

Australasian Record

and Advent World Survey



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Melanesia – 1917-1971: Mission Flagship

DENNIS STELEY



NO PROJECT has captured the imagination of the Adventist people of Australasia as did the efforts to build the mission vessel *Melanesia*. Throughout her mission service she received considerable publicity. Her voyages were extensively chronicled. The exploits of the men who sailed on her were detailed. Each new island, each new challenge brought with it news of the *Melanesia*. She was a magnificent white ketch; a fitting flagship of Adventist mission prestige in the Solomon Islands.

Yet her history is not without its ironies. While she was much loved she also had her detractors. She was a roller who forced many a man to pay tribute to the sea. In her later years she was known to be a wet ship, dampening the spirits of those who sailed in her. While her movements from 1917 to 1942 and from 1945 to 1949 may be quite exactly pieced together, her wartime service is a mystery.

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Australasian Record

and Advent World Survey



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ADVENTIST CHURCH

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GUEST EDITORIAL

A Message of Solemn Reproof



THE SPIRIT of gossip and talebearing is one of Satan's special agencies to sow discord and strife, to separate friends, and to undermine the faith of many in the truthfulness of our positions. Brethren and sisters are too ready to talk of the faults and errors that they think exist in others, and especially in those who have borne unflinchingly the messages of reproof and warning given them of God.

The children of these complainers listen with open ears and receive the poison of disaffection. Parents are thus blindly closing the avenues through which the hearts of the children might be reached. How many families season their daily meals with doubt and questionings! They dissect the characters of their friends, and serve them up as a dainty dessert. A precious bit of slander is passed around the board to be commented upon, not only by adults, but by children. In this God is dishonoured. Jesus said: "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Therefore Christ is slighted and abused by those who slander His servants.

The names of God's chosen servants have been handled with disrespect, and in some cases with absolute contempt, by certain persons whose duty it is to uphold them. The children have not failed to hear the disrespectful remarks of their parents in reference to the solemn reproofs and warnings of God's servants. What a work are these parents doing in making infidels of their children even in their childhood! This is the way that children are taught to be irreverent and to rebel against Heaven's reproof of sin. Spiritual declension can but prevail where such evils exist. These very fathers and mothers, blinded by the enemy, marvel why their children are so inclined to unbelief and to doubt the truth of the Bible. They wonder that it is so difficult to reach them by moral and religious influences. Had they spiritual eyesight, they would at once discover that this deplorable condition of things is the result of their own home influence, the offspring of their jealousy and distrust. Thus many infidels are educated in the family circles of professed Christians.

There are many who find special enjoyment in discoursing and dwelling upon the defects, whether real or imaginary, of those who bear heavy responsibilities in connection with the institutions of God's cause. They overlook the good that has been accomplished, the benefits that have resulted from arduous labour and unflinching devotion to the cause, and fasten their attention upon some apparent mistake, some matter that, after it has been done and the consequences have followed, they fancy could have been done in a better manner with fairer results; when the truth is, had they been left to do the work, they would either have refused to move at all under the attending discouragements of the case, or would have managed more indiscreetly than those who did do the work, following the opening of God's providence.

But these unruly talkers will fasten upon the more disagreeable features of the work, even as the lichen clings to the roughness of the rock. These persons are spiritually dwarfed by continually dwelling upon the failings and faults of others. They are morally incapable of discerning good and noble actions, unselfish endeavours, true heroism, and self-sacrifice. They are not becoming nobler and loftier in their lives and hopes, more generous and broad in their ideas and plans. They are not cultivating that charity that should characterise the Christian's life. They are degenerating every day and are becoming narrower in their prejudices and views. Littleness is their element, and the atmosphere that surrounds them is poisonous to peace and happiness.

Religion has no saving virtue if the characters of those professing it do not correspond with their profession. Those who live upon the husks of others' failings and deficiencies, and who gather to themselves the unwholesome miasma of their neighbours' neglects and shortcomings, making themselves church scavengers, are no advantage to the society of which they form a part, but are an actual burden to the community upon which they inflict themselves.

Ellen G. White

From "Testimonies for the Church," Vol. 4, pages 193-197, "Criticising Burden Bearers."



Front row, from left: Pastor and Mrs. Southon, Pastor and Mrs. M. House, Pastor and Mrs. E. House. Back row, from left: Pastors P. J. Colquhoun, R. Stanley and Duncan Eva.



And the South New Zealand Adventist Band played on ...
Photos: K. R. Price

South New Zealand Camp

K. R. PRICE, Former Communication Director, South New Zealand Conference

SOUTH NEW ZEALAND church members attended their camp-meeting from Christmas Day 1981, until January 2, 1982. This time of spiritual renewal was particularly blessed with a strong delegation of visiting speakers.

On the first week-end of the convention, Dr. Samuele Bacchiocchi of Andrews University conducted a special series of meetings called the "Festival of the Sabbath." We were also privileged to have Pastor Duncan Eva, representing the General Conference, for the latter part of the week. Dr. James Cox, president of Avondale College, conducted two series of Bible studies—for the youth a study of the Gospel of John, and for the senior members a study of the Book of Hebrews.

From the Sydney Adventist Hospital came Dr. and Mrs. T. Ludowici, whose joint ministry was greatly appreciated by all the campers.

In addition to the speakers already mentioned, the Australasian Division was represented by Pastor W. T. Andrews and Pastor E. C. Lemke, Pastors L. R. Thrift, C. R.

Stanley, and W. F. Taylor from the Trans-Tasman Union Conference were also present and made a valuable contribution. Finally, to round out our excellent meetings, we were privileged to have a brief visit from Pastor B. Hassenpflug on a private itinerary from the U.S.A.

A special feature of recent South Island camps has been a display centre. This year, the theme was Christian Education. Our Christchurch school was joined by Avondale College and Longburn College. These two boarding institutions used video recordings to portray the joys of college life. Bainfield Park, an independently operated health care centre situated at Invercargill, also staged a display.

On the last Sabbath of the camp, Ray Southon and Murray House were ordained to

the gospel ministry. Pastor Stanley (T.T.U.C. Ministerial secretary) led out, presenting in his address the divine challenge of ministry and the fact that it is God's power that equips young men to be effective workers. The ordination prayer was taken by Murray's father, Pastor E. S. House. Pastor Eva read the ordination vow, and Pastor P. Colquhoun (South New Zealand Conference president) gave a brief description of the work of these two men. Ray Southon and his wife Margaret both trained at the Sydney Adventist Hospital, and after a year at Avondale, have worked in South New Zealand for six years. They have just been transferred to South Australia. Murray House and his wife Margaret have worked in Christchurch for five years. Pastor Colquhoun welcomed these brethren to the ranks of the ordained ministry. Church members enthusiastically expressed their wish that God will bless and strengthen Ray and Murray for the challenges of ministry that lie ahead. ■



Hear the pennies dropping. Children add their pennies to the Sabbath afternoon mission offering.



Brother E. Shearer, veteran South Island Camp attendee. For many others the camp is an occasion seldom, if ever, missed.

YOUTH FEATURE . . .

How to Cope with Disappointment

AILEEN ANDRES SOX

I THINK one of the most severe disappointments I ever had took place during my third year in high school.

Our English teacher always gave an A-plus to the student with the highest score in any six-week grading period. I was racing neck-and-neck with my room-mate for the grade. She got it—by three points.

It wouldn't have been so bad if I hadn't given everything I had to get the grade. But I had, and that time my best wasn't good enough. It was a crushing blow.

There have been other big disappointments in my life: not getting a job I really wanted; breaking up with a fellow I liked and admired; not going on a trip I had set my heart on. My room-mate told me one of her worst disappointments came when she wasn't accepted at the university she particularly wanted to attend.

We aren't the only ones who suffer disappointment. People that we consider to be giants of faith have also suffered them.

When John the Baptist was in prison, awaiting execution, he began to wonder whether his entire life had been a failure. Mary and Martha had sent for Christ, confident that He would heal their brother, and it was with almost overwhelming disappointment that they watched Lazarus die.

Whatever it is, the disappointment itself won't affect your life nearly as much as the way you handle it. The right way can turn the whole incident into a positive experience. The wrong way can affect your life negatively for a long while. Here, then, are some suggestions for coping with disappointment:

1. Don't put all your eggs in one basket. This, rather than being a way to cope, is a way to avoid disappointment. If you have made all your plans revolve around one person or being accepted by one school, you multiply your chances of being disappointed. Keep alternatives in mind; they may come in handy.

2. Look for alternatives. My room-mate, who wasn't accepted by the first college of her choice, had applied to another and also planned to go as a student missionary if neither school worked out. If your family can't go on a vacation this year, maybe you could plan several activities for your brothers and sisters that you can do right at home: plan an all-day picnic; go to free activities offered in your city; have a yard-cleaning party; spend the day at the zoo.

3. Don't bottle up your disappointment. If we deny ourselves the honest expression of hurt, we can do ourselves great emotional damage. If you feel like crying, cry. If you feel like raging, go for a jog.

4. Talk to a friend. Choose someone you can trust with your innermost feelings—I

have teachers that I can talk to, even years after being in their classes. A friend, besides sympathising, can help you to analyse what you can do to improve your disappointing situation.

5. Don't dwell on your disappointments. There is a point after which honest sorrow and the expression of disappointment become self-pity and destructive to your mental health. It is possible to turn the incident over and over in your mind until you are so discouraged that any positive action is impossible.

6. Get a time perspective. Ask yourself how important this disappointment will be five years from now. Think back five years and try to remember a great disappointment you had then. If you can remember any, you may laugh to see how little it mattered over a longer period of time.

7. Try to change disappointment into a growth opportunity. I am ashamed to admit that when I missed the A-plus by three points, I decided that such a disappointment would never happen to me again. The only way I could make sure it

wouldn't happen was never to try that hard again. Then I had an excuse.

That attitude scarcely helped me grow. It would have been infinitely better to have told myself that I had done my best and that as I continued to do my best, my best would get better. I could have decided to spend five more minutes each day studying English, or checked my papers three times instead of twice to catch my mistakes.

8. Remember God is in charge. It is through God's care and sustaining power that the entire universe is run. This is the idea that Christ was illustrating when He said, "Are not sparrows two a penny? Yet without your Father's love not one of them can fall to the ground. As for you, even the hairs of your head have all been counted. So have no fear; you are worth more than any number of sparrows." Matt. 10:29-31, N.E.B.

"Instead of thinking of your discouragements, think of the power you can claim in Christ's name. Let your imagination take hold upon things unseen. Let your thoughts be directed to the evidences of the great love of God for you. Faith can endure trial, resist temptation, bear up under disappointment."—E. G. White, *The Ministry of Healing*, page 488.

Our problem is that we do not fully believe that God is in charge; we have not fully proved His love and care for us. If we would believe in Him and prove Him, we could simply leave our problems and disappointments, both great and small, in His hands, confident that He would show us a solution or give us the strength to bear what was happening to us. ■

HOME, A BETHEL?

ROBERT H. PIERSON

WHAT A DREAM! Ladder-rungs reaching into infinity. Celestial beings travelling between the throne of God and a lonely spot in old Palestine. The Lord Himself standing beside him. Nearly incomprehensible but reassuring promises.

The night in Bethel had not promised to be anything but miserably uncomfortable as the dusty runaway adjusted his body around the rocks, choosing a flat one for his pillow. But then the vision came. Slowly its scenes mingled with reality as Jacob awoke.

"Surely the Lord is in this place, and I knew it not," he mused. "This is none other but the house of God, and this is the gate of heaven." Gen. 28:16-17.

What a truth Jacob discovered that night! In Jesus heaven and earth have together. Through Him there is reconciliation in the family of God. His presence softens hearts, sweetens tempers, enriches lives and keeps open lines of cordial communication.

"Our homes must be made a Bethel," Ellen White declares in *The Adventist Home*, page 19.

My home the house of God? My house the gate of heaven? "Yes," God says. "This is My desire for you!" ■



Youth Take Stand for Christ

KEN SMITH, Communication Secretary, Windsor Church, Greater Sydney



Lindon Chatman watches as his brother Dale is baptised by Pastor D. K. Down.
Photos: Ken Smith



Carol Zeuschner and Nicole Knobbs hold their baptismal certificates after being welcomed into the membership of the Windsor church.

VISITORS, FRIENDS AND CHURCH MEMBERS recently filled the Windsor church to overflowing to watch Pastor D. K. Down baptise seven young people, and Pastor Ken Wright baptise two others.

This was the second group of youth to be baptised by Pastor Down during his pastorship of Windsor and North Richmond churches. Both groups of youth have been taught by him in a baptismal class held during the Sabbath school class-time, and have been thoroughly taught the fundamental beliefs of our church.

The baptismal font was beautifully decorated by the Brendling family, who have been faithful in decorating the church for many years, and their efforts are greatly appreciated. November lilies were used to decorate the back and sides of the font, and Christmas bells stood gracefully in the middle of the back of the font.

Pastor Down delivered the sermon while Pastor Wright took the prayer. Brother Carl Branster video-taped the service. Sister Dulce Hunt, the church organist, and Sister Joan Koerstz, the church pianist, played for the occasion, and Sister Norma Rosenhain of Castle Hill provided a special vocal item.

Those baptised were: Tony Hunt, son of Brother and Sister Ron Hunt of Glenhaven; Sister Joan Wegener of South Marot; Lindon and Dale Chatman, sons of Brother and Sister Warren Chatman of Freemans Reach; Scott Mason, son of Sister Jennifer Mason of Blacktown; Phillip Gow, son of Sister Joan Gow of Pitt Town; Carol Zeuschner, daughter of Brother and Sister Alan Zeuschner of Londonderry; Nicole Knobbs, daughter of Brother and Sister Bob Knobbs of Freemans Reach.

Parents of the children who were baptised organised a vegetarian luncheon for visitors,

friends, relatives and church members, which was enjoyed by all and which made the occasion a memorable one. The head elder of Windsor church, Brother Max Johnson, welcomed and introduced the new members to the church, presenting those baptised with their baptismal certificates.

May God bless, guide and direct the lives of these young people as they serve the Master in the future. ■

"The youth have been bought with an infinite price, even the blood of the Son of God. Consider the sacrifice of the Father in permitting His Son to make this sacrifice. Consider what Christ gave up when He left the courts of heaven and the royal throne, to give His life a daily sacrifice for men. He suffered reproach and abuse. He bore all the insult and mockery that wicked men could heap upon Him. And when His earthly ministry was accomplished, He suffered the death of the cross. . . . But it was by all this that Christ made it possible for all who will to have the life that measures with the life of God."

—Ellen G. White, *The Youth's Instructor*, November 21, 1911.

Little People—Big Ideas

GOLDIE DOWN, Communication Secretary, North Richmond Church, Greater Sydney

THE FIFTEEN children attending the North Richmond Seventh-day Adventist kindergarten and primary division are little people with big ideas. During the past three months they have worked hard, raising money to build an additional room for a school in Kwailabesi in the Solomon Islands.

On the final Saturday night of the quarter they held a special function and handed over slightly more than \$300 to the church treasurer.

The pleasing feature of the effort was that the money was raised by the children's own efforts. Some of them washed dishes, others sold surplus lemons from a backyard tree, or the eggs the hens laid on Sabbaths. Some collected

and sold cow manure, others sacrificed their pocket-money, forgoing ice-blocks and liquorice sticks for weeks on end. One lively little boy earned his contribution the hard way . . . he was paid to be quiet, half an hour at a time.

Several sets of parents whose children were too young to actually participate, assisted by contributing their small-change after shopping; and two tiny girls proudly brought along orange-juice bottles filled with 2c and 1c coins, which amounted to \$18 and \$9.

Flushed with success, the children now plan to help a missionary worker in Zambia, Africa. ■

DEVOTIONAL FEATURE . . .

The Seldom-mentioned Commandment

E. J. LANDA, Retired Minister

YEARS AGO, as a missionary among the Arabs (and Europeans) in Algeria, then French North Africa, and later in Jerusalem, Israel, among the Jews, I quite often had extensive talks with some of the religious leaders of these two monotheistic religions.

I was always struck by the emphasis they placed upon the rigid observance of the different rites and exterior forms of their beliefs.

In Jerusalem I had a talk of more than two hours with the late Great Rabbi Dr. Hertzog (a graduate from Oxford), and this venerable gentleman insisted on the importance of the "Torah" or the law of God and the many related laws of ceremonial character. He particularly emphasised the importance of the second, the fourth, the fifth, and the seventh commandments. Since that time I have often thought about the seldom-mentioned and almost neglected commandment—that is, the tenth commandment of the Decalogue.

After becoming a Seventh-day Adventist about forty-seven years ago, I have heard hundreds of sermons dealing with the fourth, the seventh and other commandments, but very seldom have I heard a sermon on the tenth commandment.

And yet this commandment is of supreme importance. True, no one was ever gaoled for violating the tenth commandment. The last commandment of the ten deals with a sin no detective can discover. Nevertheless it is the most common sin there is; all kinds of people commit it. In fact, everyone commits it. In spite of this, there has never been a public outcry against it and no public outrage because of its prevalence.

There are no human laws against it, for such laws could never be enforced. Few people talk about it, and a good many never think of it as a sin. It is the sin of coveting. God prohibits it, just as He does swearing, stealing and lying.

The tenth commandment, found in Exodus 20:17, N.I.V., reads: "You shall not covet your neighbour's house. You shall not covet your neighbour's wife, or his manservant or maidservant, his ox or donkey, or anything that belongs to your neighbour."

Seems Out of Date

We seldom use the word "covet" any more. The tenth commandment sounds so old-fashioned and senseless that some might think we might well forget it. Perhaps it is just an "extra" commandment that might have been meaningful years ago, but now is obsolete.

The tenth commandment is *not* obsolete and there is no reason why it cannot be very meaningful today. Though we do not use the word covet very much, we all know what it is. Words like desire, passion, lust are related to the word covet. To covet is to desire with

passion something that belongs to someone else.

Because the tenth commandment was given in a primitive society, it refers to situations quite different from ours. It speaks of household servants and of beasts of burden and labour. If we were to translate it into twentieth century English it would sound something like this: "Do not desire that which belongs to someone else, whether that be his home, his wife, his car, his boat, his job; whatever it is, if it belongs to someone else, do not desire it."

When put this way, the tenth commandment is not very hard to understand, is it? It is very clear. When God tells us that we may not desire that which belongs to someone else He speaks directly to your heart and mine.

The tenth commandment, the commandment that prohibits coveting, is certainly not an "extra" commandment, but, in many respects, it is a commandment of unique significance. If you will remember, each of the other commandments speaks of a separate sin—murder, lying, adultery, and the like. But this commandment is more broad. It speaks of desiring your neighbour's wife—this is related to adultery; and it speaks of desiring your neighbour's goods—this leads to stealing and lying and even murder.

The tenth commandment is related to all other commandments. It is the summary commandment. But even more importantly, it is the principle of interpretation for the entire Ten Commandments. With the tenth commandment, God proclaims that He is not merely interested in outward conformity to His holy law, but He demands an inner obedience that arises from within our heart.

Beyond Observance Conduct

If God had never prohibited coveting, if we had only the first nine commandments, these first nine would refer only to observance conduct. If they referred to observance conduct only, it would be possible for some people to keep them. And if that were possible, Christianity would be an entirely different religion from what it really is.

The conclusion to the Decalogue, "You shall not covet . . ." should make us shudder. This startling commandment identifies the entire law as a law that has come from God Himself. What human legislator would dare suggest the passage of a law that would make certain thoughts illegal?

Human laws can only apply to relations between men; they cannot regulate attitudes

and concepts. But God's law is concerned with our innermost thoughts. God does not only prohibit swearing, but He prohibits the unspoken curse as well. He does not just prohibit the act of murder, but He prohibits every murderous thought. He does not only demand pure conduct, but He condemns every adulterous, lewd, and lustful imagination. The tenth commandment announces that God holds us responsible for every thought and idea that is found within us.

We stand naked and open in the brilliant searchlight of His holiness. The God who meets us in the Ten Commandments is the God who spoke to an old prophet many years ago and said to him, "The Lord does not look at the things man looks at. Man looks at the outward appearance, but the Lord looks at the heart." 1 Samuel 16:7, N.I.V.

This is the God who has sent His only begotten Son Jesus Christ, of whom it is said: "He did not need man's testimony about man, for He knew what was in a man." John 2:25, N.I.V.

When God proclaims His commandments to us, He wants us to obey with our actions and with our thoughts. Everything we do, say, and think is the subject to His judgment.

When God prohibits coveting, He focuses each of the other commandments upon our hearts. In doing this, the tenth commandment reveals absolutely essential information about the nature of sin. There are few subjects about which in our modern world there is more confusion than the subject of sin. Movie advertisements give the impression that sin is exciting, amusing, and fun. Apparently quite a number of people think that life without sin would be bleak and uninteresting.

Confusion of Sin with Crime

One of the most general misconceptions about sin is that of confusing sin with crime. Many people, and among them Christians, mistakenly assume that sin and crime are the same. A crime is punished by law officials. If an action is not a crime, many do not consider it a sin. If a man goes through life guiltless of any crime, he feels that he is basically guiltless of any sin as well. In terms of these ideas, sin is always thought of as an action that is observed by others and condemned by them. Because many people have this mistaken conception of sin, they feel they commit very little and become self-righteous.

When God says that we are not to desire those things which belong to others, He locates the root of sin within the heart of man. The tenth commandment indicates that every overt action which breaks God's law arises from a basic depravity within man and there will be no real



progress until the well-springs of our personality are cleansed. Our problem is not that we commit evil deeds from time to time, but our problem is that we are sick inside.

William Goldin's novel, *"The Lord of the Flies"* is a gripping statement of this basic human problem from a secular point of view. This story tells of a group of schoolboys who were marooned on an island. They were good boys; that is, they had the veneer modern society places around its citizens. They came from good homes. But away from the influences of the adult world they regressed to the point of savagery. They became murderers; in fact, they became head-hunters. By the time of their rescue they had become, almost without exception, thoroughly depraved. With this modern parable, Goldin uncovers the bestiality that is not far below the surface of our lives. As the Bible puts it, "This only have I found: God made mankind upright, but men have gone in search of many schemes." Eccl. 7:29, N.I.V.

And so God is looking at our hearts—He looks within us. The tenth commandment, "You shall not covet," and the other commandments speak a message of judgment over our nature.

When a person begins to understand the tenth commandment and what it means, he/she begins to understand just how serious his/her predicament is.

There is no question about it; some of us are able to live exemplary lives. No one accuses us of overt violations of human laws. We do many good things, many very unselfish things. There are men and women who, so far as we can see, spend their entire lives doing good for others. Often we feel very satisfied with ourselves. But when we look within, we see that we do fall, much more than we care to admit.

Outward Conformity Not Enough

The tenth commandment announces with grim clarity that outward conformity to God's law is not enough. He demands an inner purity of thought.

There are many references in the inspired books of the servant of the Lord pertaining to the sin of covetousness. Speaking about the sin of Achan, in the most interesting chapter "The Fall of Jericho," *"Patriarchs and Prophets,"* pages 487 to 498, Ellen G. White says this:

"The deadly sin that led to Achan's ruin had its root in covetousness, of all sins one of the most common and the most lightly regarded. While other offences meet with detection and punishment, how rarely does the violation of the tenth commandment so much as call for censure. The enormity of this sin, and its terrible results, are the lessons of Achan's history. . . .

"Among church members 'in good and regular standing' there are, alas! many Achans. Many a man comes stately to church, and sits at the table of the Lord, while among his possessions are hidden unlawful gains, the things that God has cursed."

The whole chapter is worth our reading and meditating.

And so when we examine ourselves, what do we see when we look inside? Each one of us must answer that question for himself. But isn't it true that we see lust, jealousy, and anxiety, restlessness, and dissatisfaction, and selfishness, hatred and envy and much, much more?

In our most honest moments, when we are alone and our guard is down, in those rare moments of introspection, we see the ugly reality of our own nature, a nature we have successfully kept hidden from others. But now, after we have heard God say, "You shall not covet," we know that this nature that shocks us is His concern. He is looking within us. He knows what we really are. The masks we wear never hide our true selves from His penetrating scrutiny. Suddenly we realise that our wicked hearts constitute an impassable barrier that stands between us and God.

We are condemned, not just because we commit sins, but because our imagination is evil.

The tenth commandment finally drives us to our knees and presses from our lips the desperate prayer, "Oh, God, be merciful to me, a sinner." True Christian experience begins with the cry of the sinner for salvation, and it continues with this cry each day.

There are some who suspect that pious Christian people go through life thinking they are better than others. When we look at the lives of the greatest saints in the Bible we find the opposite is true. The Apostle Paul, for example, is among the greatest of Christian heroes. His conversion was dramatic. His role was especially important, for God used him to establish the first Christian churches. But he understood the tenth commandment. He knew that God demanded not only holy deeds, but also holy hearts. He knew that his greatest problem lay within his soul. Romans 7 is the record of his soul's struggle, a struggle that continued all his life.

Paul was a man who was confident of his authority as an apostle. He was a valiant Christian, but when he saw himself in the bright light of God's holiness, he could only call out for deliverance from his sin. He knew the real nature of sin; he knew that it was essentially a matter of the heart, and his heart, just as our hearts, was his problem.

A Matter of the Heart

Of course, if one insists on thinking of sin as consisting of observable conduct alone, perhaps he can remain relatively pure. But if a man listens carefully to all of God's

commandments, including the last one, he will understand that sin is a matter of the heart too. None of us is guiltless ever.

Finally the last commandment, "You shall not covet," opens the way for our salvation. He displays the reality of Jesus' sacrifice, a sacrifice which was offered in order to lift from our shoulders the despair that comes from knowing we ourselves cannot fulfil God's great commands. If all He wanted was outwardly clean lives, perhaps we could begin to do His will, but if He demands that the deepest desires of our hearts be pure and clean, we cannot begin to meet His demands.

Suddenly we see that the law of God is a massive indictment, an accusation. It appears to be the way to a new world, but in reality it bears a horrible message of doom. It condemns us. It is our death warrant. After the last words of the tenth commandment die away, the voice of the judge pronounces, "You are guilty."

Only those that know their guilt and their hopelessness, can ever know the real significance of Jesus Christ. The self-righteous individual who feels that God has little reason to complain about him/her, stands outside the kingdom.

Jesus has stated the matter very plainly in Matthew 9:12, 13, N.I.V., when He said: "It is not the healthy who need a doctor, but the sick. But go and learn what this means: 'I desire mercy, not sacrifice.' For I have not come to call the righteous, but sinners."

Jesus continually emphasised that the Pharisaical spirit, the spirit of self-righteousness, could not be tolerated within the kingdom of God. In Luke 18 He told the simple story of the self-righteous Pharisee who thanked God that he was not as bad as others, and the humble tax-collector who stood at the rear of the temple and cried, "O God, be merciful to me a sinner!"

Jesus concluded this parable by stating simply that the tax-collector went home justified, but the other did not. Ultimately, this is the utterly simple message of the gospel: Jesus is the Saviour of those who confess their sin and flee to Him.

Jesus saves those who flee to Him by doing for them what they cannot do themselves. Though we cannot fulfil the law of God, Jesus has done this perfectly. His actions were perfect, and His thoughts were too. And when we believe in Jesus, His obedience, His perfection, and His righteousness become our possession. When we turn to Jesus in faith and repentance, we are found in Him, not having our own righteousness, a righteousness which is of the law, but that which is through the faith of Christ the righteousness which is of God by faith (Phil. 3:9).

The tenth commandment is God's demand for purity of heart. Our deepest desires must be cleansed before we can appear before Him. Though this commandment, "You shall not covet . . ." sounds strange to us, it is of extraordinary importance. It is God's summary commandment and, as such, it helps us interpret all the others. It reveals the basic awfulness of sin, nurtures the grace of confession, and leads us to the cross of Calvary where we can find our wonderful Saviour.

"Blessed are the pure in heart, for they will see God." Matt. 5:8, N. I. V. ■

TALL-MASTED SHIP AND RESTLESS SEAS . . .

Melanesia, 1917-1971: Mission Flagship

(continued from page 1)

In 1916 and 1917 for each copy of the Morning Watch calendar or *Life and Health* sold, pennies went to the *Melanesia* fund. Shares in *Melanesia* were sold at 5/- each. Thousands of Adventist young people took pride in becoming *Melanesia* shareholders. Three thousand pounds were required. That figure in today's terms would be at least a quarter of a million dollars—and it was raised in a year. The RECORD published the number of shares and the total amount raised for each state. Articles told of the enthusiastic acceptance of the gospel among the pagan people of the Western Solomons. Never before in the South Pacific had the message gained such a response. The work expanded apace. Seventh-day Adventist missionaries worked successfully in the "field ready for harvest," and a suitable vessel would ensure continued growth.

Euphoric Dedication

Euphoric crowds, including four black-skinned, black-suited Solomon Islanders, saw the *Melanesia* dedicated in Sydney on June 3, 1917. Pastor and Mrs. G. F. Jones; he, short, straight, silver-bearded and with Welsh determination; she, tall, an adaptable and capable consort, were on hand to accept the sleek new vessel.

During the next twelve months the *Melanesia*, under the command of Captain Jones, undertook a sailing program perhaps only surpassed in Seventh-day Adventist mission experience by the *Pitcairn's* sojourn. She sailed for the Solomons, itinerated there, visited Papua and then the New Hebrides. Captain Jones, who had helped in her design and who had been appointed Melanesian mission superintendent, was not happy with the *Melanesia*. She rolled too much and tended to take water in high seas. Following her frenetic introduction to service, the *Melanesia* became the flagship of the Solomon Islands Mission. She itinerated regularly. Under Pastor H. B. P. Wicks, in 1924 the mandated territory of Bougainville was added to the Solomon Islands Mission. In 1929, under Pastor Gerald Peacock, the *Melanesia* took the



Heads are bowed as the dedicatory prayer is said in 1917. Pastor G. F. Jones is visible on the aft cabin in a white suit.

grand old man of Australasian Adventist missions, G. F. Jones, to Rabaul to open the work in the islands of the Bismarck Archipelago.

During the mid-1930s, the *Melanesia*, worn out by the weight of a heavy workload in the tropics, was in need of major repairs. She sat on a slip at Batuna for well over a year, but was fully refitted and thrust into a rigorous routine again in the late 1930s.

In 1942, as Japanese sea-planes began to appear in the skies over the Solomons and invasion seemed imminent, the *Melanesia*, with a new semi-diesel engine fitted, was called upon to perform her most heroic task—the evacuation of mission personnel to Australia. The voyage, under grey skies, and over troubled seas, ended as the *Melanesia* sailed up the Sydney Harbour under the watchful eye of Naval gun emplacements.

As all available vessels were in demand for war service, the *Melanesia* was

purchased from the Australasian Union Conference by the Australian Government. Through an international arrangement, she was then operated by the American forces from late 1942 to mid-1945. Various people have suggested a variety of tasks undertaken by the *Melanesia* during her wartime service. However a large volume of correspondence over the past few years has failed to uncover any record of her. The Australian Archives confirm that she was in the hands of an American force, but no American archive, Navy, Army, Marines, etc., has been able to locate a mention of *Melanesia* during that three-year period. In 1945 she was handed back to the Australian Government, who then negotiated with the Australasian Union Conference for the repurchase of the *Melanesia*. She had been damaged by enemy action, yet it is remarkable that apart from that fact no record exists of this fifty-four-foot-long ketch. The Americans have records of

many such vessels in war service in the Pacific, but not of *Melanesia*.

Calamity struck as a complete refit of *Melanesia* was nearing completion in 1946. She sank at her moorings and settled on the muddy bottom of Sydney Harbour. A large barge crane assisted her to be refloated within a day. However there was much to be redone and the refit was delayed a long time. This meant a wonderful holiday experience for the seven Solomon Islanders who had been sent to Sydney ready to sail her back to the Solomons. But it was felt that another vessel should go there, and the *Melanesia* was appointed to service in the Fiji Islands.

The Solomon Islanders were asked to crew her to Fiji under a non-Adventist, Captain Reece. The voyage was a nightmare which nearly ended in disaster. Caught in a cyclone, the *Melanesia's* propellor bearing seized up, thus immobilising the engine. It was only the providential arrival of a French warship which saved the vessel. They towed her to Noumea where repairs were effected.

Problems in Fiji

The *Melanesia* did not have a happy time in mission service in Fiji. The refit had provided a large above-deck cabin, which affected her adversely. She tended to roll more and to take in more water. In the Solomons she could shelter in the lee of the islands. In Fiji she was engaged in more open-sea sailing. The missionaries in Fiji did not have an affectionate bond with *Melanesia*, and soon developed an aversion to her. Thus when the *Viking Ahoy*, an ex-romantic-movie prop, was offered in exchange for *Melanesia*, the offer was accepted with alacrity. After twenty-seven years of mission service the *Melanesia* became a privateer.

She had four owners and was used as a yacht, and as an inter-island cargo and passenger carrier. The last owner, Ram Autar, has described her demise, in 1971:

"On the 13th of December . . . she sailed for Kadavu . . . weather conditions were indescribably bad and the ship had only about a mile to go before the next passage, when the engine broke down. . . . The ship started drifting toward the barrier reef very rapidly. . . . The crew laid down all the three anchors . . . but the anchors broke their chains and the ship was thrown onto the reef at dead low tide."

The *Melanesia* during her service visited more islands and received more publicity than any other mission vessel save the *Pitcairn*. It could be said that she had been the best-loved piece of Adventist property in this area of the world. ■



Melanesia at the Telina headquarters wharf, about 1920 or 1921.
Photos: D. Steley



Pastor A. G. Stewart has a haircut while on one of his itineraries in the Solomons.



Pastors A. G. Stewart and H. B. P. Wicks, on board the *Melanesia* about 1927. The man in the pith helmet is unidentified.

Centennial Celebration Illustrated Book

AN INVITATION is extended to those who might have photographs, letters, or other documentary material relating to the history of the Seventh-day Adventist Church in the Australasian Division, to lend them to the Secretary, Ellen G. White/S.D.A. Research Centre, Avondale College, Cooranbong, N.S.W. 2265, for use by those preparing a volume celebrating one hundred years of the Seventh-day Adventist Church in Australasia. It is presumed that those doing so will permit their materials to be copied and published if they should prove useful in the preparation of this volume. These documents will be carefully preserved and returned promptly by the secretary of the Research Centre when they have been studied and selected by those preparing the book. ■

WINDOW ON THE WORLD

NEWS BRIEFS FROM AROUND THE WORLD



A lorry takes on supplies for Poland. Pastors Cieslar and Bell are in conversation at the right of the photograph.
Photo: A. Sutton

British Adventists Send Aid to Poland

A. SUTTON, Granose Foods Ltd., England

"CHRZESCIJANSKIE POZDROWIENIA!" "CHRISTIAN GREETINGS" This was the message printed on 200 food parcels donated by the Seventh-day Adventist Church members of Stanborough Park, St. Albans and Hemel Hempstead. Together with medical supplies, various types of food, clothing, shoes, toothpaste, soap and detergents, purchased with funds raised from a nation-wide appeal, were four tonnes of food from Granose Foods, which included breakfast cereals, peanut butter, 100 cases of honey and 2,500 litres of cooking-oil.

Granose is a branch of the Sanitarium Health Food Company, and thanks to the co-operation of Mr. K. H. Adair, the general manager, and the factory staff, a fifteen-tonne semi-trailer, supplied free by the Polish Embassy, was loaded in four hours with £15,000 (\$A25,000) worth of supplies. The last four tonnes, which would not fit on the lorry, will be shipped at a later date.

Due to steep price rises imposed in February by the Polish authorities, every pound donated literally quadrupled in value overnight. The urgently needed supplies were distributed to our Adventist brethren, whose families were individually named on the food parcels—also to other needy Polish families, from our headquarters in Warsaw.

Dr. Jan Paulsen, secretary of the Northern European Division, returned from Poland just two days before the lorry arrived in Warsaw. He had gone over to distribute over one tonne of medicines, including penicillin, which had also been donated by the Seventh-day Adventist Church in England.

The appeal activities received wide local press coverage and has brought our welfare work to the attention of the public. The hearts of those involved were touched by the generosity of all the membership who participated in this "enterprise of mercy."

Due to the continuing grave situation in Poland, our Welfare Services may well be called upon to co-ordinate further shipments and supplies during the next six months. ■

Earlier this year, Dr. Jan Paulsen, secretary of the Northern European Division, flew into Poland on a four-day visa, accompanying a one-tonne donation of medical supplies from the Seventh-day Adventist Church. Following is his account of that visit:

It requires no astute power of foretelling the future to state that December 13, 1981, will go down in Poland's history as at least a sobering experience. It will probably also be a milestone to which the nation will never return. On that day martial law was declared in Poland.

One can, I believe, safely say that life in Poland will never return to either the pre-Solidarity period of the summer of 1980 or the pre-martial law period before December 13, 1981. Contrary to popular opinion, history rarely repeats itself.

On January 31, I entered Poland on a visa which allowed me to stay for four days. The purpose of my visit was to consult with our church leaders to establish:

1. The state of affairs as far as the life and witness of our church in Poland is concerned.

2. How the Northern European Division and the General Conference could function most effectively in the interest of and on behalf of our church in Poland, which is one of the unions in our Division.

3. To seek to provide information for many concerned Adventists around the world who have been bringing their brothers and sisters in Poland to the Lord continuously in prayer.

Situation Studied in Warsaw

My impressions of life in Poland during martial law are limited to Warsaw. I did not travel outside that city and I did not visit any of the local churches. My consultations were in the main with the leadership at the Union Office in Warsaw and with the members of the Union committee which met on the second day of my stay there.

I walked for a couple of hours through the main shopping streets in Warsaw. There was an abundance of traffic and people milling about. Life is obviously busy and people are caring for the chores of everyday life, which in Poland also means spending quite some time queuing outside shops. As a visitor from Western Europe, where the abundance in shops exceeds one's imagination, one genuinely wonders what people are queuing for. The scarcity of supplies is staggering, and there does not seem to be anything worth queuing for. One will see shops with display windows filled entirely with jars of pickled cucumbers. Memories of war-time Europe come to mind when one first joined the queues and then began to ask what was being offered for sale at the other end.

Basic food supplies appear, however, to be available, although in very limited quotas. Since military rule took over, staple food items in short supply have been regulated by quota coupons to each family. This has reduced queuing substantially. There may not be much

POLAND—THE RESPONSE

CAROL-JOY PATRICK, Editorial Assistant, *Northern Light*

to be had of butter, milk, cheese, meat, etc., but it does ensure a reasonably fair distribution. The problem now may be whether one can afford to purchase what is offered. On February 1, food prices increased by 200 to 400 per cent.

Shortly after December 13 our church leaders in Poland made a representation in writing to the government reiterating their stands and concerns as a church, and at the same time requesting Sabbath privileges for all Seventh-day Adventists. (This could be a problem in that certain key industries, e.g., mining, under special control of the military, had reverted to a six-day working week.) This was granted and our church leaders point out furthermore, that:

1. Our publishing house is working at full steam preparing books for printing. We have had no restrictions placed on our publishing of books. Since December 13 we have, however, not been able to print our two church papers. No magazines are currently allowed to be printed in Poland.

2. Prospects for radio evangelism are very encouraging. Our church in Poland is allowed to continue producing the Polish language half-hour weekly radio program which is being transmitted from Portugal. Our leadership has also been informed that they will be allowed a half-hour religious radio program on the Polish State Radio every three months.

3. Religious meetings are being conducted freely by all churches; hence our public evangelistic programs have continued uninterrupted.

4. While travel between various parts of the country is still generally restricted, our pastors and church leaders are among categories of persons exempted from these restrictions. They have also been given extra petrol rations, in view of the fairly extensive travel many of our workers need to do.

During my brief stay in Warsaw, I, together with Pastor S. Dabrowski, Union president, and Dr. Z. Lyko, secretary, was received by the Minister of State for Religious Affairs, Professor Dr. J. Kuberski and his deputy, Dr. T. Dusik, in the minister's office. He spoke very kindly of our church and expressed his government's appreciation for the medicines, food and clothing shipments which had come from SAWS, the Euro-Africa Division, the Northern European Division and a number of countries within our Division. He stated that he saw these gifts as expressions of friendship to the Polish people in an hour of great need. To our joy the minister said that within a week we would receive permission to again publish our church papers.

Obviously our church members and the people of Poland are in great need as far as various supplies are concerned. This situation will no doubt continue as it is for several months, but our people are full of hope and cheerfulness as they face the future. They feel they are able to function as a believing and witnessing community, that God is with them, and that the world-wide Adventist family has not forgotten them. Praise be to God for His everlasting goodness! ■

AT THE TIME OF WRITING (February 15), yet one more aid shipment from their brothers and sisters in Northern Europe will have arrived in Warsaw at the office of the Polish Union Conference. This will bring the total value of aid donated or planned thus far to well in excess of \$600,000.

The reasons for Poland finding itself in its present difficulties could be manifold. "The bankruptcy of the country, rumours of direct Soviet intervention, and an increasing political radicalism in Solidarity" could all be considered contributing factors to the eventual military takeover.

There are not many sources to which a country with no assets can turn for material aid, but when one sees their fellows in need, especially when the need is so close at hand, it is surprising how compassionate people can be, and compassion knows no cultural, racial or political barriers.

Even during the summer and autumn of 1981, prior to martial law being introduced, their friends in the Northern Europe and Euro-Africa Divisions had already sent in several lorry-loads of food, medical supplies and also paper for the publishing house.

The type of aid provided has been varied in its content, methods of dispatch, and in the source of the contributions. The gifts have ranged from a \$400,000 donation from SAWS in America of medical equipment and supplies, to a \$750 trailer-load of food taken in by the pastor of a local church in the Netherlands. Several of our Union directors have been able to accompany shipments into Poland, and see them distributed in various places.

Several of the donations have been provided by Union conferences, or local conferences; and many have been co-ordinated by the

Unions after being collected by and from local church members. The types of goods sent in thus far have included medical supplies, beans, cooking-oil, cheese, milk powder, infant formula, dried and tinned fruits, margarine, toilet rolls, washing soaps, toothpaste, etc., all things which we take for granted as being able to purchase readily and easily.

Following his visit to Poland in February, Dr. Jan Paulsen was able to clarify how those of us outside of the country could best help those living through the difficult situation inside. One of the first things decided upon was that between the Northern European Division and SAWS America, a 2½-ton Mercedes truck be purchased to facilitate in the distribution of relief supplies as they arrive at the Polish Union Office in Warsaw, to be sent to various parts of the country.

Polish Seventh-day Adventists and other recipients of our relief supplies, such as old people's homes, children's homes and hospitals are most grateful for the supplies already received. However it is expected that until the harvest, four to six months from now, the situation of extreme shortages will continue. Herman Smit, the SAWS director for Northern Europe, is co-ordinating the shipment of supplies to Poland, and those who will benefit will continue to thank God for the kindnesses shown them by their brothers, sisters, and friends, from outside their country's border, but from within the same faith. ■

Local church members sort clothes to be sent to Poland.
Photo: C. J. Patrick



Illawarra Primary School Opened

DESPITE gale-force winds, gusting to more than 100 kilometres per hour, the official opening and dedication of the Illawarra Seventh-day Adventist Primary School was witnessed by over 120 church members, parents, pupils, neighbours and visiting dignitaries.

Pastor R. H. Parr, the Greater Sydney Conference president, gave the opening address and cut the ribbon to officially open the school. The dedicatory prayer was offered by the conference secretary-treasurer, Mr. E. R. Piez. Very gracious remarks were given in a speech by Wollongong's Lord Mayor, Frank Arkell. Pastor H. Heath explained to the gathering why we have our own school system. Our local Member of Parliament was unable to attend at the last minute because of severe wind damage to his own home.

The Illawarra Seventh-day Adventist School is situated at Corrimal, a beach suburb eight kilometres north of Wollongong. It has for a backdrop the beautiful Illawarra escarpment, and is only 1½ kilometres from the beach.

For nearly two years the school was known as the Wollongong Seventh-day Adventist School, and was based in the Wollongong church hall in less than ideal conditions. Late in 1980 the school was sited in a new building adjacent to the Corrimal Seventh-day Adventist church, and became known as the Illawarra School. The school started with eight pupils in 1979, but by the end of the year eleven pupils were enrolled. In 1980 enrolment rose to twelve, and at present sixteen pupils attend this beautiful, well-equipped church school. Pupils are drawn from the three churches in this area—Wollongong, Corrimal and Oak Flats—and most travel by the school bus to school. The bus service is wonderfully supported by the Home and School Association, parents and church members.

Just as God protected us on that windy day in September, He is caring for the whole school system that honours Him above all. Are your children attending one of God's schools, where the day starts with worship and Bible study? If they are not, why don't you visit your local Seventh-day Adventist school soon? ■



Visitors leave Azalea Court after the official opening for this fine complex of retirement units.
Photo: J. B. Bagnall

Azalea Court Opened

J. B. BAGNALL, President, A.B.P.M.

ON SUNDAY afternoon, November 22, 1981, Mr. John B. Bagnall, president of the Association of Business and Professional Men Limited, welcomed about 150 members and guests to the opening of Azalea Court.

The Association of Business and Professional Men Limited is a group of business and professional men who are members of the church and who are interested in combining their skills and talents to assist the church and the community in various, worthwhile projects.

Azalea Court is a resident-funded development of retirement living units. The total value of the project is now over one million dollars, and it is

operated in conjunction with Camellia Court, government subsidised homes for the aged.

The opening ceremony was performed by Pastor Keith Parmenter, who congratulated the association on the completion of the units and thanked them for the concern they were showing for the retired of our community.

Also present were Dr. Harry Edwards, Federal Member of Parliament for the electorate of Berowra; Mr. Neil Pickard, State member for Hornsby, and Councillor Evans of the Hornsby Shire Council. All of these men spoke. They welcomed the new residents of Azalea Court to the Hornsby area, and commended the association on the successful completion of this project.

Azalea Court is situated close to Hornsby train station and shops, and some units are still available. Inquiries should be directed to the Secretary, A.B.P.M. Limited, Box 3250, G.P.O., Sydney, N.S.W. 2001. ■

Pastor Theuerkauf, the School Board chairman, welcomed the guests to the Illawarra Adventist Primary School opening.
Photo: D. Gibbons



Past Students of Darling Range School

MRS. D. WATSON, Communication Secretary, Rossmoyne Church, Western Australia

SHOWN ARE residents of Sherwin Lodge, Western Australia, who were students of Darling Range School, most from early 1920 to late 1930. Back row, from left: Merv Chapman (who was manager of Sherwin Lodge. He went to Darling Range School at the age of two—his father was teaching at that time), Arthur Swannell, Miss Elsie Deering, Miss Lou Hollingsworth, Mrs. Lou Bailey (Skinner; matron for a number of years of Darling Range School), Mrs. Grace Robinson (Stanley), Mrs. Rene Bamford (Hollingsworth), Mrs. Eileen Wallrodt (Posselt), Mrs. Jessie Barritt (Laird), Miss Hope Twine, Mrs. Mary Marsland (Spencer), Mrs. May Baulter (Short), Mrs. Ruby Farrar (Clark), Mrs. Doll Allport (Vanwhyke), Miss Ilene Twine, Miss Doris Stewart. Front row: Mr. Lindsay Morris, Mr. Clem Hill, Mrs.



Annie King (Inman), Mrs. Lily White (Read), Miss Pauline Hasluck, Miss Hilda Markey, Mrs. Eve Graphan (Ward), Mrs.

Chapman, Mr. Will Chapman, Mr. Ernest Corker, Mrs. Lil Fraser (Jaques), Mr. Les Fraser.

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BOB SPANGLER



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by Bob Spangler

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Author Spangler writes from a background of evangelism and is well established as a serious Bible student and writer. Currently Pastor Spangler heads the Ministerial Department of the General Conference of Seventh-day Adventists.

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Warburton Church Hosts Important Functions

HOWARD DAVIS, Communication Secretary, Warburton Church, Victoria

WITH CHAMPION cornet player of Victoria and Australia, David King conducting, Lilydale Academy Concert Brass provided a thrilling opening to the academy's 1981 year-end speech night. The program, held in the Warburton Seventh-day Adventist church, attracted a capacity audience of interested supporters.

The Yarra Valley supplies quite a number of the academy's 200 students, so from far and near their families gathered to share the satisfaction of those who had completed their studies and to encourage those who still must "carry on."

In his address to the students, Pastor R. Possingham, Trans-Australian Union Youth leader, used a presentation earthenware jug to demonstrate that we cannot give out what we do not put into a vessel. He then stressed the need for students to fill their minds with those things that will build sterling characters and prove a blessing to humanity and so glorify God. "We have this treasure in earthen vessels."

After the presentation of certificates by Trans-Australian Union president Pastor Claude Judd, senior student Greg Caldwell, in a well presented speech, told how much the academy had meant to him and fellow students. Their principal, Mr. L. R. Bartlett, joined him in these remarks, expanding them with statements which showed his concern for Christian education.

The presentation of a special certificate of merit to the parents of Barbara Sharon Wallace, a Lilydale Academy Adventist student who died as the result of a riding accident, was made in appreciation of a young woman held in high esteem.

Concluding the program was a fine academy chorale presentation of the Hallelujah Chorus, the audience rising to honour the One for whom it was composed—"for the Lord God Omnipotent reigneth."

On Saturday night, February 20, Lilydale

Academy Concert Brass presented a brilliant performance in the Warburton Adventist hall, to assist them in their forthcoming New Zealand tour.

Another significant function held in the Warburton church was the annual civic service of the Upper Yarra Shire.

Leading the singing that Sunday afternoon, and providing several delightful items, was the Warburton Children's Choir, directed by Mrs. Carole Brown.

Taking part in the program, to which a warm welcome was given by Pastor Charles Lowe, the Seventh-day Adventist pastor, were the Rev. Jim Scannell (Catholic Church), the Rev. Bill Barrand (Anglican), the Rev. John Newham (Uniting Church), the Rev. Graham Bradbeer (Presbyterian), and Shire President Keith Johanson. Unfortunately, the Rev. Ron Logan of the Baptist Church was unable to be present.

The message of the hour was delivered by the Rev. Barrand.

In earnest, ringing tones he impressed upon everyone gathered for community worship the need to be united in revealing in their lives the fruits of the Holy Spirit of God. And he exclaimed, "How much this is needed today!"

Reinforcing this statement, he continued: "Consider carefully the days in which we live—days of unruly, quarrelsome behaviour in every walk of life! No matter where you are today, there is a lack of discipline, a lack of the control of God's Spirit in the lives of people generally. And it is up to us, as citizens of the kingdom of God, to manifest the opposite. As Christians, we are not of this world, but we are in it; and the Lord has put us here as witnesses for Christ.

"We are here to show that there is a power, there is an authority, there is substance for the reality of Christ who can come within us, and not only offer us a new future, as members of the kingdom of God, but change us *now*, that

we might be the 'shop window' of God's kingdom in this sin-stricken society.

"Oh, that as citizens of this civic area we might be filled up with God, manifesting the aura of His presence!" he exclaimed.

"God would have us to be always joyful, always to keep praying, always to be thankful, whatever happens. This is God's will for you."

Then, using a modern-language version of the Scriptures, he counselled: "As citizens of the kingdom of God and of the Upper Yarra Shire, do not smother the Spirit of God; keep away from every kind of evil; test everything that is said, to be sure that it is true. If it is, accept it. And may the God of peace Himself keep you strong and blameless until the Lord Jesus comes back again."

With conviction he then cried, "Jesus Christ is coming soon! In all our churches we have seen a reminder—the hand of God written on the things that are happening in our society today. And it is written large: JESUS IS COMING SOON!"

"Are you ready for Him? Are we to be found filled with the Holy Spirit, about our Father's business? Or are we to be found motiveless in our lack of witness and testimony to the truth of God's Word and of the gospel of our Lord Jesus Christ?"

Weddings

GOSPODARCZK—ROZAR. It was a happy occasion on January 24, 1982, a very hot summer's day, when Christopher Gospodarczyk and Marjorie Rozar exchanged marriage vows. The service took place in the Hughesdale Adventist church, Melbourne, Victoria. Christopher comes from Poland and Marjorie from Mauritius. May God grant them a happy marriage and His blessing upon their future.

David Pearce.

HANCOCK—MITCHELL. On November 29, 1981, Terry Graeme Hancock and Lynette Jean Mitchell were united in marriage in the Mount Gambier church, South Australia. Terry is the only son of Mr. and Mrs. M. Hancock of Gummeracha, Adelaide, and Lynette is the second daughter of Mr. and Mrs. Kenyon Mitchell of Mount Gambier. Many friends and relatives were present to both witness the exchange of vows and later to enjoy a delightful reception, where it was their privilege to join in wishing the happy bride and groom God's richest blessing in their life together.

A. J. Croft.

HUGHES—HARVEY. Beneath the shade of lovely palms in Laurel Bank Park, Toowoomba, Queensland, on January 30, 1982, John and Janet exchanged their vows before relatives and friends. John is the son of Baden and Thelma Hughes of Emerald, and Janet is the daughter of Roy and Coral Harvey of Gatton church. May God richly bless this fine Christian couple as they make their home in Toowoomba.

E. P. Wolfe.

HUMBLE—ATKINSON. Sunday, January 17, 1982, was an important day in the lives of David, son of Brother and Sister W. Humble of Newcomb, Victoria, and Karen, daughter of Brother and Sister J. D. Atkinson of Waihi Beach, New Zealand. They were married in the Adventist church, Geelong, before a group of friends and relatives. Karen is training to be a teacher at Avondale College and David is going to practise horticulture in the Avondale district until Karen finishes her course. We wish this fine Christian young couple God's richest blessing as they link their lives together. Pastor Tony Campbell assisted the writer in the service.

K. R. Lowe.



An interior view of the Warburton church during the Lilydale Academy year-end speech night.
Photo: W. Engler

MENZIES—RAYNER. The Memorial church, Cooranbong, New South Wales, was the place chosen by Stephen Michael Menzies and Janelle Kaylene Rayner to meet with God as on December 20, 1981, they promised their love to each other in the sacred estate of matrimony. Stephen is the son of Brother and Sister Guy Menzies of Cooranbong. Janelle is the eldest daughter of Brother and Sister David Rayner of Warburton, Victoria. We wish these young people much of the Lord's blessing in their newly established home in Cooranbong as they pursue a tertiary education. Stephen in architecture and Janelle in education. Pastor Laws was associated with the writer in the wedding service.

L. S. Rose.

SCOTT—KELLER. A balmy summer day provided an ideal background for the wedding of Graeme Scott and Wendy Keller in the Mildura Adventist church, Victoria, on Sunday, February 21, 1982. Wendy is one of five daughters of Kay and Graham Keller of Koorlong. Graeme grew up in the Sunraysia district and after careful study of all the doctrines of the Scriptures, was recently baptised into the Adventist Church. The Christian influence will permeate the lives of others in the community as this fine young couple establish their home and witness to relatives and friends of their love for their Saviour.

E. I. Totenhofer.

Till He Comes

DALE. Leonard Alexander Dale of Galston, New South Wales, was born on December 3, 1914, in the Temora District, and passed to rest on Saturday night, January 30, 1982, in the Sydney Adventist Hospital, Wahroonga. On the following Wednesday he was buried in the Castle Hill Lawn Cemetery where words of hope and comfort were extended to his wife June, and children Robert, Garnet and Marilyn (Lang) and their families. Pastor E. L. Martin and Brother Paul E. Bogacs assisted the writer at the graveside service.

T. L. Rowe.

GILLESPIE. Brother James D. Gillespie passed quietly to his last rest on February 3, 1982, aged almost ninety-three years. Beginning as an apprentice with the then Echo Publishing Company in 1905, in 1907 he moved to Warburton where the "Echo" became the Signs Publishing Company. In 1910, with his late partner, Ernest White Sr., he moved to Melbourne to form the still well-known firm of White & Gillespie in the field of printing supplies. Left to mourn the loss of a loved father and grandfather are his sons, (Dr.) Morton, and Ron, with their wives and children, and many friends. After a service in the funeral parlour, we reverently laid him to rest with his wife, who predeceased him three years ago, in the St. Kilda Cemetery, Victoria, there to await the certainty of his Master's call—"Come, ye blessed of My Father. . ."

Llewellyn Jones.

HERBERT. Born on January 2, 1958, David Nicholas Herbert lived a full life, constantly sharing his love for Christ and His church. Suddenly taken in a light aircraft accident on October 21, 1981, in the U.S.A., David left his many friends richer for having known him. A memorial service was held at the Bishopdale church, Christchurch, New Zealand, on Sabbath afternoon, November 28. Loving parents, Leslie and Elizabeth (Pat), sister Rachel, brothers Ivan, Ronald, Steven and John, have the assurance that David rests in the care of the righteous judge.

W. P. Truscott.

JONES. After failing health over the last few weeks, Samuel Jones surrendered this life on February 18, 1982, in Sydney, New South Wales, and was laid to rest at Toronto on February 22. Born in 1909, Brother Jones lived a full and rewarding life. He and his wife accepted the Advent message under the ministry of the late Pastor W. D. Smith. They both remained faithful to the end of this life, Sister Jones having been laid to rest some years previously. To the marriage were born three daughters and two sons. June, now deceased, served the church as a nurse at Wabag and Sopas. To Sam's two daughters, Mrs. McCoug and Mrs. Nelson of Toronto and two sons with their loved ones and the grandchildren, the promises of the blessed hope brought a silver lining to the veil of tears.

L. S. Rose.

McCOLLUM. Mrs. Emily McCollum died suddenly on February 5, 1982. Born eighty-seven years ago, in 1894, at Tynon, County Armagh, Northern Ireland, she emigrated to New Zealand with her husband, Alfred, and their son George in 1930. Her husband died in 1943. She and her son were baptised at Te Aroha in 1945 by Pastor A. Mitchell. Throughout her life her hearing deteriorated, leaving her almost totally deaf, so she couldn't attend church in recent years. She found great comfort, instead, in Bible reading and prayer, and visits from her friends. Following a service in the Te Aroha church, north New Zealand, on February 8, 1982, she was buried beside her late husband in the Te Aroha Cemetery, awaiting the day when, with restored hearing, she will hear her Master's call to eternal life.

M. J. Bull.

PEARSON. Gwendoline Mabel Pearson, a well-loved member of the North Fitzroy church, Melbourne, Victoria, fell asleep in our Lord Jesus Christ on November 27, 1981, at the age of seventy-four years. Sister Pearson was a living example of a loving and lovable Christian, even during the months of severe illness she was a Christian witness. We extend our deepest sympathy to her sister, Mrs. F. Bagster, Russel, Jean, Debbie and Judy, as well as the many other relatives and friends who attended the service. Mrs. Pearson was laid to rest at the Heidelberg Cemetery. Words of comfort and assurance were shared by the writer, as we await the blessed hope of the resurrection.

A. M. van Rensburg.

RAJKOV. On January 28, 1982, Brother Stanko Rajkov passed to his rest in Jesus at his home in St. Albans, Victoria. A wonderful Christian and a faithful member of the church, and at one time senior elder of Seddon, Stanko was a quiet, but friendly, loving and lovable Christian. He will be greatly missed by the members of the new Yugoslav church at St. Albans, to which he belonged. We wish to express our deepest sympathy to his dear wife Marica, daughter Marijana, his mother and other relatives, here and Yugoslavia and U.S.A. The day is not far away when we shall meet again.

S. Jakovac.

ROACH. Peter Archer Roach was born in Sale, Victoria, on October 20, 1942, and was drowned in the surf, Tuesday morning, March 9, 1982. During his comparatively short life Peter brought much love and affection to his family. For many years he worked faithfully in the Windsor depot of the Sanitarium Health Food Company in Melbourne, Victoria. He loved the Scriptures and he loved his Lord. Faithfully he served as a deacon in the Glenhuntingly church in Victoria, and shared his faith through the ministry of a regular Signs round. He will be remembered by his loved ones and by the members of our church in Mullumbimby, New South Wales. Words of comfort were given by Pastor Frank Slade and the writer at the graveside service at Mullumbimby.

A. N. Riggins.

ROAN. Robert Alan Roan was born on October 28, 1942, the son of Brother and Sister Alan Roan of Armidale, New South Wales, and passed to his rest on Friday, November 27, 1981, at Taree. A teacher by profession, he was united in marriage in 1969 by the writer to Audrey Fittock. Two children were born to this blessed union, Jodi-Lee and Jamie Dale. A large group gathered in the Taree church to listen to words of comfort from God's Holy Word which assures us that although weeping may endure for the night, joy cometh in the morning. To Audrey, Jamie, Jodi-Lee, family and friends, we say, "If faithful we shall see our beloved one in the land of endless day." The writer was assisted in the services by Pastor Robert Kingdon.

J. J. Carter.

SCARFE. Sister Eleanora Scarfe, wife of the late Henry Scarfe, and mother of Eleanor, Lois (Mrs. Hansen) and Ted, fell peacefully to sleep in Jesus on Saturday night, February 20, 1982. A long-time identity of the Cooranbong district, New South Wales, Sister Scarfe was a member of the Pringle family which came from England in 1908 and settled in Pringle's Road, Martinsville. Amid floral tributes, sweet music, and the supporting presence of many dear friends, we laid her to rest in "God's Acre" at Avondale.

R. H. Abbot.

SIMM. Our well-known and respected brother Bruce Simm quietly laid down life's burden in his sleep at the Maroondah Hospital, Victoria, on February 10, 1982, aged sixty-nine years. As a member of the East Prahran church he gave dedicated service in its various activities; that which was valued and appreciated over the many years. His wife Beatrice, and their children (Dr.) Rodney, and Valerie (Mrs. Jon McMahon) with their partners and children, are left to mourn the loss of a devoted husband, father and grandfather. After the service we lovingly laid him to rest in the Lawn Cemetery at Springvale, in the certainty of "that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

Llewellyn Jones.

WILSON. Jessie Eliza Lamplough was born at Cooranbong, New South Wales, on December 3, 1900, and died in the Belmont Hospital on December 16, 1981. Baptised at the age of fifteen by Pastor Baker at Avondale, for sixty-six years she faithfully followed the Lord. She married Les Wilson on March 29, 1920. Five children, Ray, Neville, Beryl (Mrs. A. Probert), Alan and Colin blessed their union. Her big interest in welfare work touched the lives of many, and numerous letters and cards from different parts of Australia expressed their love and appreciation of her helpful ministry, a work she was still doing when called to rest. Pastor L. J. Laws and the writer associated in the graveside service as we laid this mother in Israel to her last earthly rest.

W. J. Cole.

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SIGNS WANTED

Your back copies of *Signs* are needed to help evangelise our town. Please forward to R. Symons, P.O. Box 876, Gladstone, Qld. 4680.

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Property of 100 to 300 acres, suitable for cattle grazing, with or without home, must have permanent water, prefer irrigation potential. All land not necessarily cleared, no preference to locality. Apply Advertiser, c/-RECORD, Signs Publishing Company, Warburton, Vic. 3799.

Flash Point

TWENTY-FOUR THOUSAND BOOKINGS were received for the opening session of the Carter Mission in Sydney's Opera House. Originally six sessions were planned for during the first week-end, for the opening subject, but a seventh had to be added. All seven were completely booked out. Thousands who could not be accommodated during the opening week-end, had to be referred to the second week-end.

WINSTON FLETCHER, manager of Sydney A.B.C., has been appointed assistant manager at Signs Publishing Company to succeed Allan Butler, who has taken up his new appointment as secretary-treasurer of South New South Wales Conference. We welcome the Fletchers and wish them much of God's blessing in their new sphere of life and service.

OUR BOWRAL correspondent, Mrs. Beryl Dean, reports that the new one-teacher church school in that town is now open for business. The principal-teacher-gardener-sweeper-duster-cum everything—is Mr. Peter Newcombe. The school will be opened officially on March 29 with eleven pupils on the roll. Already two little non-Adventists are enrolled, one from the Salvation Army and the other a Roman Catholic. Bowral is approximately 130 kilometres south of Sydney.

THE HEADMASTER of our Albury School, Primary and High, Mr. Bob Flynn, indicates that the year has started well with a total of sixty-three students. In this second year of high school, Grade 8 has been added for the first time. There are now fourteen students in that section. It is hoped to locate in the new school by mid-year. The heavy machinery has moved in.

SYDNEY ADVENTIST HOSPITAL secretary, Mr. Graham Wright has been elected to three new voluntary positions: president, Private Hospitals Division, Private Hospitals & Nursing Homes Association (N.S.W.) (he was formerly the Division vice-president); councillor, Australian Private Hospitals Association; executive committee member, the Hospitals Contribution Fund of Australia (H.C.F.). Each of these appointments provides an indication of the high esteem in which the Sydney Adventist Hospital is held.

THE TREASURER OF THE T.A.U.C., Pastor R. E. Clifford, reports an average tithe increase of 6.23 per cent for 1981. In 1980 it was 6.12 per cent and in 1979, 9.95 per cent.

WE ANNOUNCED a while back that the June and July issues of *Signs* would be special mass-distribution issues. It has now been decided to defer this project to 1983 to give everybody concerned—especially our churches—more opportunity to prepare for it. You will be hearing a lot more about this special *Signs* outreach venture in the coming months.

OUR APRIL EDITION of *Signs* will be our special Easter issue. It contains several magnificent articles appropriate to this special season. Avail yourself of the opportunity Easter brings of sharing the good news of our Saviour's death and resurrection, by placing the Easter *Signs* in the hands of your neighbours and friends. The cover of this issue is a break from the conventional; it is a graphic instead of a photograph as usual. We would be interested in getting the reaction of our members.

DID YOUR CHURCH respond to our suggestion that each congregation (or AY society) purchase a copy of our March *Signs* (special youth edition) for each young person in your church? If you didn't, why not do it now? Why think of *Signs* as being just for the "people outside"? The articles and material in our March issue would be just as meaningful to our own young people as to those of our community. You can get them as back numbers now. Order through A.B.C. in the usual way.

STOP PRESS:

SAWS RESPONSE TO TONGAN DISASTER

CYCLONE ISAAC struck the islands of the kingdom of Tonga on Wednesday, March 3, devastating much of the northern Vavau group, through the scattered islands of the Haapai group, to the main island of Tongatapu in the south. It left a trail of destruction, with thousands of people left homeless and exposed to the elements. As most communications were knocked out, it has been difficult to ascertain the full extent of the damage, particularly to the outer islands. On some of the islands as much as 90 per cent of the homes have been either destroyed or severely damaged. Reports indicate that Beulah College lost the roofs off a number of its buildings, including the boys' dormitory and the science block. The president's home, located on the harbour front, sustained damage from both the wind and seawater. A number of our members, particularly in the Haapai area, have lost their homes and goods. Our new mission boat, however, which was taken from the water, is safe and undamaged. Our churches which withstood the fury have become shelters to many of the homeless. Seventh-day Adventist World Service (SAWS) has been quick to respond to the needs of our Tongan brethren. Two hundred bales of clothing and fifty bales of blankets, weighing about ten tonnes in all, have been despatched and delivered to Tonga by the RAAF. SAWS (Australia) donated \$12,500 in cash and SAWS (U.S.A.) have given a similar amount for relief, plus 300 tents for which the U.S. Government has provided transport. Seed for replanting gardens has also been supplied from Australia, and Pastor John Lee, president of the Tonga Mission, who was in Australia on furlough, has returned to Tonga to assist with relief work.

"FINALLY, BRETHREN . . ." The best way to forget your own problems is to help someone else solve theirs.