

Australasian Record

and Advent World Survey



Publication of the Seventh-day Adventist Church in the Australasian Division

Registered by Australia Post—publication No. NAR 1072

VOL. 87, NO. 11 March 15, 1982

A REPORT FROM KING ISLAND . . .

DREAMS DO COME TRUE

BARRY G. WHELAN, Volunteer Missionary, King Island



The fly 'n' build team with some King Island helpers. From left: Fred Blyth (Burnie), Dave Cook (King Island), Peter Sullivan (Mildura, Vic.), Graham Jones (Hobart), Tony Troyer (Hobart), Geoff Miller (Hobart), Stan Ramsey (Bairnsdale, Vic.), Mike Spaulding (Devonport), Harvey Elszele (Burnie), Gary Stoneman (Hobart). Absent, Len Crook (Adelaide, S.A.)

IN JOEL 2:28 we are told that in the time of the end "your old men shall dream dreams, your young men shall see visions." Both men and women, young and old, on the lovely mission field of King Island, have had a dream and a vision for the past two and a half years to erect a building suitable for worship and representative of God's remnant church.

After much prayer, planning and just plain hard work over a period of more than two years, and above all the blessing of God, the dream has become a reality. The actual building work began on Sunday, December 13, 1981, when a working-bee, under the guidance of Brother Gary Stoneman, was organised to dig the trenches for the foundations. Many problems and difficulties arose, but we saw the hand of

God working marvellously and in so many ways. The foundation slab was completed by lunch-time on Tuesday, December 22. The fly 'n' build team of eleven men arrived on December 27, and work commenced at 7 o'clock the following morning. By January 15, just seventeen working days later, the building was completed.

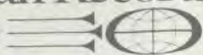
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and Advent World Survey



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

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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.

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Editorial

OMEGA



Dear Fellow Adventist,

The book "Omega" by Lewis R. Walton has come under heavy fire from various quarters in several unfavourable reviews in recent months. So severe has the criticism of the book been, in fact, that some of our RECORD readers have suggested we should quit advertising it—and that unless we do so, RECORD will lose its credibility.

We appreciate the concern of these readers. We have read the reviews. We will continue advertising the book. We owe it to our readers to tell you why. What follows is not intended to criticise the critics, or to analyse their critiques. Rather it is intended to underline what we see as the *essential message* of the book, which to our mind is more important than picking flaws in the finer details.

Whatever the alleged weaknesses of the book may be, the author has brought into sharp focus certain salient, central events which *desperately needed* to be drawn to the attention of the church. Whatever details the author may have got askew, or whatever information he *should have* included that he didn't, these basic events remain incontestably, historically true. You can check out the historical data by reading the story from the pen of Arthur G. Daniells himself—the man who was most intimately embroiled in the conflict—in his book, "The Abiding Gift of Prophecy," pages 330-342. You can get it from Ellen White in "Selected Messages," Book 1, chapters 24 and 25. You will find it in L. H. Christian's book, "The Fruitage of Spiritual Gifts," pages 277-296. That doyen of Seventh-day Adventist historians, Arthur Spalding, relates the events in his authoritative work, "Origin and History of Seventh-day Adventists," Volume 3, pages 130-144. They are referred to as well by D. E. Robinson in his book, "The Story of Our Health Message," pages 279-281; by Dr. LeRoy Edwin Froom in his monumental work, "Movement of Destiny," pages 343, 347, 349-356, and by T. H. Jemisen in his scholarly work, "A Prophet Among You," pages 414, 415, 492 and 493.

As one reads the narrative in these recognised historical sources, one cannot fail to be impressed by the fact that the events on which Walton bases his treatise are traced by him pretty well along the lines followed in the sources referred to above. We invite our readers to make the discovery for themselves.

Seven facts stand out in bold relief above the mist and miasma of polemic and critique in which the book has been involved:

1. During the opening years of this century the Seventh-day Adventist Church *did* face a major crisis brought about by doctrinal apostasy which threatened to undermine the very foundations of this church. No one would seriously challenge the historical authenticity of this fact or question the *bona fides* of the authors who have placed it on record.

2. The doctrinal deviation was spearheaded by Dr. J. H. Kellogg, a brilliant and charismatic intellectual who is described by Arthur Spalding as a man who "had a mind quick, omnivorous, investigative and speculative. . . . And he had a magnetic personality that drew young men to him in devotion."

3. So subtle was the nature of the spurious teachings that crept into our ranks, that even many of our most gifted, highly esteemed men in positions of responsibility, failed to recognise it as error and were swept away by it.

4. The thing that saved the day when it seemed certain that those erroneous teachings were poised to prevail, was the fact that in His love for His church, God had graciously given to His people the gift of prophetic guidance. Without the counsel that came to us through the Spirit of Prophecy in this time of terrible crisis, His church would have been in serious trouble. This and this alone saved the church from running around and breaking up on the carefully concealed rocks of false doctrine.

5. The doctrinal controversy that beset the church at that time resulted in a tragic slowing down of our evangelistic outreach at a time when God was miraculously opening doors for a dramatic forward thrust.

6. Once again in the future the peril of apostasy that beset this movement at the beginning of the century, is to be repeated. Once again it is the gift of prophetic guidance that will enable God's people to distinguish between truth and error. The Lord's messenger to the remnant is no longer with us, but, thank God, the light still shines—as brightly as ever! Our only danger in the future will be in neglecting or spurning the special light God has given us as a people. Our only safety is in cherishing and walking in that God-given light.

7. Whenever we are confronted with the choice between a man and the message, our choice must be the message. When Dr. Kellogg and the church came to the parting of the ways, many predicted that the church could not survive the loss of so great a figure. They were forgetting that God was on the side of the message.

These seven salient facts come through as the book's basic message. We believe it is an important one. This is what our General Conference president, Pastor Neal C. Wilson, had in mind when he said that "it would be well for all to read the lucid and very helpful book 'Omega.'" We whole-heartedly support his sentiments.

Geoff Garne

1. Arthur Spalding, "Origin and History of Seventh-day Adventists," Volume 3, pp. 134, 135.
2. *Adventist Review*, November 5, 1981.



The King Island church group hard at work digging the foundations for their church.
Photos: B. Whelan

DREAMS DO COME TRUE
(continued from page 1)

We met in our new house of worship for the first time on Sabbath, January 16. It was a momentous and moving occasion, for many reasons.

- For most of the members of the King Island church it was the first time they had ever worshipped in an Adventist church.
- Most of the building team were still on the island and were able to rejoice in spending that first Sabbath with us.
- Brother and Sister Dunstan, who will work as volunteers for the next twelve months, had arrived just a few days before and were able to spend that first Sabbath with us.
- It was the first Sabbath that my family and I would worship with our people on

King Island in their new church, and also the last time, as we would leave the island on the following Wednesday after almost two and a half years of working with them and for them.

What does one preach for a first and last sermon? The topic I chose was "The Church." We all felt the presence of the Holy Spirit in a very real way as we were reminded that the church of God is not bricks and mortar *but people*, called out by God and set apart for the proclamation of His last message to a lost and dying world. It was a great thrill to see some of the island folk worshipping with us for the very first time.

Thanks must go to many people for helping to establish this house of worship for the furtherance of God's cause on King Island. But the greatest thanks, the highest praise and the deepest gratitude must go to our heavenly

Father for His blessing, His guidance, His leading—"to God be the glory, great things He hath done."

What has been accomplished in both the work here as well as the erection of the church building is nothing less than a miracle of the very first order. Time and time again we have seen the hand of God overruling and leading so that His will might be done. How thankful we are that God still uses human beings to co-operate with Him in this greatest of all work!

Debt of Gratitude

A great debt of gratitude is owed also to the fly 'n' build team for their willingness, dedication and sacrifice. They were Gary Stoneman (builder in charge), Graham Jones, Geoff Miller, Harvey Eiszele, Mike Spaulding, Tony Troyer, Clem Good, Fred Blyth (all from Tasmania), Len Crook (S.A.), Peter Sullivan and Stan Ramsey (Vic.). The spirit in which the work was done and the fellowship we had together both on the site and during the evenings, was truly a great blessing to all. This was not just a specialist team—it was a dedicated team, and even more than that, it was a team inspired by God to give selflessly of their time, their energies and their many talents. I would like to express our sincere thanks to the families of these men who also have sacrificed much over the three weeks they were apart.

Also our thanks are extended to all of our members on King Island who gave so much of their time and energy to support the team in this project for God, and to the many members of our Adventist family who have sent donations from all over Australia.

This has not been a one-man effort—rather it has been a One-Lord effort, and we are all so very grateful to have had a small part to play in working with Him and for Him. It may be the end of the work of erecting the church building on King Island, but it is just the beginning of a great work for God there. Thank You, Lord, for allowing us the privilege of seeing a dream come true before leaving this island whose people will always have a special place in our hearts. ■



The completed concrete-slab floor—ready for the fly 'n' build team to work their sudden magic.



King Island's new Adventist church takes shape—this was just seven working days after commencement.

YOUTH FEATURE . . .

Night Watch

ROY POPKIN

IT HAPPENED seven or eight years ago, but somehow I became too rushed to write about it at the time. Now the names of the people involved have faded away, though the incident remains as vivid to me as it was the week it occurred.

The story began on a Brooklyn street corner, where an elderly man had collapsed while crossing the street. A traffic patrolman called an ambulance, which rushed the stricken pedestrian to Kings County Hospital. During his few returns to consciousness, the man repeatedly called for his son.

An emergency-room nurse and the policeman went through his papers, seeking information about the son or other next of kin. From a smudged, oft-read letter, they learned that the son was a Marine in a camp in North Carolina. Apparently, there were no other relatives.

Someone at the hospital called the Red Cross office in Brooklyn, where information about the boy was immediately relayed to the Red Cross field director at the North Carolina Marine camp.

Because time was short—the patient was dying, and only one plane a day flew north from that part of the Carolina coast—the Red Cross man and an officer set out in a Jeep to find the patient's son. They located him wading through the marshy backwoods on manoeuvres. He was rushed to the airport in time to catch the one plane that might enable him to reach his dying father before it was too late.

It was mid-evening when the young Marine walked into the gloomy entrance of Kings County Hospital. He was directed to the ward where the elderly patient lay in an oxygen tent; fighting for every lingering breath. A nurse took the tired, anxious serviceman to the bedside.

"Your son is here," she told the patient. She had to repeat the words several times before the man's eyes opened. Heavily sedated because of the pain of his heart attack, he dimly saw the young man in the Marine Corps uniform standing outside the opaque walls of the oxygen tent. He reached out his hand. The Marine wrapped his toughened fingers around the old man's limp one, squeezing a message of love and encouragement. The nurse brought a chair, so the Marine could sit alongside the bed.

Nights are long in hospitals, but all through the night the young Marine sat there in the poorly lit ward, holding the old man's hand and offering words of hope and strength whenever he opened his eyes for a minute or so. Occasionally, the nurse suggested that the Marine move away and rest awhile. He refused.

Whenever the nurse came into the ward, the Marine was there, oblivious of her and night noises of the hospital—the clanking of an oxygen tank, the laughter of night-duty staff exchanging greetings, the cries and moans and snores of other patients. Occasionally, she heard him say a few gentle words. The dying man said nothing, only held tightly to his son.

Toward dawn, the patient died. The Marine placed the lifeless hand he had been holding on the bed and went to tell the nurse.

Finally, she returned to the nurse's station, where he was waiting. She started to offer words of sympathy, but the Marine interrupted her.

"Who was that man?" he asked.

"He was your father," she answered, startled.

"No, he wasn't," the Marine replied. "I never saw him before in my life."

"Why didn't you say something when I took you to him?" the nurse asked.

"I knew right away there'd been a mistake, but I also knew he needed his son, and his son just wasn't there. When I realised he was too sick to tell whether or not I was his son, I figured he really needed *me*. So I stayed."

With that, the Marine turned and left the hospital, and the story of his wonderful act of compassion began fading into the many other acts of compassion that are performed daily in a place like Kings County Hospital. It was two days later when I heard about him at a Red Cross office not far from where the old man had suffered his heart attack.

That was when a routine message came in from the North Carolina Marine base informing the Brooklyn Red Cross that the real son was on his way to Brooklyn for his father's funeral. It turned out that there had been two Marines with the same name and similar serial numbers in the camp. Someone in the personnel office there had pulled out the wrong record first and, noting that the man whose file he held came from Brooklyn, assumed he had the right boy.

But the wrong Marine had become the right son at the right time. And he proved in a uniquely human way, that there are people who do care what happens to their fellow-men. ■

2



Don't You Believe It!

ROBERT H. PIERSON

"THERE'S NO USE trying again. Both Marge and I come from broken homes. There's no way we can pull our marriage back together. Divorce runs in both our families. There's just no hope."

The young fellow who had come to see me was in his mid-twenties. He and Marge had been married three years, and they had two small children. Marge had already pulled out of what she and Ted had resignedly concluded was a divorce-prone family. No hope.

Is it necessarily true that divorces "run in families," and there is no use in trying to mend fences and hearts in such doomed homes? Don't you believe it! These situations may require more patience, more tender compassion and more perseverance, but they are not hopeless!

Before you "split," there are some things you should know. Divorce will not settle many of your problems; thousands of divorcees have testified to that. And divorce is a nightmare for children; besides, your way of coping with the stresses and strains of marriage will likely be the way your children will cope.

You can choose better alternatives than your parents did and break the cycles for your own. And for yourself, the anxiety, even regrets, that accompany divorce are not very comfortable "helpmeets" to share your future with.

Think it over a long time. Pray about it. Talk with a minister or counsellor that you trust. Keep on trying to make something beautiful within the commitment you have made to each other. ■

From Pushcart to Gospel

DON FEHLE, Andrews University Public Relations Office

DRIVING along Michigan's Highway 31, motorists see a billboard advertising Andrews University's Apple Valley Market as "Michigan's most unusual store."

The absence of liquor and meat products and emphasis on healthful foods are not the only reasons why Apple Valley is considered unique. Its employees also give the store a sense of distinctiveness rarely found in a grocery-market setting. And for the market's produce manager, Tom Grandy, his job at Apple Valley is a simple testimony to the power of God's leading.

Raised in New York City, Tom began working at the age of nine, selling cherries in a pushcart from his father's fruit and vegetable business. By the time he was thirteen, Tom was making about \$300 a week. Before long, the teenager became the owner of nine retail fruit stores. He operated them for six years until he joined the Marines.

Tom's two-year stint in the Marines, including action in Vietnam, introduced him to a world of drugs. Returning to New York, he worked eighty to ninety hours every week in his own wholesale fruit and vegetable business selling produce to area restaurants and supermarkets. He made enormous profits, and began to spend his new wealth on drugs.

Not finding satisfaction in life, Tom contemplated suicide. Wondering what happens when a man dies, he asked a friend who gave him a tract on what the Bible says about the state of the dead. Soon Tom began to take Bible studies, and five years ago he joined the Adventist Church.

"Ten days after I decided to become an Adventist, I quit smoking, and stopped using most of my drugs," says Tom. Yet, while the decision was beginning to transform his life, it was not an easy one to make; he lost many of his

drug-culture friends and his wife left him when he joined the church.

Tom still could not find release from his cocaine habit. He knew that it was destroying his life, so he locked himself in a house for four weeks until he conquered his last longing for it. Victory was not complete, however, as Tom turned to alcohol and started drinking heavily. Sometimes he went to church intoxicated. Finally, he was found on the steps of a rehabilitation centre at two o'clock in the morning fifty miles away from his home. To this day he does not know how he arrived there.

Almost all of Tom's wealth had been squandered on his life-style. Creditors began pursuing him. He lost his business and sold all his assets to pay his debts. Taking his last, broken-down truck, he headed for Andrews University with only enough money for petrol. When the truck stalled, he prayed that it would take him at least as far as Andrews so that he could study about God. It did. He arrived at the university in the autumn of 1980.

Being short on cash, Tom slept in a wooded area at night. Offering his services to Apple Valley Market, he was hired to fill a position in the produce department. The store gave the earnest young man some food until his first pay-packet came. And now life is different for Tom Grandy.

Although he is carrying a full class load for a theology degree, Tom works forty to sixty hours a week. How does that affect his grades? He says, "I made three As and one A- last quarter."

Tom was promoted to produce manager at the market last January. His "New York style" has helped increase Apple Valley's sales in fresh produce, according to one employee. And the widespread praise he has received for the creativity and attractiveness of his displays is a



Tom Grandy extols the virtues of his inventory to a young student shopper.

Photo: Lake Union Herald

bonus for one who obviously loves his work.

The stories of students and employees like Tom Grandy provide a constant witness to the power and purpose of God's leading at Andrews University. ■

World Vegetarian Day

G. M. PERRY, Home Economics Teacher, Longburn Adventist College, North New Zealand

WORLD VEGETARIAN DAY received excellent promotion by the media in Palmerston North toward the end of the year. Radio 2ZA provided two hours of features, a half-page of articles was printed in the Saturday *Evening Tribune*, and two lunch-time cooking demonstrations, held in the city library, were reported and photographed by the *Evening Standard*. The library staff set up a very attractive display of vegetarian protein foods.

Longburn Adventist College home economics staff and students were invited to participate in each of these ventures, and also assisted in the Palmerston North Vegetarian Society's evening meeting with a cooking demonstration.

Longburn Adventist College advertised their second series of vegetarian cooking classes during that week and thirty people enrolled.

Among those who enrolled were the reporter for 2ZA, who organised promotions for World Vegetarian Day, the layout artist for the *Tribune*, who set out our cooking class advertisement, a science and physical education teacher from Palmerston North Hospital, who was guest speaker at the Vegetarian Society's meeting, and the head pharmacist of the Palmerston North Hospital (the foundation

member of the Palmerston North Vegetarian Society, affiliated with the International Vegetarian Society).

At the time of writing, the cooking classes have finished and over twenty participants have put their names down to be contacted when we run another series early next year. Many of these folk had previously attended our first series last term.

All those involved in the organisation of the classes have received tremendous satisfaction in working on a one-to-one basis with these folk, and have enjoyed watching the response as they leave with their cooked products to share with family and friends, returning the following week with their comments, and enthusiastic to try another recipe.

One of the most rewarding aspects of this form of witnessing has been to observe the eagerness with which class members wish to continue their association with our college through these classes. ■

SOME FELL ON STONY GROUND

The Advent Message in Australia, 1843-1844

DONALD E. HANSEN

MANY SEVENTH-DAY ADVENTISTS have some knowledge of our church's early years in Australia. This is a subject which has been covered many times in denominational history classes and in a wide range of books by Seventh-day Adventist authors. But the period prior to 1885, the year when the first official Seventh-day Adventist missionaries began to work in this country, is less well known. This article considers one aspect of this earlier period: the impact of Adventist literature on the people of Australia in the early 1840s. For this was the period when William Miller and his associates in North America laboured to convince every nation, kindred, tongue and people of the nearness of the end, and thereby aroused interest in this subject in many parts of the world.

Contemporary reports suggest that Australia was among the countries included on the Millerites' mailing-lists. Thus a July 1843 issue of the *Signs of the Times* stated with evident satisfaction: "... advent publications have been sent by the hundred thousand broadcast all over the world, to the islands of the sea, and to every missionary station on the globe. They have been scattered over land and ocean, and the sailors who come into port testify that the coming of Christ is a subject of conversation all over the world."¹

It was, of course, relatively easy, if somewhat expensive, to send Adventist publications all over the world; a much greater problem was to find some way of ensuring that they were read and heeded. So far as Australia was concerned, the latter problem was intensified by the predominantly secular attitudes and values of the colonists for whom the publications were intended. Many of those who had settled in the eastern colonies of Australia were of convict origins; men and women who had been habitual criminals with little use for religion. And in all colonies the people tended to be extraordinarily materialistic in outlook, as indicated in *The Eighth Report of the Van Diemen's Land Colonial Missionary and Christian Instruction Society* (1843): "Our colonists, moreover, unlike the Pilgrim Fathers of America, have not emigrated to these shores as an asylum from persecution carrying with them their religious ordinances; they have for the most part quitted their native country principally intent on the acquisition of wealth, and with little thought, it is to be feared, of those durable riches, and of that better country, in comparison with which all the possessions of the world are a bauble."²

In consequence, those who worked for the salvation of souls in this country felt that they were labouring in one of the less fertile corners of the Lord's vineyard. Yet the prospects were not wholly discouraging, for the impressive record of church growth in all colonies during the 1830s and '40s was indicative of some

concern, at least for the externals of religion, on the part of both governments and people.³ It was also a concern for religion of a particular kind: namely, traditional and conservative religion, which made matters even more difficult for those trying to impress the colonists with the news of a soon-coming Saviour.

Prosaic Religious Interests

The fundamentally prosaic nature of colonial religious interests is revealed in contemporary reports of life in Australia. These address such matters as State aid for religion, the churches' role in education, inter-church relations, and the irreligious state of society. Colonial newspapers also devoted a fair amount of space to religious items, but likewise concentrated on the foregoing topics. As a result, items of prophetic or eschatological significance were something of a rarity. In fact, a careful study of every issue of twenty colonial newspapers which were published during the all-important years 1843-1844⁴ yielded only six such items.

In February 1844 the *South Australian Register* published a whimsical little story headed "A Ludicrous Mistake." It told how an Adelaide girl overheard an apocryphal anecdote concerning a Roman Catholic priest who was alleged to have risen from the dead and announced that the world was coming to an end. The girl subsequently saw a notice on a Wesleyan Chapel exhorting church members to "be ready on February 24" and, putting these two pieces of unrelated information together, drew the (il)logical conclusion.⁵

In September 1844 the *Perth Gazette and Western Australian Journal* noted briefly that a prophet with new interpretations of Christ's coming into the world and "the mysteries of Catholicism" had appeared in France where he had secured a considerable following.⁶ And in New South Wales the *Colonial Observer* of October 10, 1844, included an article entitled "Modern Prophecy," which made many predictions for 1844 but contained no reference

either to the Millerite movement or the second advent.⁷

The only newspaper to refer to these matters was the *Adelaide Observer*, which in the two years 1843-44, made three such references. The first, in July 1843, was an isolated paragraph which stated: "While Miller is proclaiming the end of the world to be next year, one Dr. J. A. Smith is lecturing at New York and telling the people matter is eternal. So much for the oppositions of fanaticism."⁸

Two weeks later the *Observer* made another contemptuous reference to the Millerite movement: "An American paper states that a man in white habiliments, with snowy head and beard, is going about among the Millerites preaching a new doctrine. He believes that the resurrection is already past, and that we are now in heaven."⁹

The third reference, which likewise originated from a derisive report in an American newspaper, appeared in January 1844: "A new Millerite paper has made its appearance. It is called *The Vial of Wrath, and the Junk Bottle of Destruction*, and contains the following 'important calculations': 'The beast had 7 heads, and 10 horns on each head, which makes 70 horns, answering to the 70 weeks of Daniel. Now, the tail of the beast was 666 feet long, which is the number of the beast. Multiply this by 7, and it makes 4,662 which was the age of the world when the first anti-Christian Pope began to reign. Now, tie up the beast's tail into 3 knots, and it will shorten it to 614 feet 4 inches; which, being multiplied by 3 (the number of knots), gives 1843 exactly—the year in which the world will be burnt up. But there is another remarkable coincidence. Martin Luther wore boots, with nails in the soles, just 263 nails in both boots; which, being multiplied by the 7 heads, gives 1841. Throw in the 2 boots, which correspond to Miller and Himes, and it gives 1843.'—*Connecticut Observer*. In a later article, the American prophet Miller says, 'Get ready; and if Christ comes, you will be glad and rejoice; and if He does not come, then we must wait till He does.' This is what may be called backing out."¹⁰

Common Aspects of Coverage

Several inferences may be drawn from these newspaper references to prophets, last-day events and the Millerite movement. First, their sparsity suggests that colonial editors saw little news value in them. Rather, they seem to have been published primarily as "filler" material. Further, as it was a time when editors of colonial newspapers engaged in rampant plagiarism, "borrowing" freely without acknowledgment, it is significant that none of the items referred to was deemed to be worth plagiarising. Second, the nature of the *Adelaide Observer's* reference to Miller and his Adventist beliefs suggests that the editor believed his readers to be familiar with these things. Certainly, he provided nothing by way

The author included the following explanatory note with his article:

"For the past seven years, while lecturing in Australian History at Avondale College, I have wondered whether people in the various Australian colonies were looking for the second advent of Jesus Christ in the period 1843-44. So far as I know, only about half a page has ever been written on this subject, this appearing in L. E. Froom's "Prophetic Faith of Our Fathers," Vol. IV. Being interested in finding out more about this period, I applied for and received a grant from the Avondale College Foundation to investigate 1844 in Australia. The accompanying article is the result of many days' work in libraries in Sydney and Canberra."

Donald E. Hansen.

of introductory or explanatory comments. Third, the unmistakably hostile tone of the *Observer's* items suggest a lack of sympathy with Adventism which, presumably, readers were believed to share. On this point it should be noted that none of these references attracted hostile comment from readers, though other matters frequently did.

Back in North America, in August 1844, as a result of Samuel Snow's investigations, Miller and his colleagues fixed on a precise date for the second advent: the Jewish Day of Atonement which, in that year, fell on October 22. Probably this date was arrived at too late for it to be publicised in Australia before the Day of Atonement actually occurred.¹¹ At any rate, colonial newspapers made no mention of last-day events or the anticipated appearance of the Lord in issues leading up to October 22, or on the actual day itself. Nor were these matters referred to in the months that followed.

In the later 1840s, however, while Adventists in America were re-interpreting the significance of the October 22 date, a small number of Australian clergymen independently took up the theme of the second advent and published expository works on the subject.¹² These authors stressed the certainty of the Lord's return, but made no attempt to set dates for the event. So far as can be ascertained, none of these clerics derived their understanding of the things they wrote about from Millerite literature arriving in Australia. In each case their works are well documented, but they made no references to Millerite authors and did not reflect Millerite views. Interestingly, one of their number, the Rev. Thomas Playford, is cited by the eminent Seventh-day Adventist historian L. E. Froom as an example of those who accepted the Advent message after reading Millerite literature circulating in "that sparsely settled giant land down under."¹³ But in actual fact Playford came under the influence of the English Adventist preachers Edward Irving and Robert Aitken while resident in London, and was himself a well-known preacher of the second coming long before he settled in Adelaide.¹⁴

There is, then, no clear evidence that Adventist literature from North America convinced Australian colonists of the imminence of the Lord's return. If there were people in Australia who accepted this belief, it seems that they were either few in number or ineffective in witness, for a careful examination of contemporary documents has disclosed no trace of them. Presumably Australian colonists, even those who were regular in church attendance, had little interest in obscure American predictions which received negligible local publicity and probably seemed too radical to be taken seriously.

Ripe for Advent Mission

Yet it may well be that this apparent failure was not without its brighter side. Forty-one years later, a party of Seventh-day Adventist missionaries from North America arrived in Australia to preach the everlasting gospel. Because the earlier Adventist publications had had so little impact, the newcomers did not have to face the charge of being descended from a group whose teachings had misled many Australians a generation or two earlier. Again,

BOOK REVIEW . . .

"THE WHITE TRUTH"

THE RECENT DISCUSSION of the life and writings of Ellen White has been stimulated by information at least partly new to many Adventists: her use of sources, the role of her literary assistants, and the development of her doctrinal concepts, for instance. One of the church's helpful responses was to list, in May of 1980, topics needing careful study. Our General Conference president reported on the progress of this research in *Adventist Review*, July 9, 1981, pages 4 to 7. We may expect the full fruitage of such in-depth study to become increasingly available within the next few years.

In the interim, our individual research can be aided by both the popular and the serious studies that are flowing from Adventist presses. A recent paperback by Dr. John J. Robertson, *"The White Truth,"* Pacific Press, 1981, 112 pages, deserves mention for at least three reasons:

It is contemporary. Dr. Robertson includes data as recent as Vincent L. Ramik's opinion published in *Adventist Review* on September 17, 1981. He focuses on issues that have been in the forefront of recent discussion, including Ellen White's use of sources, the charge of plagiarism, and the issue of authority.

It is clear. The author has precise convictions which he conveys in language the average reader can appreciate.

It is concise. In his half-dozen chapters Dr. Robertson gives perspectives on a number of items currently in focus. The uninformed reader will be introduced to the issues and some relevant data, while the informed reader will be stimulated to form or test his conclusions.

Those who love the Seventh-day Adventist Church and Ellen White as its prophetic messenger will value this little volume as another responsible attempt to keep the contemporary discussion positive. It does not cover everything, nor is it the last word on each thing it treats. But it is an important word on the way to a fullness of understanding.

—Arthur N. Patrick,
Director, Ellen G. White/S.D.A. Research Centre,
Avondale College.

because there had been no "Great Disappointment" in this country, the missionaries did not have to contend with its inevitable legacy of bewilderment, bitterness and scorn. In view of these considerations, and our knowledge of the success that ultimately attended the missionaries' efforts, we should refrain from passing hasty judgments on the pioneer Adventists' endeavours to warn the whole world of Christ's coming. Perhaps we should instead be content to contemplate the words of the Apostle Paul, found in Romans 11:33, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!" ■

1. *Signs of the Times*, July 19, 1843, page 156. Note that both the Church Missionary Society and the London Missionary Society had agents in Australia.
2. Cited in J. Barrett, *"That Better Country,"* Melbourne University Press, Melbourne, 1966, page vii.
3. Under the terms of the 1836 Church Act the N.S.W. Government granted financial aid to churches on a pound-for-pound basis.
4. Newspapers studied were as follows. N.S.W.: *Atlas, Australian, Colonial Observer, Star, Sydney Dispatch, Sydney Morning Herald, Sydney Record*. Victoria: *Melbourne Courier, Melbourne Daily News, Port Phillip Gazette, Port Phillip Herald, Standard*. Tasmania: *Colonial Times, Cornwall Chronicle, Examiner,*

Hobart Town Courier, Trumpeter. South Australia: *Adelaide Observer, South Australian Register*. Western Australia: *Perth Gazette and Western Australian Journal*.

5. *South Australian Register*, February 10, 1844.
6. *Perth Gazette and Western Australian Journal*, September 14, 1844.
7. *Colonial Observer*, October 10, 1844.
8. *Adelaide Observer*, July 29, 1843, page 8.
9. *Id.*, August 12, 1843, page 3.
10. *Id.*, January 20, 1844, page 6.
11. Note that in the Australian colonies the Day of Atonement was celebrated on September 23, 1844. *Sydney Morning Herald*, September 24, 1844. Published reports of the Jewish observances of the day make no references to last-day events.
12. See, for example, T. Playford, *Discourses in the Second Advent of Jesus Christ, Delivered at Hindley Street Chapel, Adelaide, in 1845*, James Allen, Adelaide, 1845; B. Quaipe, *Lectures on Prophecy and the Kingdom of Christ, Delivered in the Scots Church, Macquarie Street, Sydney, from April 16, to June 18, 1848*, Colman and Piddington, and W. Ford, Sydney, 1848; and A. Stackhouse, *Eight Lectures on the Signs of the Times: With an Appendix*, H. Dowling, Launceston, 1849.
13. L. E. Froom, *"The Prophetic Faith of Our Fathers,"* Vol. IV, Review and Herald, Washington, 1950, page 712.
14. H. Hussey, *More Than Half a Century of Colonial Life and Christian Experience with Notes of Travel, Lectures, Publications, Etc.*, Hussey and Gillingham, Adelaide, 1897, pages 360, 361.

STRUGGLE FOR SURVIVAL

MARGARET SCALIA

IT WAS ONE OF MY BIGGEST DECISIONS since I'd come into contact with the Seventh-day Adventist message. It took approximately six months to decide to leave my dreams of a career in real estate and enter the literature evangelist field. It was a time of grand decisions—times of ups and downs—yet, finally, I made the step. I saw Pastor Noel Bolst and told him I wanted to be a literature evangelist.

One Sabbath afternoon I was invited to lunch by an Adventist family who tried to convince me that entering the literature ministry would be the worst thing I could do. They added that it involved a great deal of giving and receiving nothing in, and that the Publishing directors receive all the gratitude and finance from the literature evangelists' hard work, while the workers have to struggle to survive. I tried to explain that I wasn't interested in financial gains, but was after spiritual gain, but it just did not seem to sink in. It was very discouraging, but also a challenge, especially as I had been a baptised member for only six months or so. Looking back now, I can truly say I feel sorry for their being so spiritually small.

I began as a literature evangelist on October 20, 1980. I gave my mind, body and soul to Christ, and He in turn gave me peace and serenity. In January 1981, I went to Mirriwinni Gardens, North New South Wales, to do some missionary work for the Aboriginal people. I was surrounded by an atmosphere of Christian love and kindness. I grew in faith, but I was selfish and wanted more.

In February, Geoff Wall invited me to the Prahran church in Melbourne to give a talk to the church congregation regarding my experiences as a literature evangelist. I prayed for divine guidance and for the presence of God. In giving my talk, my prayers were answered. (This day was the beginning for a greater "selfish" greed toward a growing faith.)

On Monday, while out on field-training, during our lunch hour, I spoke my mind: "I would really love to be a truly dedicated Christian." That evening I knelt down and prayed "Lord, I give You my life. Take it and lead it. Dear Lord, help me to become a better Christian. Fill my heart with Your goodness and love. Strengthen me as I go forward in doing Your work. Help me win many souls for You."

Soon afterwards my life took a change, but not for the better. I was put through trials and temptations, and it seemed the more I prayed the greater the temptations, sorrows and heartaches. My literature sales were slowly dropping. I became physically and emotionally exhausted; mentally confused and spiritually very down.

By early April I was ready to give the work away, and spoke to Pastor Bolst. "I'm a hypocrite. I'm not worthy to be a literature evangelist." I also came to the conclusion it was worthless continuing being a Christian if I was disgracing God with my thoughts. So I decided, if I wasn't going to be a Christian, I might as well be the opposite. I missed out on Sabbath services, and Saturday night I took myself to a disco. The exotic music and disco lights were penetrating. I looked around and



Margaret Scalia (seated centre) with some of her contacts who are receiving Bible studies. The woman on the right is studying with the family.

Photo: M. Scalia

some bodies moving to the rhythm of the disco beat. It wasn't at all an enjoyable scene. For some strange reason they appeared to me to be instead wild demons dancing. I took my bag, ran out to my car and drove for hours in despair.

"Oh, Lord!" I cried out, "help me!"

Book Gave Reality

Del Geelan came to my spiritual rescue when she introduced me to reading "The Desire of Ages." I would read between one and two chapters every night, and I came to learn of the hardship, trials and temptation Christ had. Although I knew this already I now visualised and felt the reality of Christ's experience. As I continued reading "The Desire of Ages," I related my experience with Christ, although my trials were nothing compared to His. I grew in the understanding of Christ's love for mankind; His patience, His gentleness, His purity, His unselfishness. Everything was falling into place, and I began to understand many things.

Once again I was faced with more trials. This time quite differently. In going out canvassing, I came across many who had problems. Usually, I would come across them if they were looking for spiritual help, or someone to listen to, or someone who cared. But this time it was different. The problem I faced was that in one out of every two homes I would meet someone who would be mentally disturbed, others from

other denominations who said I belonged to an occult religion, others who would accuse us as murderers; while others protested that they were the Messiah, and then there were those who were ready to skin me alive. They didn't frighten me at all; as a matter of fact, I continued with my presentations while at the back of my mind I would remember some lines I read in "The Desire of Ages." I would ask myself such questions—if God was in my position, what would He do? The answer soon came as a flash of lightning. "Show them your love and understanding; show them kindness." It was such a hard thing to do in keeping my mouth shut (especially for one that talks so much), and receive all that rot and filthy language. But with God's help, I pulled through. As I talked to them about the love of God, and of the sinless man that died on the cross for us, I could see a change of attitude, a warmth touched my heart, and I felt the Holy Spirit in the surroundings.

The enemy of course wasn't at all pleased with me. Lying in bed one night, not quite fully asleep, I really copped it. The bed was shaken, my arms and hands were numb; I felt a tightening force around my jaws and my head was forced down on the pillow by an unseen weight. I tried screaming, but I couldn't even move my lips. It wasn't a nightmare; it was reality. There was no way of physically

releasing myself, so I turned to prayer. "Dear Lord, please help me and release me. Be my protector; I'm on Your side." Within a moment I was released from that wretched force. The following morning I felt a new person. I had won victory. I went out canvassing the next day with new determination.

Having sold a teenage book, I asked for a deposit. The man disappeared for a few moments, and on returning, he walked toward the side of the kitchen table with a magazine in his hands. He opened a page and showed me a picture of his daughter who was kidnapped in April, 1981. As he told the sad story, I was deeply touched. I left his home in a low state of mind. Suddenly, I remembered the following words I had read in "*Colporteur Ministry*," "Realise every moment that you must have the presence of the Holy Spirit." I directed my thoughts in prayer. "Dear Lord, help me; strengthen me; walk beside me Lord, and let me feel Your presence."

Within a moment, I was released from discouragement.

Unaccountable Friendliness

In faith I felt the Lord's presence. Carrying my briefcase in my right hand, I suddenly felt the heavy weight of that briefcase disappear. I knocked at the next door, and a man in his forties appeared. Making my usual representation at the door, before I even finished, he said, "Come on in." In my mind I visualised a previous experience which brought a doubt to mind when I saw the over-friendliness in this man. "Before I come in, let me explain to you why I'm here." "Sure," he said, "Come on in!" This of course brought to mind a greater doubt. "Is your wife at home?" I asked. "No, she died a few years ago." "Are your children at home?" "No, they are out for a short while, but come on in and make yourself at home." Trying to avoid his eager and overfriendly invitation I said, "Don't worry, I'll go next door first and I'll be back in about ten minutes." Before I was able to say anything else, he moved to the side of the door and said, "Look, I'm making myself a cup of tea. Come in, my son will be home soon." To keep him from seeing my suspicion, I went in and quickly prayed, "Lord, protect me."

I followed his direction to the lounge-room, and gave him a brief explanation of the work I was doing for teenagers, hoping that I would satisfy his curiosity and be allowed to leave, then to return when his son was home. But to my surprise, I felt an assurance that it would be all right to stay. I sat comfortably on the armchair, and he followed by sitting opposite me. Quickly I observed the surroundings, making sure that nothing dangerous such as a gun or a knife was around. I then observed his facial expressions, and listened carefully. I then looked above him. A little to his side, on the wall, was a picture of Jesus. "That is beautiful," I said. "Are you a Christian?" "Yes, I am," he answered. This of course led me to ask many and various questions. By this time his son walked in. Introducing myself to him, I then showed his father "*Your Bible and You*," and told them both of the beautiful information the book contained. After careful study of the book he asked for the price, and bought it for cash.

Was It a Dream?

NOEL E. BOLST, Publishing Director, Trans-Tasman Union

GOD USED A DREAM to encourage a young literature evangelist and his wife as they began their ministry with our literature last October to the homes of the people in Queensland.

A few days before Tom Longshaw was to commence work as a literature evangelist, his wife Karen had a dream in which she saw herself talking to her next-door neighbour, Anna, and telling Anna how much our books had helped with bringing up her children and developing good character traits in them. In the dream Anna had asked if she could buy the books.

Not long before this dream Anna had confided to Karen that she was puzzled and concerned about the behaviour of one of her daughters. Consequently both Tom and Karen took this dream to be an omen and a challenge to talk to Anna about spiritual things, and in particular about our books. But they were puzzled about how they could do so without being misunderstood.

The day Tom started in the literature ministry, the Publishing director arrived at the home to take him out. Anna was curious to know why Tom had not gone to his usual work, and who could be visiting them at this hour. When the two mothers met at the bus-stop to see their children off to school, Anna expressed her curiosity. Karen explained that Tom was doing a new work, taking books to the homes of the people, and the man who had visited was a pastor, and was to show Tom how the work was done.

"If they come to my door, I'll throw the books at them," was the startling reaction Anna gave to hearing the explanation.

"I can really see it will be of good use to me, and thank you, Margaret, for your friendliness. You are a beautiful Christian." "Thank you," I replied, "but you know this Christian woman you see here today can only be a true Christian through and by the help of Christ. So let us not fail to see the beauty and perfection of Christ. We are all sinners. If by chance we come across someone who may appear a beautiful Christian, it would not be the person, but only because of Christ in that person."

"You know, the moment I opened the door to you, I felt a peace filling inside of me; as if there was an aura around you," he said. "As a matter of fact," he continued, "I am usually rude to people I don't know when they come to the door, and it's very rarely I let anyone in." As I walked out, I thought, "Lord, thank You."

What a wonderful blessing; what a beautiful witness, and as I looked to the sky, I imagined the Lord with all His angels smiling.

Taught to Love and Trust

If it were possible and should someone suggest for me to have a repeat of 1981, experiencing it differently, I would definitely say No. For the experiences I've had, although

Karen returned home with a heavy heart, and going into the bedroom prayed for Anna, asking for the Holy Spirit to soften her heart, and also for the angels to attend her husband and the Publishing director, Pastor Graham White, in their work that day.

Pastor White and Tom were indeed blessed that day with good sales and with meeting many kind and interesting people. But the next day Anna's curiosity could not be contained.

She wanted to know how the new job was going, and what success Tom was having. When it was told her how well people had responded to their calls, Anna apologised indirectly for what she had said the previous day, though she resented door-to-door callers, she said.

Her curiosity now thoroughly aroused, Anna wanted to know more about the books, and Karen told how much they had meant to her own children. She also promised that Tom would endeavour to find time to show the books to Anna.

When Anna saw them, she liked the books very much. For a long time she had been wanting books just such as these to give to her children at Christmas-time, she said. Then and there she purchased a full set of "*Uncle Arthur's Bedtime Stories*" for the older children, and shortly after that a set of "*My Bible Friends*" for the youngest child.

"It has been such a beautiful experience for myself and Tom," writes Karen, "and I know that with the Master's help we will be able to help Anna's family more and more." Karen is convinced that if we keep our hearts open to the Lord's leading, He will give us the right words to say and the discernment to know when to say them. To which we respond, Amen. ■

quite hard times, have all turned out for the better, for I have grown in faith and have come to understand the true meaning of my experiences. I have come to learn to trust *only* in Him.

I am honoured to have been a literature evangelist in 1980/1 because personally, I feel that together with all the other literature evangelists we are not only doing God's work, but are walking and following in His life-style; going to all nations, preaching salvation and Christ's soon coming. We are an army of God and we march by His side. He will be our protector and after all, if God is for us, who can be against us? I'm also grateful to have been a literature evangelist because through it and with the help of Christ, I have changed. I have learned to be patient; I have lost my strong pride; I am more tolerant, and my domineering mannerism has faded. Last but not least, and most importantly, I am a much stronger Christian, I intend to increase my spiritual strength by spending this year at Avondale.

My dad, who's been an atheist, has been listening to Christian programs on the radio, and recently he's begun watching Christian

WINDOW ON THE WORLD

NEWS BRIEFS FROM AROUND THE WORLD



Burmese Workers Ordained

V. RUALCHHINA, Secretary, Upper Burma Section

THE ADVENTIST CHURCH in Burma, a small country in the Southern Asia Division, has gone through many hardships, trials, and difficulties through the years. The work was left in the hands of young national workers when all the expatriate workers had to leave the country. But as the Lord called, these workers were given responsibility as ministers and as administrators of the growing work of the mission.

At the beginning of 1981, fifteen veteran evangelists and institutional heads were ordained. The ordination service was attended by E. A. Hetke, division secretary; D. R. Watts, division Ministerial Association secretary; Kay Paw, retired union president; Pein Kyi, retired union secretary; and more than 180 representatives from the field, including several other retired workers. ■

Filipino Criminals Converted

FRED M. GALINATO, Lay Evangelist, Southern Philippines

THE TWO CRIMINALS, Dendo and Nicolas, were determined to kill each other. They were bitter enemies, though they were both members of the fierce Waray tribe, among whom life was cheap and murder was common. The people of the community of Parasananon on the island of Leyte, Philippines, where they lived, were apprehensive and feared that not only one man would be killed, but that an enlarged fight would ensue, with many more people killed. Dendo was not only a criminal but a troublemaker, and Nicolas already had murdered two people and was considered very dangerous.

Late one afternoon, Dendo and Nicolas passed by the police outpost. They both were drunk. Nicolas boasted to a policeman that he would kill Dendo that night. He showed the policeman a bullet for the carbine rifle he would use. The captain was called, but dismissed the

matter as a drunken boast, because he had known them to be friends.

Dendo was frightened, as he knew Nicolas and was sure that the hot argument that had erupted between them would drive Nicolas to try to carry out his threat.

That night Dendo hid near his house, determined to kill Nicolas before he could strike. At about seven o'clock he saw Nicolas and his brother coming out his house and prepared to shoot him before he could escape. As Nicolas ascended the outside stairway Dendo sprang from his hiding-place and tried to decapitate Nicolas with one blow of his sharp bolo knife. However, Nicolas' brother saw Dendo coming and yelled, "A man behind you!" But it was too late. Dendo brought the bolo down on Nicolas' neck. Fortunately for Nicolas, the tip of the bolo hit the rifle he was carrying, leaving only a deep gash in his neck.

Nicolas fell to the ground, and Dendo, thinking he had killed him, fled into the jungle.

Nicolas was rushed to a hospital, which was a four-hour boat ride away, in time to save his life. As they carried him to the boat he shouted, "It is my turn to be carried now, but you will be the next."

Dendo fled to Manila, where he went into hiding for months. But his loneliness and homesickness finally drove him back to his mountain fastness. He knew that the fight would continue when he heard that Nicolas had recovered.

About that time two courageous lay evangelists, A. Gobi and A. Bragas, were asked to go to the community of Parasananon to hold evangelistic meetings. It would be a dangerous and difficult assignment, but they were willing to go wherever God led them.

The Parasananon captain hesitatingly granted the request to hold the gospel crusade in the community. He feared that by the time of the crusade Nicolas would be released from the hospital and would cause trouble for the meetings.

True to the captain's fear, Nicolas came to the first meeting. But he made no disturbance. He came every night. Weeks went by and his life demonstrated that he was a changed man. He decided to be baptized.

Dendo arrived home shortly before the scheduled baptism. He once had been a Seventh-day Adventist, but had drifted away into sin.

When Nicolas heard that Dendo was back he asked the evangelists to postpone his baptism so that he could kill Dendo before he was baptized. The evangelists urged him not to commit this great sin. But Nicolas was determined. Dendo must die. He felt that it was impossible for him to forgive Dendo.

However, one night during a visit from Brother Bragas, Nicolas said that he would forgive Dendo if Dendo would ask forgiveness.

The evangelist finally found Dendo and appealed to him to give his life to Christ again and to ask Nicolas to forgive him. He was willing to do so, but was afraid to meet Nicolas. Finally it was agreed that the two men would meet at the church in the afternoon. News spread throughout the community. A crowd of people arrived to see what would happen. Relatives of each man took precautions to protect the members of their family if there was treachery.

The evangelists first brought Nicolas to the church; then Dendo came in apprehensively. But as the two enemies met each other hatred left their hearts and they rushed into each other's arms in the middle of the church with tears of forgiveness and joy. The congregation broke into tears and rejoiced at this wonderful reconciliation.

Nicolas was the first to speak. "Now I am ready to be baptized. Will you be baptized with me, Dendo?" Dendo answered, "Not only me, but my whole family too." "My family too!" Nicolas announced.

On that momentous day thirty-eight persons were baptized, including Dendo and his family and Nicolas and his family. After the baptism the former enemies again embraced, with tears of joy and thankfulness for what Christ had done in their lives. ■

Australasians Overseas . . .

Down-Under Volunteers

JEFF WILSON, Communication Director, Illinois Conference

SURROUNDED by thousands of acres of ripening rows of corn, the western Illinois city of Macomb is also a prospective harvest field for the church.

With a population of more than 23,000, this McDonough County seat is also the location of Western Illinois University. This state university, with more than 13,000 students from ninety Illinois counties, thirty-four states and forty foreign countries, presents a challenge to a church which lists this area as "dark"—no church building in the area.

Three Australians responded last December to the Adventist Youth Taskforce calls issued by the conference Youth department for secular campus witnessing on this campus.

Alvin Schick, a twenty-two-year-old senior theology student; Mark Vodell, twenty-one, a senior education major, and Loren Watts, twenty-one, a senior theology major, all from Avondale College, responded to the call.

Alvin, Mark and Loren are volunteers, receiving no pay or scholarship for their work. Their living expenses are being cared for by a donation from an interested church member.

One of their first tasks after arriving was to establish an official student organisation registered with the university. Their organisation, with the stated purpose to "promote Christianity and Christian life-style among the total campus community," was chartered with the university in April under the name Lifeline. The young men take one class each semester to establish a student identity and make friends with students and faculty.

A 5-Day Plan to Stop Smoking, sponsored by Lifeline in late April, received extensive university and community media coverage. Seventy-two students signed up; thirty-five of these kicked the tobacco habit. This semester the young missionaries will hold another 5-Day Plan, and they expect even greater results.

Several students and members of the community have attended area churches because of Bible studies and the friendships cultivated by Alvin, Mark and Loren. The men visit regularly in the student union, Dark Horse Inn, and library social area. A weekly Friday evening Bible



Alvin Schick and Loren Watts sign up Western Illinois University students for a stop-smoking plan.

study group meeting is held in the living-room of their apartment one block from campus.

In addition to speaking in area churches on Sabbaths, the Taskforce volunteers will be visiting interested people in Macomb, as well as covering all of Carthage door-to-door, inviting residents to listen to the Voice of Prophecy and sign up for the Bible correspondence course.

"It is tremendously rewarding," says Loren, "to take our campus friends to church with us and listen to them explain Bible topics like the mark of the beast, and know that God has helped us lead them closer to Him." ■

Progress Report from Martial Law Poland

JAN PAULSEN, Northern European Division secretary, recently returned from Poland, reports as follows:

- Church leadership in Poland expressed thankfulness for the aid they have received and are receiving from SAWS and other sources in Europe and abroad.
- He met with Union committee while in Poland. Leadership expressed great optimism for the future as far as the work of our church in Poland is concerned.
- Met with minister of state for religion, Professor Kuberski, who: Thanked Adventists for their help with medicine, food, clothing and other supplies. Praised Adventists for their "unagitated" stand relative to the situation in Poland, and promised that within a week we would receive permission again to publish our church papers. (Publication of books was never halted.)
- Sabbath privileges for our people confirmed, public evangelism going strong, several evangelistic campaigns in progress, including one in Warsaw.
- He visited Warsaw only. Situation as far as general public is

concerned appeared quiet in the city. Low-profile military presence, no military vehicles to be seen in the streets, although military check-points manned by three to four soldiers at various points of the city, especially around government buildings and other sensitive areas. The streets were packed with people and many private cars—appeared almost like "business as usual."

- Some martial law restrictions are not being equally rigidly enforced in all areas, and in parts of Poland some of our ministers and literature evangelists are able to visit homes.
- Our ministers and church leaders among categories of people exempted from travel restrictions, and are able to travel reasonably freely from place to place in Poland.
- Our leaders are in very good spirit and of great hopes as far as the life and witness of our church is concerned.
- Food supplies are very limited, but by strict adherence to quotas and coupons per person/family, some fairness in distribution is achieved, hence queueing outside shops not as it was before martial law. ■

What if I had not listened to the still, small voice that Monday afternoon? . . .

The Unburned Book

MIRIAM SAVAGE

IT WAS FOUR O'CLOCK on Monday afternoon, too early to quit work but too late to bicycle to the next village about twelve kilometres away. I had been told that deep in the woods, four miles from the main road, was a house where a hermit lived. "Shall I go there?" I asked myself. "He probably wouldn't buy anything; maybe he doesn't even know how to read." While I was debating, a still, small voice told me, "When you started the colporteur work, you made a pledge to the Lord to visit every house."

I went. Riding a tiny trail with difficulty, I reached the shack on the hillside. It was grey, dilapidated, and tipping over. Obviously visitors seldom found their way there. Grass was growing on the roof, and part of a board on the steps was missing. But I saw smoke coming out of the chimney, which told me that somebody was home.

While I still was studying the shack, a man opened the door to welcome me. His shaggy beard, long, uncombed hair, and untidy appearance raised doubts as to whether I should go in. I asked myself, "Do I dare?" After all, I could show him my book outside just as well. In the woods, alone in this man's house?

I walked in. As we sat and talked, I studied his face. He was not old, maybe in his early thirties, and if cleaned up, could look attractive. He had a pleasant smile. I started to relax.

As soon as I picked up my book to show it to him, he wanted to know who the publisher was.

"Thank God!" he shouted. "He has heard my prayers. I have been waiting to find somebody who knows more about these truths. You see, I have another book from the same publisher."

My curiosity aroused, I wanted to see the book. The man brought me "Bible Readings." I could see from the covers and pages that he had read it frequently, and I assured him that the book I was selling would tell about the prophecies of the Bible in the same way that the other book did. My book was "Daniel and Revelation."

The man was overwhelmed. He asked me where he could find more "Bible Readings," because he wanted to go from house to house and sell or give them to people so they might also know what is

coming. He told me that he had kept the Sabbath for more than three years. He had set aside his tithe in a small wooden box. Now he wanted to be baptised.

I could hardly believe my ears. We prayed together, and I promised to return.

But before I left, I wanted to know how he obtained his treasure, "Bible Readings."

"My mother died a few years ago," he told me. "After her funeral my father gathered those of her belongings he thought weren't useful any more and made a bonfire of them. Next morning I was walking by the pile of ashes and accidentally kicked them with my foot. Something hard was under the ashes. I stooped down to pick it up. Under the ashes I found this book, as good as new. The fire hadn't even changed its colour.

What a miracle! I thought. I brought it home and started to read. Impressed by its contents, I read it over and over again, praying that the Lord would send some person my way to tell me more about God's will."

When I arrived home that evening, I called the Publishing director at his home and told about the "jewel" I had found. He came with me the next day to visit the man.

The hermit shaved himself, cut his hair, and bought presentable clothes. After his baptism he attended a literature convention and eventually became one of the best colporteurs in that area. He died recently, well-liked, respected, and honoured.

What would have happened if I had not listened to the still, small voice that Monday afternoon? ■

Enthusiasm High at Wanneroo

KATHY DI FLORIO, Communication Secretary, Wanneroo Church, Western Australia

WHAT A WONDERFUL year the Lord has provided for His worshippers here at Wanneroo church in Western Australia! Not only have we been transformed through ceremony from a company to a church, but we have conducted a stop-smoking campaign and nutrition classes, visited a home for the Italian elderly, and have been involved in many lay activities. Most special, though, was the recent baptism of seven beautiful Christians in the private pool of our head elder, Peter Jones. Many fellow Christians, friends and family gathered to witness this special declaration of their allegiance to Christ. The candidates were: mother and daughter, Isabel and Josie Fletcher; husband and wife, Vivian and Debbie Davies; best friends, Pauline Harnell and Sue Haywood; and lastly Neil Cox, who married an Adventist, Sue Tucker, on December 20, 1981.

All here at Wanneroo wish these seven Christians a fulfilling life preparing themselves and others for the glorious return of our Lord and Saviour Jesus Christ.

In the meantime, the nutrition classes we put on were attended by twenty Adventists and non-Adventists. This highly successful program played a large part in the baptism of some and the continual Christian contact with others. It also provided some new Adventist husbands with better-tasting and more nutritious meals, prepared by their new Adventist wives!

Much of Wanneroo church turned up to see the old Italian people, and what a joy it was! We sang many Sabbath school songs and Christmas carols, and the delight our people felt about the Lord was transmitted to even the nuns. The children stole the show afterwards as they gave

small, wrapped presents to the elderly. Italian members of the church translated for us and introduced us to the excited and much cheered aged people. By the end of the afternoon, the Italians seemed to be back in their youth again and were running around wishing us *Bon Natali* (Merry Christmas).

More than this, though, Wanneroo church is involved in busy door-to-door and letter-boxing expeditions. Not only do we involve ourselves in winning souls, we also, just as importantly, involve ourselves in prayer studies and studies of books relevant to our day. This is led out by Pastor B. H. B. Wood, who is the minister for both Osborne Park and Wanneroo churches. These meetings are held every Friday night, and are designed to recharge our own souls and fire them with enthusiasm, so we can diligently hasten the day of the Lord.

Wanneroo is a young church, filled with a lot of relatively new converts who have experienced what the world has to offer and have joined us as disillusioned people. Upon discovering the precious family unit here, the close brotherhood we share and the warm, joyous fellowship we freely offer, these world dropouts discover Jesus. It is a marvellous feeling and glorification of the Lord to see each new and old person, reborn with the kindling flame of truth that only comes from the presence of the Holy Spirit. It is Wanneroo's prayer that the blessings we have received from the Lord be yours too. Don't sit back and wait for it. Experience it through stepping forward out of stagnation to the flowing river of spiritual rejuvenation found only in working for our Creator. ■

are simply channels; our salvation is in, through, by and because of Him. Editor.]

CHURCH RECORDS APPRECIATION FOR RECORD

At a time when we can expect the number of challenges to increase, especially against the pillars of our faith and doctrines, the church board of the North Richmond church expressed great appreciation for the articles printed in the AUSTRALASIAN RECORD. The church board recommended to the church as a whole, that a letter of appreciation be sent to RECORD from our members, expressing this gratitude in writing. This was passed unanimously at a duly called church business meeting. May the Lord continue to bless and guide you in your most

important work. We at North Richmond church, New South Wales, in common with many others, look forward to our RECORD each week.

Mrs. E. Schofield, Church Clerk,
North Richmond Church, Greater Sydney.

[Thank you, North Richmond! Any of our members anywhere who missed the RECORD offering on February 13 and who wish to contribute, could still do so. Hand your donation to your local treasurer or place in the offering plate or in your tithe envelope in the normal way, clearly marked "Australasian Record." If you are an isolated member, you could send your contribution via your conference office or directly to Signs Publishing Company. Editor.]

*The Editor
Australasian Record.*



KINDNESS WHERE LEAST EXPECTED

Reading in the AUSTRALASIAN RECORD the article on the "Little Old Lady Who Was Afraid of the City" brought to mind an incident I witnessed in the busy section of our city when I waited there lately. She was old and feeble, and was trying to reach the pavement from the wet street. During her futile efforts, the string bag holding her groceries broke and the contents scattered across the pavement. On pressed the crowd of shoppers, unheeding. On swept a group of girls from a fashionable school, disdainfully giggling. The little old lady stood anxiously, casting beseeching looks at the indifferent crowd.

Then around the corner came a hippy—a typical hippy with feathered head-dress, bead necklace, fringed trousers, the lot. He was avoided by the crowd, who eyed him with amused scorn. Seeing the old lady's plight, he stopped, mended the bag, retrieved the groceries and returned them to the receptacle. He then handed it to the old lady, lifted her onto the pavement, patted her on the back and, with a "There you are, Granny," he sauntered off, whistling. "God bless you, laddie" quavered the old lady gratefully.

Only a hippy? Yes, but with the heart of a gentleman. It made me think of the old hymn:
"Down in the human heart
Touched by the tempter
Feelings lie buried that grace can restore;
Touched by a loving hand
Wakened by kindness
Cords that were broken will vibrate once more."

V.K.,
Victoria.

GRACE OR FAITH?

I have just read your article titled "No Other Christ," in the RECORD dated January 25, 1982, and I would like to question a statement you made in paragraph 5. The statement is, and I quote, "We are not saved by faith plus works; we are saved by faith that works."

In the booklet "The Dynamics of Salvation," in Section 3, under the heading "The Human Response to Grace," and in the second paragraph, it states, "There is no merit in faith itself. We are not saved by faith, but by grace. . . . There is nothing in faith that makes it our Saviour."—The S.D.A. Bible Commentary, Ellen G. White Comments, Vol. 6, page 1071. Instead, faith is the means, the instrument, by which we claim God's gift of salvation.

This tells me that it is the gift of grace from God that saves me and meets my faith, no matter how much I have, what kind it is, or the works it produces. We must have the faith, but without the gift of grace it is useless.

Would it not be more correct to say, "We are saved by grace through faith that works?"

Gloria Wilshere,
Victoria.

[Yes, sister, that would be more correct. We agree that our faith has no merit; it is simply our hand reaching out to grasp the Hand that is outstretched to save us! Actually we are not even saved by grace! We are saved by a Person, Jesus. His grace and our faith

Church Member Honoured



From left: Town Clerk Mr. Reg Finley, Mr. and Mrs. Geoff Richardson, Alderman Noel Short, Mayor of Liverpool, and Mr. and Mrs. Harry Richardson.
Photo: H. Richardson.

MR. HARRY RICHARDSON, the communication secretary of the Cabramatta church, Greater Sydney, has always taken an active interest in the community. He is the president of the Liverpool City Chamber of Commerce and Industry.

The Liverpool City Council recently bestowed a further honour on Mr. Richardson by

awarding him a Silver Cluster to the Order of Liverpool for his continuing work in the community for technical education, Chamber of Commerce and Industry, Rotary and disadvantaged children. The city council has recently appointed Mr. Richardson to the board of the city's Senior Citizens' Centre, which is among Australia's best in caring for the aged. ■

Adelaide Health Symposium

DONALD C. BOURNE, Public Relations Secretary, Adelaide City Church, South Australia

DR. JULIE DOUGLASS, Health secretary of the Adelaide City church, combined forces with Marjory Dodd and Marlene Possingham of Queenstown church to run a health symposium.

The program included a Sabbath afternoon question-and-answer symposium, three vegetarian cooking demonstrations and two physical education symposiums conducted by Michael Bareham, a physical education undergraduate, and Dr. Lyn Luderer. The cooking demonstrations were conducted by Marjory Dodd, assisted by Marlene Possingham in Dr. Douglass's home on Sunday afternoons.

Church members greatly appreciated receiving many new, tasty and highly nutritious vegetarian dishes.

Marjory Dodd commenced health work with Pastor and Mrs. Hon in Sydney during the 1950s. She is well-known in South Australia

for her cooking, nutrition and food displays in shopping and community centres. Marjory is currently running vegetarian cooking and nutrition courses with the South Australian Department of Further Education.

Marjory said, "The present medical and scientific evidence is overwhelmingly in favour of the Adventist life-style, and there is a growing interest by the community in vegetarian foods." She also said, "The preventive value of teaching our health life-style is of paramount importance to lessen the incidence of civilisation's diseases in our present community."

Dr. Douglass said that her motivation for the present program had been heightened after attending the Adventist doctors' convention at the Gold Coast last year. ■



OMEGA

Lewis R. Walton

Ellen White called the apostasies of the early part of the twentieth century the alpha. It was a time of fearful discouragement for the church as some of the most brilliant and respected leaders succumbed to influences resulting in their separation from the movement. And then the Lord's spokesman went on to warn of an even greater falling away to come—the omega.

Lewis Walton, a practising attorney with a gift for clear statement, gives us a look at those troublous days, allowing us to draw some parallels. Every church member should know the basic principles for accepting new light and the guidelines to steer the faithful through the storm to a safe harbour.

Omega: a mysterious danger that waited for the church at the end of time. Ellen White saw it and "trembled for our people." And she left behind for us a legacy of hope to carry into that great challenge.

Lewis R. Walton

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STRUGGLE FOR SURVIVAL (continued from page 9)

programs on television also. Mum has returned to praying. She continues reading the *Signs of the Times*, and is still unaware that I have anything to do with it. My sister who once said when I visited her in my early stage of Adventism, "Should you come back next time talking to me about your Bible, this door will be closed"—is today more concerned about Christianity, especially after I talked her into reading the mission story in the Appeal Report which I translated into the Italian language for the Signs in 1982. As for my brother-in-law who is very cool about Christianity, after asking a number of questions, he agrees that the only true religion, if there should be one, is that of Christ's time. This he relates to the Seventh-day Adventists because we keep the Sabbath from sunset Fridays to sunset Saturdays. The Lord works in wonderous ways. Let us walk with the Lord, and remember: "Lo, I am with you always, even unto the end of the world." ■

Weddings

BOLTO—OAKS. In a quiet, yet meaningful, ceremony conducted in the Mannum Adventist church, South Australia, on Monday, December 21, 1981, Linley Phyllis Oaks of Ringwood, Victoria, and Stephen Eric Bolto of Mitcham, Victoria, united their lives in holy wedlock. We wish them all of the happiness they could hope for as they establish another Adventist home in Melbourne.

C. V. Christian.

WRONG IDENTIFICATION CORRECTED

In the issue of RECORD dated February 1, 1982, there appears a group of 1931 graduates from the Avondale College Homeletics class. However, a mistake appears regarding the identity of the gentleman on the end of the back row. This person is my late husband, Sydney C. Greive, and not "Syd Were," as stated. He was well known in Australia over a period of forty years in managerial positions, the last being in the present Warburton Health Care Centre (then Warburton Sanitarium and Hospital).

Mrs. Mary E. Harris.

BRANDIS—PEARSON. On Sunday, January 31, 1982, amid the natural surroundings of roses, flowers and trees at the Young Australia League's "Araluen Park," Rolystone, Western Australia, Denis, son of Mr. and Mrs. Len Brandis, formerly of Bruce Rock, and Susan, daughter of Mr. and Mrs. Bert Pearson of Merredin, came together to exchange marriage vows. Many friends came to wish them well and join in the happy celebrations.

G. B. Helsby.

BRYAN—McLEOD. Under the warmth of the Capricorn sun David Bryan of Campsie, Sydney, New South Wales, and Cheryl McLeod from Rockhampton, Queensland, met with family and friends in the Rockhampton church on Sunday, January 31, 1982, to exchange their personal vows of love and fidelity. Simplicity, beauty and expressions of love will live on in the memory of all present. David and Cheryl, may your home radiate the love of Jesus.

A. J. Flemming.

CHARD—EDMUNDS. Sunday, January 17, 1982, was a very happy day for many relatives and friends who gathered together at Galston church, New South Wales, where

Marilyn Edmunds and Mark Chard exchanged wedding vows. Marilyn is the youngest daughter of Pastor and Mrs. H. Edmunds of Dorrigo, and Mark is the son of Mr. and Mrs. J. Chard of New Zealand. We all wish them happiness and much of God's blessing. Brother Rob Robe assisted the writer.

H. E. Edmunds.

COX—TUCKER. In the presence of many friends and loved ones, Neil Cox exchanged vows with Sue Tucker at the tastefully decorated Maida Vale church, Western Australia, on Sunday afternoon, December 20, 1981. Neil and Sue are both school-teachers and will be making their new home at Wiluna, where they have both taken up teaching appointments. May God bless them in the building of another Christian home and in their missionary witness in this outpost of civilisation.

B. H. B. Wood.

MIKULIC—MIHAJLOVIC. The first wedding in the new St. Albans S.D.A. church, Victoria, took place on January 31, 1982. The young couple, members of that church, exchanged their vows in front of a packed church. The bridegroom's sister came from Sweden with her family. The bride, Petra Mihajlovic, whose parents are in Yugoslavia, was led to the altar by her brother Nenad. Educated in our Yugoslavian College, Marusevec, Petra came to this country to help spread the good news. Miroslav Mikulic, the eldest son of the Mikulic family, saw in Petra God's plan for his future. We wish the happy couple much of God's blessings as they settle here in St. Albans.

S. Jakovac.

REID—BAILEY. Joy Bailey was a picture of radiant happiness as she walked down the aisle of the Deloraine church, Tasmania, to be claimed by Leslie Reid as his bride. The exchange of marriage vows took place on Monday, January 25, 1982, before family and friends who had gathered together for the occasion. Both Les and Joy are mature Christians, and we are confident that their newly established home will give effective witness to our Lord. We wish them every happiness and the daily guidance of the Holy Spirit.

R. N. Lawson.

Till He Comes

EISZELE. Carl Helmer Eiszele of Shepparton died suddenly in St. Vincents Hospital, Melbourne, Victoria, from a massive coronary on February 4, 1982, in his seventy-seventh year. (His first wife Dorothy, has been deceased a number of years.) After a service in the East Prahran church he was buried in the Templestowe Lawn Cemetery in Melbourne in the presence of relatives, fellow-workers and friends. His brother Harold of Sydney and two sisters Elvie and Edna were present (Elvie, Mrs. Claude Fehlberg of Tasmania, and Edna, Mrs. Les Gill of Melbourne), with his second wife, Ivey. His only daughter Nola (Mrs. Michael Wilson) of Melbourne was also present with her husband and two children, Tanya, twenty years, and Timothy, eighteen years.

Carl made an outstanding contribution to the Sanitarium Health Food Company over forty years of continuous service. His talents in business led him from shop assistant in his youth to traveller, then wholesale and retail branch manager in Sydney, Melbourne, Newcastle, Warburton, Dunedin, Wellington and Adelaide branches. He was widely known for his outgoing personality and organising and business ability. After his retirement Carl voluntarily engaged in an extensive distribution of thousands of books and other church literature, and was so engaged when an aneurysm took him to hospital where after an operation a fatal coronary followed. Carl was dedicated to the service of the Lord and ready for the call of the Life-giver.

Pastor Kerry Hortop and Bryan Dowling assisted the writer in the services which pointed all to the blessed hope of the resurrection day.

C. D. Judd.

GOLDSMITH. Margaret Helena Goldsmith passed to her rest in Jesus on Wednesday, January 13, 1982, at the Warburton Hospital, Victoria. Born in the Upper Yarra district almost seventy-eight years ago, she lived almost all her life in the Warburton area. In 1925 she married Albert James Goldsmith and helped to make a happy home for her husband and seven children—Stan, Ray, Allen, Edith (Mrs. Halliday) Shirley (Mrs. Wallis) and Francis (Mrs. Laidlaw). Twenty grandchildren and seven great-grandchildren will sadly miss one so dear to them. Her faith was in Jesus alone as her Redeemer and Life-giver. In this hope she was laid to rest in the Wesburn Cemetery to sleep till Jesus comes. To the loved ones who are left, we commend the precious promises of God.

C. C. Winter.

HASTINGS. Dr. Warren Allan Hastings, aged thirty-one years, died on January 12, 1982, as the result of a tragic air crash. Relatives, friends and patients crowded the Warburton church, Victoria, for the service, and a large number gathered at the Lilydale Lawn Cemetery where he was laid to rest.

To his dear wife, Merran, his little daughters, Fiona and Natasha, his parents, brother Robert and family, and other loved ones, we express our deepest sympathy and know that the sustaining power of God will be theirs.

The high esteem in which Warren was held was evidenced by the many beautiful floral tributes and the messages of sympathy from patients who were profoundly grateful for Warren's treatment, as well as for his kindness and consideration. Warren was brilliant in other fields as well as in medicine, and accomplished much in his short life. He will always be remembered as noble and true; ever willing to stand for what he believed to be right, regardless of convention and criticism. "Blessed are the dead which die in the Lord . . . and their works do follow them."

The writer was assisted by an uncle of Warren's, Pastor L. Rose, and by Brethren S. McDougal, K. Johanson and E. Hokin.

J. P. Holmes.

HEAD. Harold Head, aged seventy-nine years, died in the Lord on January 28, 1982, after a brief sickness and hospitalisation. His life was marked by involvement in church activities and faithful service for his Lord. He now peacefully rests from his labours and his works will follow him. In the service in the Cambridge church, New Zealand, and the interment in the Hautapu Cemetery, his bereaved wife and family were pointed forward to the day of reunion and giving of rewards.

Stewart Presnall.

HOFFMAN. Ruth May Hoffman passed to her rest on January 14, 1982, aged fifty-seven years. For fourteen years she fought a courageous battle against physical adversity, and her cheerful disposition, strong faith, and sincere commitment have been a wonderful example to us all. Her husband, Mervyn, grieves her loss, as do the children Glennis (Mrs. Gates), Bernard, Kay (Mrs. Pike), Delma (also Mrs. Pike), and Ivan. Sister Hoffman was a loving and lovable Christian, and it can be said of her as it was of faithful Abel, "[she] being dead, yet speaketh"—her influence lives on. We laid her to rest in the Gympie Cemetery, Queensland, and await with assurance a glorious reunion at the Lord's coming.

M. L. Woods.

JAKOVAC. On January 14, 1982, at Vancouver, B.C., Canada, Mrs. Agica Agnes Jakovac closed her eyes in sleep. She was born in Yugoslavia, but spent twenty-two years here in Australia, the country she loved very much. With her husband Ivan John Jakovac, they pioneered the Yugoslav work in Australia. She went to Canada when she learned of a brain tumour, to spend the rest of her time with her children and grandchildren. She was only fifty-two when she passed away, and will be missed very much by all who knew and loved her, but we rejoice because her reward is waiting for her—a crown of eternal life, which the Lord Himself will place on her brow at that day, which is not far away. May it come soon!

S. Jakovac.

JOHNSTON. At the age of seventy-seven, at the Eliza Purton Home, Ulverstone, Tasmania, Sister Linda Johnston (nee Ling) departed this life to rest beside her late husband, William Henry (Bill) Johnston in the Penguin Cemetery, December 23, 1981, found a full church of mourners, including her children Mavis, Marjory, Rae, Jeffery and Audrey, with their partners and families and many friends who came to pay their respects and to hear the gracious words of the Saviour. The angels, surely, have marked the grave of one so lovely, a mother and a sister of Israel.

M. E. Peterson.

KIELY. May Kiely was called to rest at the Mount Gambier Hospital, South Australia, on October 19, 1981, at the age of seventy-one years. May loved her Saviour, and to her three children, Andrew, Evelyn and Ron, and to her other loved ones and friends, it was the minister's privilege to point to the resurrection morning as a time when the great Life-giver will call forth those who die trusting in Jesus. Following the service in the funeral chapel, May was laid to rest in the Carinya Garden Cemetery, Mount Gambier, where she awaits the call of her Saviour.

A. J. Croft.

LAREY. Battastino (Bertie) Larey was born in Somerset West, South Africa, on August 11, 1891, and was in his ninety-first year when he died at Warburton, Victoria, on February 1, 1982. He was married fifty-eight years ago. His wife died twelve years ago. When his daughter Joyce and son-in-law Cyril Ortell came to Australia, Pa, as he was known to many, came with them. In the six years the family has lived in Warburton, Pa endeared himself to many with his stimulating conversation, his generous nature, his earnest Christianity and desire to witness. Pastor C. O. Lowe, assisted by the writer, conducted the funeral services at the Warburton church and at the graveside at Wesburn Cemetery, comforting and assuring the family that this gracious Christian gentleman will rise in the resurrection.

J. H. Rabe.

MOODY. Grosvenor Winks Moody passed away at the Wallsend Hospital, New South Wales, on January 25, 1982, at the age of eighty years. He was a quiet, dignified man who was best known at the Cooranbong Post Office where he was appreciated for his friendliness. To his wife, Dawn, and children, we extend our deepest sympathy and point them to the resurrection morning. Pastor L. F. Hooper joined in the funeral service at the graveside of the Avondale Cemetery.

L. H. Barnard.

PATTERSON. John Douglas Patterson, affectionately known as Pat, passed to his rest on Sunday, February 7, 1982, on Norfolk Island, at the age of fifty-seven years, as the result of a tragic tractor accident. Pat was baptised in 1960

under the ministry of Pastor A. C. Ball. The large number attending the service was an indication of the esteem in which he was held by the people of Norfolk Island. Pat leaves to mourn his three children, Maureen and husband Andy, Marilyn and husband Mark, and his only son Alan, along with three grandchildren. We look forward to the glad reunion when Pat, along with all of God's children, hears the call of the Life-giver. Brother Ralph Weslake and Rob Wotherspoon assisted the writer at the service.

N. A. Smith.

PINCHAM. Mrs. Lillian Pincham of Port Macquarie (late of Dural), New South Wales, passed away on February 3, 1982, aged eighty-five years. In 1970 it was the privilege of the writer to baptise Lillian, her husband William (who predeceased her in 1976) and her sister, Pat McDonald. They became loving and loyal members of our Dundas and Galston churches. In 1981 Lillian and Pat transferred to Port Macquarie. Our loving condolences are extended to Lillian's daughters Joan and Janice, and their families; to Pat, who cared for her sister so devotedly during a long illness, and to other relatives. At the Castlebrook Memorial Gardens Cemetery we committed this trusting saint to our Lord's care to await the great resurrection to life eternal and the joyous reunion.

Ralph Tudor.

WEBER. On February 4, 1982, at the Nambour Nursing Home, Nambour, Queensland, Henry Victor Weber, a member of the Red Hill church, Brisbane, closed his eyes in death at the age of seventy-eight years. Heart surgery and associated ailments of recent times made much hospitalisation necessary. However, when medical reports were looking good, the end came suddenly. Brother Weber had been an Adventist for nearly sixty years, and had served efficiently in various positions of senior church office. We laid him to rest in the Nambour Garden Cemetery to await the call of the Lord. To his bereaved wife Lillian, and to his daughter Llevellys (Mrs. W. Miller) and husband and family, who have spent some years in our school work in Samoa and recently transferred to Fulton College, Fiji, we extend our sincerest sympathy.

P. A. Donaldson.

Advertisements

HOUSE FOR SALE

Cement block, 24 sq. verandas, 4 bedrooms on 5 acres, bore for gardens, many trees, good views, bus to Macksville S.D.A. Primary School. \$95,000. Phone (065) 69 9233.

FARMLET FOR SALE

Lismore area, 14 acres, 2 B/R home with sleepout, newly renovated, 6,000 gal. concrete tank, 2 electric water-pumps, some fruit trees, perm. creek, big machinery shed with tank, school bus past door to church school. \$68,500. Phone after 6 p.m. (066) 89 9278 (neighbour).

CHEF WANTED

Avondale College requires the services of a chef experienced in vegetarian cooking to take charge of a shift in the college cafeteria. The work is challenging and interesting in the preparation of the cafeteria food, and in the supervision of college students in the kitchen area. Rental accommodation can be provided. Apply to the Business Manager, Avondale College, Cooranbong, N.S.W. 2265, or phone (049) 77 1107, A.H. (049) 73 3061.

POSITION AVAILABLE

Position available for an experienced pest control operator working 160 km radius of Dubbo, N.S.W. Bus runs to S.D.A. primary school at Narromine. Please contact Allen Hunter, phone (068) 82 2831, or write Orana Pest Control, P.O. Box 841, Dubbo, N.S.W. 2830.

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Flash Point

DEVELOPMENT IS PROGRESSING FAVOURABLY at our new college, South Pacific Adventist College, at Port Moresby in Papua New Guinea, and indications are that all will be in readiness for the official opening to take place right on target at the beginning of the 1984 academic year. Dr. R. K. Wilkinson has been appointed to serve as the first principal of the college.

THE BEGINNING of a new year inevitably brings with it a number of personnel changes. Signs Publishing Company is sorry to be losing its assistant manager, Allan Butler, who has accepted a call to serve as secretary-treasurer of the South New South Wales Conference. He replaces L. J. Evans who has accepted a call as secretary-treasurer of the Western Australian Conference to succeed R. E. Smith, who has transferred to S.H.F. Pastor E. A. Robinson, Lay Activities and Sabbath School director in Victoria, is transferring to the South Queensland Conference, and the departments that were under his care in Victoria are being taken over by Pastor E. G. Conley who, up to the time of his appointment, was serving as a city pastor in Melbourne.

GYMPIE CHURCH, Queensland, is celebrating its sixtieth anniversary today (Sabbath, March 13). We know that all the friends of the Gympie church who cannot be there in person to celebrate with the members, will rejoice with them on this joyous occasion. We wish them a year of soul-winning blessings!

PETER ROBERTS of the Teacher Education Department at Sonoma Adventist College in P.N.G., reports that our primary schools in the local areas are desperately in need of many basic textbooks. He wonders whether there are any copies of the old Bible textbooks in primary school cupboards in Australia that could be sent their way. These books include titles like "Through the Years," "All the Way," "Day by Day" and "Messengers of the Promise." All of these plus the workbooks that go with them would be most useful. If you can help, contact Peter Roberts, Sonoma Adventist College, P.O. Box 608, Rabaul, P.N.G.

THE ADMINISTRATIVE STRUCTURE at Warburton Health Care Centre and Hospital has been revised to provide for four associate administrators working under the administrator, Dr. E. G. Thrift. They are: J. Pate, associate administrator Finances, Personnel, Marketing; P. C. Harrold, associate administrator Clinical Services; N. Cuthbert, associate administrator Health Care Centre Operations; W. R. Chapman, associate administrator Field Services.

PASTOR LESTER HAWKES has arrived from Sydney to take over his duties as health educator at W.H.C.C. We welcome him and his wife warmly, and know that with his long experience in the health and temperance field, his contribution will be a very significant one. Miss June Ivey has also arrived from overseas to take over as director of nursing services, a portfolio which was held by Brother Norm Cuthbert before his appointment as associate administrator of Health Care Centre Operations.

YOU MAY BE INTERESTED to learn some Adventist world health statistics. We have 153 hospitals and sanitariums and 266 dispensaries and clinics throughout the world, plus 75 nursing homes and retirement centres. A total of 6,668,544 patients were treated by 2,179 physicians (residents and interns), and dentists. These figures are for the year 1980, the latest available. Investment in health care facilities amounted to \$898,860,779 (1979 report).

THE NEW YUGOSLAV CHURCH in Melbourne is pleased to announce that all services in the Yugoslavian languages are translated by transistor system into English. Besides the English class in Sabbath school, visitors can follow the service as well, and are warmly invited to visit the beautiful new St. Albans church.

ON FEBRUARY 13, Pastor Graeme Bradford, assisted by Pastor Don Fehlberg, opened an evangelistic series in Goulburn. In two individual sessions 440 attended, only 30 of whom were Seventh-day Adventists; 230 came on Saturday afternoon and 210 that night. On Monday night, the fifteenth, 150 attended. That was exceptionally good for a Monday night. Both men are very pleased with the response and are expecting continued profitable response for future meetings.

OVER THE PERIOD from February 15 to 17, sixteen ministers, and the wives of a number of them, from the South New South Wales Conference, met at the Goulburn campground under the tutorship of Dr. A. Ferch and Dr. E. Giller from Avondale College. A very profitable time was spent in fellowship together.

STORY OF THE WEEK: THE 1981 examination results from the four senior high schools in the T.A.U.C., indicate that at Carmel College, students in Economics, Geography, Art and Accounting were in the top 10 per cent of the State; at Lilydale there were 100 per cent subject passes in Economics, Accountancy, Applied Maths and Pure Maths, 80 per cent in both General Maths and History, and 75 per cent in Biology; at Hawthorn High School, 100 per cent passes were scored in General Maths, Pre and Applied Maths, Chemistry and Physics, 88 per cent in Economics, 86 per cent in Biology and 84 per cent in English. At Adelaide High School two students could be near the State's top. They were Moya Dodd (470 /500) and Genevieve Gabb (466 /500). Genevieve scored 98 per cent for Maths I and 97 per cent for Maths II. Commenting on the examination results, Pastor L. M. Davis, the T.A.U.C. Education director, said, "The excellent results of some students is an indication of the quality of instruction being offered in our schools, and we must commend students and teachers for their dedication to their work."

"FINALLY, BRETHERN . . .": We are not what we are because we do what we do, but we do what we do because we are what we are.