplied. If there are any others who would like to share their copies with an island pastor, write to Pastor Fletcher, and he will send you a name. If these magazines are posted surface mail it costs about 60 cents per copy for postage.

☆ THREE MEMORABLE SABBATHS are being planned as part of the KARNAK—CANA—COLOSSEUM 1982 tour. The New Bible Lands Tour for 1982 will enable you to spend one Sabbath with the believers in the S.D.A. Orphanage in Cairo, the second Sabbath in Galilee, and even visiting Capernaum and the very synagogue where Jesus preached on Sabbath days, and another Sabbath in Jerusalem, at the beautiful Garden Tomb. Those who enjoy the tour will, without a doubt, enjoy these lovely Sabbath days.

☆ We want to thank all the kind friends who have been sending us used stamps. These we have been distributing on your behalf to people who sell them as a fund-raising project for worthy causes. Keep snipping them off the envelopes of letters you receive before you throw them away, and as soon as you have a small pile, send them along! It's money for nothing, really! Quite a number of folk have written in, asking us to put them on our "distribution list"—mostly schools and retirement centres. So keep the stamps coming! They are being used to good effect. Address them to Editor, Signs Publishing Company, Warburton, Vic. 3799.

☆ Response to our call for cover-pictures has been disappointing—not in quantity but quality. We've received dozens of entries, but to date have not had one that answers our need. Please don't let this discourage you. We want it to challenge you! We're in search of really top-quality pictures. Keep trying. We specified that they should be vertical in format. Some misunderstood this and sent us slides that were horizontal in format. By vertical we mean lengthways—the same shape as our magazine covers. Also we asked for slides, not colour negatives or prints. Some sent us these. Some also sent us old slides from their files—faded, scratched or spotted. We want them crisp-new. Our department has asked me to mention to you that KODAK SLIDES REPRODUCE BETTER THAN ANY OTHER BRAND. So please keep in mind that we favour Kodak.

☆ The chaplains' department at Sydney Adventist Hospital has two important projects in the hospital and needs donations to assist in their development. A Family Learning Centre is being developed in the department to

provide a Listening/Learning Centre with a focus on personal, family and marriage relationships. The money received will be used to purchase books and cassettes for lending to patients and staff.

The second project, Chaplain's Art Fund, will provide a spiritual emphasis for art in the hospital, as a means of witnessing for our Saviour. All donations are tax deductible, besides helping your hospital with its expanding outreach.

☆ THOSE WERE THE DAYS! One of our readers, Brother Hurley R. Ludbey of Glenorchy church, Tasmania, sent us a replica of a notice advertising *Signs of the Times*. We don't know when it was printed, but you'll notice it was "way back" in the days when a year's subscription cost 5/-! Sorry we can't sell you a year's subscription for that anymore! It costs more than that for a single copy now! But then we mustn't forget that in those days one could probably buy a motor-car for no more than \$500!

FOR AN INFORMATIVE WEEKLY COMMENTARY ON—

WORLD EVENTS AND THEIR REAL SIGNIFICANCE

READ

The Signs of the Times

Day-to-day Happenings Reviewed Under the Floodlight of Truth.

● Momentous world events may well cause the stoutest hearts to tremble—but God, who knows the end from the beginning, cannot be taken by surprise.

● Know the comfort and assurance to be gained from a knowledge of God's imperishable Word. The SIGNS OF THE TIMES will help you to appreciate and maintain a calm stability amidst most difficult circumstances and conditions.

Thousands already enjoy this solace. Why not YOU?

Regular Yearly Subscription, 5/-, 6 Months, 2/6

★ ★ ★

ORDER FROM—

SIGNS PUBLISHING CO., Warburton, Vic.

With *Signs* month right ahead of us in August, it's none too soon for you to start thinking and praying seriously about your personal *Signs* commitment for the year ahead! IF EVERY EARNING ADVENTIST IN AUSTRALIA AND NEW ZEALAND WOULD UNDERTAKE TO PAY FOR AND DISTRIBUTE AT LEAST FIVE COPIES OF SIGNS PER MONTH, ONE MILLION SIGNS WOULD FIND THEIR WAY INTO HANDS, HOMES AND HEARTS IN AUSTRALIA AND NEW ZEALAND IN 1982! It's not too much to ask for, is it?

☆ "Finally, brethren . . .": There is no good in praying for anything unless you are also prepared to try for it.