

# Australasian Record

and Advent World Survey



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

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## WHAT THE DOCTOR ORDERED

PASTOR GRAHAM WHITE, Publishing Director, South Queensland Conference

A WORRIED MOTHER decided to take her little son to the doctor. After a thorough examination the doctor explained that her son was suffering from a nervous breakdown. David was only eight years old. The cause of his nervous breakdown was the recent tragic terminal illness of his father. He and his father had been great friends.

The doctor told Mrs. Holden that David was too young for the usual drugs to assist in his recovery. Instead he prescribed a more effective treatment. "Go and get *'The Bible Story'* display volume from my waiting room," he directed. When she brought it into his office, the doctor continued, "Now fill out this information card and send it in. I want you to get these beautiful Bible volumes and read a story to David every night."

Mrs. Holden thanked the doctor for his advice. The next morning she telephoned me at the conference office. After making arrangements with Mrs. Holden, I contacted the local literature evangelist, John Parsons, to come with me to demonstrate these beautiful Bible stories. How thrilled this mother was to purchase "*The Bible Story*" library, with "*Your Bible and You*"!

Each night she read a story to David. In six months he had fully recovered and was able to attend school again. These volumes do something for a child's mental and spiritual health that is worth more than all the expensive medicine in the world!

Before this story could be printed John Parsons went to his rest in the arms of Jesus, after a terminal illness similar to David's dad, but not before Jesus was able to use him to bring the love of Jesus to a broken-hearted little boy. ■

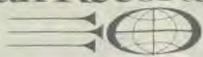


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# Australasian Record

and Advent World Survey



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

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## THE HOLY SPIRIT IS MOVING



TWO LITERATURE EVANGELISTS are doing their regular round in a typical Australian country town. One is the conference Publishing director; the other a new recruit whom he is training. At one of the homes they call on they find the father of the family working in the garage. He greets them with the words: "You two men are Christians; let's go into the house." Once they are all seated comfortably in the lounge room, the following conversation takes place:

**Guests:** "You recognised us as Christians. Obviously you are a Christian too."

**Host:** "That's right; I am."

**Guests:** "Wonderful! What church do you belong to?"

**Host:** "Well, I have been a Roman Catholic all my life, but lately I've been reading my Bible, and came to the conclusion that certain practices of that church are not in harmony with the teachings of Scripture. So recently I started worshipping with the \_\_\_\_\_ church [a Protestant denomination]. What church do you belong to?"

**Guests:** "We are Seventh-day Adventists."

**Host:** "That's interesting! Then you keep the seventh day, Saturday, as the Sabbath?"

**Guests:** "That's correct."

**Host:** "You observe the Sabbath from sunset on Friday to sunset on Saturday?"

**Guests:** "That's right. How did you know?"

**Host:** "Well, I keep the Sabbath, too. I observe it from sunset on Friday to sunset on Saturday. I go to church on Sunday, but I don't do any work or engage in any secular activity on Saturday."

**Guests:** "Fantastic! Where did you find out about the Sabbath?" (They are quite sure they're going to hear him say, I read about it in a book or a magazine. They aren't prepared for what follows!)

**Host:** "From our minister. He also keeps the Sabbath, from sunset on Friday to sunset on Saturday. He conducts services in his church on Sundays, but he does not engage in any secular activity on Saturdays. He's been telling us about it. Now there are nineteen of us in our congregation who are keeping the Bible Sabbath."

This is not an experience from the mission field, where we hear of thousands who are being baptised into the church. It is not a story from our historical archives about something that happened in 1882.

It happened in the year of grace 1982, within the past three months.

It happened right here in this secularised, mechanised, wealth-hypnotised country of Australia, where church growth is slow and evangelistic outreach is a long, uphill climb. So slow and tough, in fact, that at times we can't help wondering whether we're not fighting a losing battle. At the rate we're going we'll be here for the next thousand years all right, and not because we're in the millenium, but because we haven't been able to generate enough steam for the millenium to be ushered in!

But strange, wonderful things are beginning to happen. "Over the hills and the valleys" there's a "sound of abundance of rain"! And when it falls, seed which has been lying dormant for decades, is going to germinate and spring into life and beauty! How often this miracle is repeated in deserts the world around! For years the sun beats down mercilessly and, judging from appearances, nothing could ever grow in that arid, lifeless sand. Then just one shower of rain falls and the desert becomes a thing alive, a garden of Eden. Seed that has lain dormant in the desert sands for a hundred years has been known to germinate after just one gentle shower of rain!

For a long, long time we've been seed-sowing. We've distributed millions of pages of literature. Radio programs and telecasts have been beamed into people's homes by the hundreds. Countless thousands of children have grown up, and reared their own children in turn, on Uncle Arthur's stories. Tens of thousands of people have heard the message from Seventh-day Adventist evangelists. Untold hundreds have received their schooling in Adventist schools who never made a commitment, but in whose hearts the seed is still lying dormant.

Someday there is going to be a harvest! The "rustling in the tops of the mulberry trees" tells us it's going to be soon! We have been assured that when that time comes, ministers with their entire congregations will take their stand on the side of truth. These predictions are not figments of a visionary's imagination. They are not idle speculation. Under the supernatural moving of the Holy Spirit, the scenes of Pentecost and of the early Advent movement will be repeated. Thousands will be converted in a day.

A group of fishermen toiled for hours to release a boat that had been stranded on the beach. But all their tugging and shoving appeared to be in vain! Then the tide came in, and under its gentle influence, what sinew and muscle could not accomplish, happened.

We're not suggesting that we should lay down the ropes and do nothing while we're waiting for the tide to come in! The point we're making is that soon we're going to see God add to our seemingly futile efforts, influences and resources that are beyond our finite minds to imagine! God is going to use unusual, surprising, exciting means to aid His servants in finishing the work. "This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by My spirit, saith the Lord of hosts." Zechariah 4:6.

G. E. Garne.

## Meet Our New Review Editor



Dr. William Johnsson and his wife Noelene.

AS ANNOUNCED RECENTLY in RECORD 22 (Flashpoint), Dr. William Johnsson, an Australian, has been appointed as editor of *Adventist Review*, the general church paper of the Seventh-day Adventist Church, published by Review and Herald Publishing Association in Washington, D.C., U.S.A.

We are now happy to be able to introduce our new *Review* editor and his wife to our circle of RECORD readers.

William George Johnsson was born in Adelaide, South Australia, on June 20, 1934. He earned a B.Tech. degree from Adelaide University; worked as an industrial chemist in Adelaide for three years, then left to train for the ministry. The years 1957 to 1959 were spent at Avondale College, where he gained a B.A. degree in Theology.

From 1960 to 1975 he served in Southern Asia (from 1960-63 as dean of boys and Bible teacher at Vincent Hill School; and from 1963-65 as a faculty member at Spicer Memorial College, eventually as dean of the School of

Theology).

During this period he earned the following degrees: M.A. in Theology (1966, Andrews University); B.D. (1969, London University; external student); M.A. in Biblical Studies (1972, Vanderbilt University).

From 1975 to 1980 he served at the S.D.A. Theological Seminary, Andrews University, as professor of New Testament, and from 1978 to 1980 was associate dean of the seminary.

In 1980 he was appointed associate editor of *Adventist Review*. He is the author of five books and more than 150 articles.

His wife, Noelene, is the daughter of Pastor F. L. Taylor, now retired at Cooranbong (mother deceased). She completed her high school education at Hawthorn S.D.A. High, Victoria. The years 1958 and 1959 were spent at Avondale College, where she completed a two-year degree in primary teaching and gained her A.Mus.A. (Piano). They were married on December 21, 1959, and left for India on January 10, 1960.

Later she completed a four-year degree at Spicer College, India (1970) and a master's degree in elementary education at Andrews University (1977).

She has worked as a public school-teacher and currently serves as editor of the *Mission* quarterlies.

Dr. Johnsson's appointment as editor will take effect at the time of the Annual Council in Manila, in early October of this year, when the incumbent editor, Pastor Kenneth Wood, who has served as editor since 1966, will retire.

Dr. Johnsson is the second Australian to be appointed as editor of *Adventist Review*. Pastor F. D. Nichol, who served as the paper's editor for twenty-two years up to the time of his death in 1966, was Australian-born. He immigrated to the United States of America with his parents.

An interesting sequel to Dr. Johnsson's appointment, is that the man who has been appointed to succeed him as associate editor is Pastor James Coffin, whose wife is the daughter of Pastor and Mrs. Ernest Steed, a well-known Australian couple now serving at General Conference headquarters in Washington. Leonie Coffin's brother, Lincoln, serves on the editorial team at the Signs Publishing Company. James Coffin served at one stage as assistant pastor of the Avondale Memorial church.

We wish the Johnssons and the Coffins much of God's blessing as they serve His church through the world-wide ministry of its official organ, *Adventist Review*. ■

## More on the Robinson Report

VAL KUM YUEN, Communication Secretary, Cairns Church, North Queensland

ALL THAT could be done, was done. Much prayer and supplication ascended to God for His guidance and help in the furtherance of His word.

Fifteen thousand leaflets advertising the forthcoming program were distributed throughout Cairns and environs. Colourful posters were put in shop windows, and advertisements published through the media of newspaper, radio and television. Personal invitations were given to friends and neighbours, and folk from our Bible study groups were encouraged to come along.

All was in readiness for the day—Saturday, May 29—and we were not disappointed. Prayers of joy and thanksgiving ascended to God the Father, as we saw the people roll in. One hundred, two hundred, three hundred, four hundred and fifty—we were thrilled. The young people, clean, wholesome and fresh, did a tremendous job as ushers and usherettes.

The girls wore white blouses and dark skirts, and the boys, white shirts, black bow ties and dark trousers. There were many favourable comments about their appearance and behaviour. A trombone solo by George Schipke, accompanied by Eunice Mackney on the piano, commenced the program. Val Paoli and Rex Robinson also contributed musically to the night's enjoyment.

Pastor Lloyd Robinson led the audience down through the corridors of time—to the pyramids, the Sphinx, the valley of the kings, the valley of the queens—to the once-prosperous cities of Tyre and Nineveh, whose mute witness now bore evidence that what the Bible predicted of their fate had indeed come to pass.

This meeting is just the beginning. There are more to follow. Pray for our mission, as we pray for yours. May many souls find their way to the kingdom through this avenue of God's work. ■

Youth Feature . . .

# Two Suitcases

LAWRENCE MAXWELL

DEEP DOWN in the earth strange things were happening—things that would change the lives of millions of people before many more months went by.

Don and Pedro knew nothing about them. Neither did Mr. Henrico. And neither, for that matter, did most of the people of Chile—that long, narrow country that stretches so far down the west coast of South America.

Of course, there were warnings. In the little Adventist church the preacher often said that in the last days there would be many earthquakes, with "the sea and the waves roaring." Luke 21:25. But in the big, modern cities of Chile nobody paid much attention to the Adventist preacher.

There were other warnings. Some scientists had been studying the earth under Chile's farmlands and up in her mountains, and they knew about the strange things that were going on. They wrote about them in scientific magazines. They said that tensions were building up, that part of the ground was pushing against the rest of the ground. It was like two boys pushing each other, their muscles bulging and straining and growing more and more tense until one boy or the other had to give up and move away. Soon the ground would move and there would be an earthquake.

But no one read the scientific articles. Life was too full of fun and laughter to spend time worrying.

This was especially true for Mr. Henrico. He was determined to get rich. Every moment he was awake he was busy with one job or another, trying to amass all the wealth he could.

Suddenly the earthquake struck. There was a tremendous rumbling, and then the ground began to shake. Windows broke, plaster fell from ceilings, walls crumbled.

Don and Pedro were caught in the middle of it. They dashed for the outside. And what a sight met their eyes! Buildings falling down, people being crushed—and then a huge crack opening up right down the middle of the street.

Mr. Henrico was at home. Suddenly he realised that all he had worked so hard to get would be destroyed. Quick! he thought. A suitcase! I'll save all I can!

He crammed his most valuable possessions into the suitcase, but there were still many more items he hated to leave behind. Was there time to fill another?

He piled all he could into a second suitcase and slammed the lid. At last he was ready to go.

Now, this experience took place in one of Chile's coastal cities. In the early part of the earthquake the water in the sea rolled away from the shore. But about the time Mr. Henrico decided to leave, the water started back, a huge wave like a great moving wall. It reached the shore

and kept on going, across the beach and into the town.

Don and Pedro saw it and ran for higher ground. Pedro glanced over his shoulder and saw Mr. Henrico. "Look at that man!" he shouted to Don.

The boys turned. Mr. Henrico was struggling to get his two suitcases through his front door. But the door had jammed. One suitcase was outside, but the other was too big to get through the narrow opening, and Mr. Henrico was tugging at it. At that moment he looked up—and the boys heard him scream as the great wave swallowed him.

Don and Pedro ran a bit farther; the ground rose steeply here and they were soon safe.

At times like that even teenage boys talk seriously. Don said, "That man—he makes you think of what Jesus said about forsaking all to follow Him."

Pedro nodded. "What shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? If that man had only let go of those two suitcases, he'd have saved his life."

How about *you!* Are there any suitcases you are holding onto? ■



## So You Married the Sphinx?

ROBERT H. PIERSON

"I HAVE a husband who has forgotten how to talk," a distressed woman complains. "All he does is grunt when he wants something. Please help me."

I have a hunch this is not an isolated case. Through the years I have met many a spouse who is greeted by nothing more responsive than the Sphinx every morning, with little improvement throughout the day. What to do?

If this is your problem, first you might analyse your own conversational habits. Do you do all, or most of the talking? Is it hard for you not to monopolise the conversation, especially when company is present? Consider the possibility that your partner has become discouraged and simply withdrawn.

How about the topics of conversation? It can get pretty boring when a partner only wants to talk about subjects he or she is interested in. Can you find ways to broaden what's up for discussion?

Then there are the interrupters. Oh, they don't mean to do it, in fact, after a while they don't even recognise that they're doing it. But every time you begin a sentence, they finish it for you and then go on for another paragraph. In reality, it's as effective as saying "shut up!" One of the best ways to encourage your partner to share with you is to listen carefully to everything they do have to say and let them know you really want to understand.

Who knows, you may awaken the Sphinx! ■



Graham Duffin (compere) and his wife Margaret (director) conduct Good News Forum on radio station 2SER-FM Stereo.

## Radio "Old-Timer"

H. J. EDWARDS, Communication Secretary, Bankstown Church, Greater Sydney

GRAHAM DUFFIN, of Campsie, youthful FM radio speaker, is fast approaching his hundredth program of "Good News Forum," aired at 9 p.m. each Sunday through broadcasting station 2SER-FM Stereo—107.5 on the radio dial.

It was in September 1980 that Graham returned to Australia and began his current broadcast after spending two years in the U.S.A. gaining experience in broadcasting the message of Christianity on Frequency Modulation (FM) radio.

As a senior representative with Mitsui & Company, Graham is involved with high voltage, oil-filled, power cable which is purchased by various electricity authorities in Australia. He is also an avid reader, having a very comprehensive personal library, and since boyhood has been an enthusiastic collector of railway, aircraft and bus timetables.

### Developing a Potential

It was in the early seventies that Graham and a friend, Hughie Pitman, became interested in developing the potential of radio and television as a medium for sharing the gospel. Graham had previously written to the Federal Minister for Communication, who indicated that during the late seventies and early eighties over 50 FM radio stations would begin operation. The minister also forecast the introduction during the eighties of cable and public television stations.

Graham spent 1977 to 1979 in America, while Hughie is still there, after marrying an American girl. Together they aired a religious broadcast in Kansas called "The Destiny Program," a twenty-minute weekly edition, consisting of a spiritual message and music.

From the time of the inception of his program in 1980 on the then-new 2SER-FM station, Graham introduced a unique feature where he invited listeners to come in each week to participate "on air" taking the Scripture reading.

The broadcast has interviews regularly, where listeners tell of what God means to them and how they have seen His leading in their life. One recent guest, Maree Campbell, of Penrith, told of how she became a Christian through the death of her husband.

Another guest, Joe Cavallaro, of Hurstville, spoke of the illness he

had, and how doctors had given him only six months to live. Frantically he consulted Phillipine faith healers, but their treatment was unsuccessful. He then turned to God for help and so, after prayer, followed the teaching of Scripture and was anointed. Today, seven years later, he is well and alive. "His story was very moving" says Graham.

"The purpose of the Good News Forum broadcast," says Graham, "is to relate life to Christianity by looking at current issues and discovering what it can mean to us today. A belief in God is a very viable alternative to a life without a future beyond the grave. The great thing about God is that He has given us hope now, and for the future, to live each day in peace knowing that He cares."

Each week on the broadcast, Graham invites listeners to write in if they would like further information on the topic discussed. Also weekly letters are usually received from listeners, not only requesting the material offered but telling what faith in God has meant to them.

The program is non-sectarian and is for the benefit of all interested. It has a special appeal for young people, and direct donations in support of the program come in quite often from appreciative listeners.

An enthusiastic team of helpers assist in producing the program. They include David Shea, of Peshurst, Rae and Rob Smith, of Penrith, and Margaret Duffin, Graham's wife, who is the producer. The program costs over \$60 each week to produce, including air time. Graham says, "We've never been short yet, for which we thank God."

### Plans for Expansion

In the future Graham says he plans to expand the program onto other radio and television stations as the opportunities arise. Also a bulletin is due to be printed on a regular basis and will be posted to Good News Forum listeners. Those interested in finding out more about the program can write to Good News Forum, G.P.O. Box 915, Sydney, N.S.W. 2001.

Also Graham realised that his broadcast would provide an opportunity for ministers of the church to get radio experience after training at Max Rowley's Radio School, in Sydney. Among the ministers who have spoken on the program are Pastor Max Hatton, Allan Butler, Peter Harper, Bill Wight and Alvin Colheart. They were able to freely proclaim Jesus Christ in a city of 3½ million people! Graham was the right man in the right place in a second instance, when he was able to make arrangements for Pastor David Down to begin his radio program, "Digging Up the Past," which is high on 2SER-FM ratings. ■



Pastor Allan Butler (left) and compere Graham Duffin on air for Good News Forum.

Photos: H. Edwards

Let us sing in the midst of loneliness, suffering, discouragement, or temptation . . .

# Night Songs

E. L. MINCHIN

MEN had been known to curse and to swear in that dark, miserable dungeon. Never had any prisoner been known to sing there, yet "at midnight Paul and Silas . . . sang praises unto God: and the prisoners heard them." Acts 16:25. That dungeon was loathsome, but to them it was beautiful. It was dark, but to those children of faith it was light. They sang as two larks at heaven's gate. Guards and prisoners were astonished that these cold, hungry, and tortured men could rejoice and sing in such a place.

This was their secret: They possessed a great faith, an inward strength, and a Presence that lifted them above their suffering and their surroundings. They sang songs of love and hope and patience at midnight. So may you and I, for God "giveth songs in the night." Job 35:10.

"Anybody can sing songs in the daytime, but the sweetest songs are the night songs. The night sings a song of yesterday, of past blessings, and calls on memory to strengthen trust. It sings songs to tomorrow, of the coming of dawn, of home and heaven. And night sings songs of the night itself, for faith has its song, as well as sight. There are songs of pardon in the night of sin, of patience in the night of suffering, of comfort in the night of sorrow, of hope and trial in the dark hours of death. God 'giveth songs in the night.' He has Himself a swan song for His beloved as He sings them at last to sleep with the soft lullabies of infinite love. Our day songs may be about ourselves, but our night songs should be about God, and so serve as serenades under the windows of heaven."—George Eliot.

Friend, what night songs has God given you? In earth's last dark hour God's children will sing of the coming dawn, of home, and of heaven.

Have you learned the wondrous song of pardon in the night of sin? David sang it: "Blessed [happy] is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit

there is no guile." Psalm 32:1, 2.

If you and I learn this song now, we shall sing it in that glorious day of triumph so soon to come when "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads." Isaiah 35:10.

There is a song in the night of suffering. God's children through the years have sung it. It is not easy to learn. I cannot tell you why you are called upon to suffer, to be laid aside when you long to be in health to accomplish your life's plans. I cannot explain why that great sorrow has come to you, why that dear one was taken. I cannot tell you why that dark experience has come into your life. No, I cannot tell you why, but someday God will, and you will be perfectly satisfied then. In the meantime He will give you a song of patience, faith, and hope that will lighten the way and minister blessings to others who journey with you.

## "Again the Prisoners Heard Them"

Probably some of those prisoners became Christians afterward. It was they who told the story to the church. They told how in that loathsome place, in the midst of the dark, despairing night they heard the sound of music, the songs of faith and love. It was like a gleam from heaven. It revived hope. It brought back memories of childhood and home. Paul and Silas were totally unconscious of the ministry they were performing. They sang because Christ was with them and was cheering them. They sang because they could not help doing so. Although they never dreamed of it, they were serving others, bringing hope, reviving faith, and making it easier for them to "suffer and be strong."

Even so, we all in some way are exercising an unconscious ministry. When we least imagine that we are doing it, we are touching other lives and influencing them one way or another. Every day we are affecting those with whom we associate. There are fellow "prisoners" much nearer to us than we know—the lonely, the discouraged, the overburdened, the guilt-ridden. We little know of the secret battles being waged in hearts all around us.

We should not forget that among life's ministries the finest and most effective are

those that we perform unconsciously. A friendly smile in passing, the warm handclasp of true comradeship, the kindly words we utter then forget—all have their work to do. When we do not dream that we are affecting anybody, we may be performing our most effective and beautiful service in the sight of God. We fret and complain, and others feel our fretting, though not a word passes our lips. We sing our song at midnight because God has put His peace in our hearts, and others are cheered.

A man of vile character told how one day as he passed down the street, filled with shame, someone raised his hat to him. It was only a custom, the instinctive act of a gentleman, yet to this poor fellow it was a gleam of heaven in his hell.

She was a little old woman in a cottage in the mountains. I went to give her a blessing, but she brought one to me. I found her on her bed that summer afternoon, lying stiff and crippled with rheumatoid arthritis. If she had been put across two chairs, she would have been as rigid as a board. Her arms were folded stiffly on her chest. She managed to hold a stick between two fingers. On the end of the stick was a handkerchief with which she could scarcely manage to wipe her face. She was completely blind. She had been like that, stiff and blind, for nearly twenty years. As I sat beside her I saw a smile playing on her lips, and a soft light seemed to come from those sightless eyes. She talked to me about the goodness of the Lord. All through her life He had been good to her. Now she was just waiting, waiting, for that blissful moment when she would see Him and her heavenly home. Not a word did she speak of her suffering and her sorrow. During the hour I spent with her not a complaint came from her lips, only praise. Truly, God "giveth songs in the night." This little saint sang her night song of faith, love, and hope, and "the prisoners heard." Her unconscious ministry blessed me and all who knew her.

Let us sing, then, in our midnight of temptation, loneliness, suffering, or discouragement, and "the prisoners" will hear. Then, when this hurrying life is over, we will have earned the Master's "Well done!" And that is the only thing worth living for. —Adventist Review.



The president, secretary and departmental directors of the Tasmanian Conference make up a willing work band of practical ministry.

## Ministering to the Ministry or "Love in Overalls"

MRS. ELAINE de VILLE

DRESSED in very casual gear and looking most unministerial, the president, secretary and departmental directors of the Tasmanian Conference reported for work.

I am writing a true and accurate report on the recent activities of these men, who, together with some willing lay workers, did not go anywhere near their departmental offices on the day in question, but rather they ministered to the ministry.

These men never even ate their accustomed sandwich lunches at their desks, but rather dined on a sumptuous, home-cooked meal. Instead of sitting all day, they excelled in physical exercise. Instead of closed doors, they enjoyed the invigorating Tasmanian cold country air of outdoors.

I guess by now you are wondering just what has happened to the leadership of God's church in "The Apple Isle."

My explanation is simply this: summing it up in two brief descriptive statements, "Caring Is Sharing" and "Love in Overalls." You see, the brethren simply shared themselves—their precious time—their strength and their talents. An entire morning was recently dedicated by them to the sharing of their love by helping

my husband and myself in our time of need.

For eighteen months now my husband has been battling with cancer. Only recently Keith was told by his physician that the sickness was terminal and that he has but a short time to live. Cancer of the liver is a dreadful sentence. We have been stunned and shocked by the verdict, and consequently my husband has been told to put his affairs in order.

When the brethren heard of our need to lay bitumen on our home driveway, they

volunteered to help us. Hence the morning of their unusual rounds.

How they worked! Their faces aglow with the beauty of Christlike love. Our hearts responded with gratitude. We thanked them, knowing that their loving act was but a faint reflection of the great love of God.

God's family is a great family to belong to. The love of Jesus that unites His people together is very precious, and in times of human frailty and hopelessness the promises of God and the support of His people are very special when death is lurking in the shadows.

But our faith is strong. Keith rejoices that he has been able to serve the Master. The future for Christians is one of confidence, security and salvation with our merciful God.

### Natural Love

I like the statement found in "Christ's Object Lessons," pages 384, 385: "It is not possible for the heart in which Christ abides to be destitute of love. If we love God because He first loved us, we shall love all for whom Christ died. We cannot come in touch with divinity without coming in touch with humanity; for in Him who sits upon the throne of the universe, divinity and humanity are combined. Connected with Christ, we are connected with our fellow men by the golden links of the chain of love. Then the pity and compassion of Christ will be manifest in our life. We shall not wait to have the needy and unfortunate brought to us. We shall not need to be entreated to feel for the woes of others. It will be as natural for us to minister to the needy and suffering as it was for Christ to go about doing good.

"Wherever there is an impulse of love and sympathy, wherever the heart reaches out to bless and uplift others, there is revealed the working of God's Holy Spirit."



A recent photo of Sister and Pastor Keith de Ville. Pastor de Ville left his bed of sickness to have this portrait taken.  
Photos: E. Winter

# A REPORT ON ABORIGINAL WORK IN AUSTRALIA

An Interview with BRUCE ROBERTS, the Aboriginal Coordinator for the Australasian Division of the Seventh-day Adventist Church, by HARLEY STANTON

**BRUCE, what does your work involve?**

Fundamentally, anything to do with aboriginal work that is conducted by the Seventh-day Adventist Church in Australia. It involves planning and following through the plans to the execution stage. This means caring for personnel, designing, designing budgets, coming up with ideas, approaching governments, discussing policy and working in with the administrators who are on the key committees at Division level who make the final decisions.

**Seventh-day Adventists have had a significant number of places where we have worked with aboriginal people in the past. Could you give us a short historical perspective on each of those places?**

The first one was Mona Mona in north Queensland, just west of Cairns. We ran there for about sixty-five years on about 5,000 acres, starting in 1914 and through to the 1970s. This was operated as a conference in its later stages. It was known as the Mona Mona Mission.

**Does that have some connotation?**

Today it has bad connotations in aboriginal thinking because the term "mission" has the connotation of paternalism, and they want to feel equal in their identity. That mission program was quite successful in the kind of people it helped to produce, and we have some very fine examples of Christian men. There are outstanding Christian people who came through that program.

**So that's the oldest, at Mona Mona. Where else have we operated?**

We have operated in Western Australia at Karralundi and Wiluna. Karralundi is fifty kilometres north of Meekathara; Wiluna is 150 to 180 kilometres east of Meekathara, in unforgiving desert country. We operated there from the early 1950s through to 1975, then our work closed down.

**Are there any other places where we have worked?**

I am speaking of institutions in all of these areas. At the moment Adventists are

active in New South Wales in a place called Mirriwinni Gardens Academy, which is about seventy kilometres west of Kempsey up the Nulla Nulla valley.

**Yes, I remember visiting there when I was in college, fifteen years ago.**

You would have gone to the little place at Five Day Creek which was about five acres in size. They closed that down later on when the church pulled out of that project. A couple of years later it started off again independently with aboriginal folk and Pastor Rosendahl, when they purchased 500 acres. They have an aboriginal teaching staff and an aboriginal dormitory.

**So is that still functioning there?**

Yes, it is growing in intensity and attracting government recognition and government grants, and the church has started to give it moral support. In fact the church may become involved in some helpful way, but it would still remain an independent institution and it will not become a church.

**So basically we have had these four areas: Mona Mona, Wiluna, Karralundi and Mirriwinni Gardens.**

They have been our institutional programs; we have worked for aboriginal people from a pastoral point of view as well. That's happened in places such as Darwin, some places in Western Australia, and the eastern seaboard of Australia. It began originally in the early 1900s when Ellen White spoke at Armadale in Melbourne back in 1895, giving counsel on aboriginal work. You will find reference to that in Volume 9 of the "Testimonies" under the "Coloured Work." One well-known early minister who went out and did that sort of work was Pastor Rudge. We have had other ministers since that time in a pastoral capacity. We have a young man who has been working over on Palm Island and done very well. We have even had an offer from the government department in Queensland to transport any materials that we need for a church to Palm Island free of charge. They will both provide transport free of charge and then give us a place to

build a church there.

**Well, this is interesting, Bruce. Now most of these places that we referred to, apart from Mirriwinni Gardens, closed down. This new wedge of our work is something that has only taken place over the past eighteen months or so. How did you come to be involved, and what have you done since you were asked to be involved?**

Before I knew anything about it the Division was working on it, and eventually they came to me in 1980 and approached me with an initial series of questions. Then they actually called me towards the end of 1980. Then they sent me to Queensland University, and in association with the anthropology department of the university our Education Department at the Division designed a course suitable for the church. The university were quite pleased about this and thought that our church was quite *avant garde* in deciding to send the person who they were going to put into aboriginal work to the university to be trained before they went into the work.

**It certainly is a sound move. You feel as though your course was productive towards that end?**

The course was fantastic; excellent. Actually, I'm still officially a student of the Queensland University.

**You must have some aspirations and visions for the future of our aboriginal work.**

Basically I think that the counsel in "Testimonies," Volume 9, is good counsel and pretty inspirational material for our work here in Australia. That means getting aboriginal folk to work for aboriginal folk. Now we have two aboriginal ministers working at the moment. One is an ordained pastor—the first one ever in Australia—Pastor George Quinlan, now working in Cairns but from Kempsey. The other one is Brother Ron Archer. I would like to see aboriginal folk coming into departmental jobs in this new Division initiative, in charge of, say, youth work for aboriginal people all over Australia, or in charge of educational work



# AUSTRALASIAN DIVISION STATISTICAL REPORT

NAME OF CONFERENCE OR MISSION	MEMBERSHIP STATISTICS								TITLES		
	Number of Churches	Membership Beginning of Year	Members Added by Baptism and Profession of Faith	Transfers in by Letter	Transfers Out by Letter	Members Lost by Death	Members Drooped by Apostasy and Missing	Membership at Close of Year	Total Tithe Receipts	Total Offerings for World Missions, Including Sabbath School	Total Contributions for Home Mission
<b>CENTRAL PACIFIC UNION MISSION</b>											
Cook Islands Mission	12	865	58	48	248	7	121	595	25,979.00	7,088.00	3,587
Fiji Mission	64	7,562	570	3	70	6	246	7,813	302,858.00	31,757.00	8,827
French Polynesia Mission	17	2,205	110	40	41	5	106	2,203	352,953.00	20,100.00	26,908
Pitcairn Island Mission	1	57				1		55	1,884.00	561.00	390
Samoa Mission	16	3,337	272	66	56	4	38	3,577	134,018.00	32,606.00	7,474
Tonga & Niue Mission	14	2,326	144	7	10	9	13	2,445	69,166.00	10,884.00	2,501
<b>TOTALS</b>	<b>124</b>	<b>16,352</b>	<b>1,154</b>	<b>164</b>	<b>426</b>	<b>32</b>	<b>524</b>	<b>16,688</b>	<b>886,858.00</b>	<b>102,996.00</b>	<b>49,687</b>
<b>PAPUA NEW GUINEA UNION MISSION</b>											
Central Papuan Mission	65	9,939	673	58	109	37	146	10,378	237,806.00	77,736.00	38,627
Eastern Highlands Mission	84	14,795	1,383	228	229	14	80	16,083	128,961.00	39,041.00	21,666
Madang Manus Mission	31	2,957	216				7	3,166	65,206.00	17,159.00	7,992
Morobe Mission	12	2,293	466	59	13	18	64	2,723	56,920.00	16,610.00	5,359
New Britain New Ireland Mission	55	6,519	262	71	73	17	118	6,644	121,702.00	48,647.00	19,614
North East Papuan Mission	24	1,558	69	13	13	15	1	1,611	26,807.00	4,848.00	1,586
North Solomons Mission	31	2,802	331	28	3	1		3,157	171,358.00	31,752.00	24,249
Sepik Mission	31	4,128	137	73	187	4		4,147	42,752.00	11,469.00	3,083
South West Papuan Mission	18	3,315	104	13	5	6	217	3,204	13,091.00	2,707.00	1,555
Western Highlands Mission	71	10,623	967	151	86	27	51	11,577	123,792.00	36,395.00	14,644
<b>TOTALS</b>	<b>422</b>	<b>58,929</b>	<b>4,608</b>	<b>694</b>	<b>718</b>	<b>139</b>	<b>684</b>	<b>62,690</b>	<b>988,395.00</b>	<b>286,364.00</b>	<b>138,375</b>
<b>TRANS-AUSTRALIAN UNION CONFERENCE</b>											
South Australian Conference	35	3,215	108	166	190	40	35	3,224	1,037,430.00	130,242.00	59,316
South New South Wales Conference	31	2,409	79	142	150	13	60	2,407	900,342.00	118,579.00	49,038
Tasmanian Conference	13	1,470	52	71	63	23	21	1,486	480,464.00	59,051.00	61,169
Victorian Conference	61	7,653	217	493	500	85	111	7,667	2,954,723.00	342,303.00	143,678
West Australian Conference	43	4,222	148	299	287	36	26	4,320	1,700,407.00	227,665.00	92,576
<b>TOTALS</b>	<b>183</b>	<b>18,969</b>	<b>604</b>	<b>1,171</b>	<b>1,190</b>	<b>197</b>	<b>253</b>	<b>19,104</b>	<b>7,073,366.00</b>	<b>877,840.00</b>	<b>405,777</b>
<b>TRANS-TASMAN UNION CONFERENCE</b>											
Greater Sydney Conference	48	6,445	225	425	432	59	88	6,516	3,476,967.00	348,354.00	185,793
North New South Wales Conference	59	8,055	203	768	637	79	61	8,249	3,103,180.00	472,833.00	130,672
North New Zealand Conference	52	7,296	302	449	516	86	227	7,218	1,731,882.00	175,879.00	110,181
North Queensland Conference	20	1,695	44	65	69	10	27	1,698	549,590.00	70,329.00	41,496
South New Zealand Conference	18	1,920	65	111	141	21	40	1,894	463,041.00	39,693.00	29,257
South Queensland Conference	56	5,823	210	427	365	61	62	5,972	2,179,729.00	260,639.00	133,111
<b>TOTALS</b>	<b>253</b>	<b>31,234</b>	<b>1,049</b>	<b>2,245</b>	<b>2,160</b>	<b>316</b>	<b>505</b>	<b>31,547</b>	<b>11,504,389.00</b>	<b>1,367,727.00</b>	<b>630,510</b>
<b>WESTERN PACIFIC UNION MISSION</b>											
Eastern Solomons Mission	30	3,476	183	6	12	4	5	3,644	88,379.00	13,723.00	6,699
Kiribati & Tuvalu Mission	7	573	95					668	16,196.00	4,366.00	994
Malaita Mission	28	1,720	60	18	20	2	25	1,751	40,159.00	5,420.00	2,512
New Caledonia Mission	3	364	17	1	5	2		375	104,795.00	9,704.00	6,636
Vanuatu Mission	35	4,184	397					4,581	109,152.00	8,894.00	13,092
Western Solomons Mission	62	6,209	287	81	42	13	48	6,474	101,836.00	15,122.00	8,226
<b>TOTALS</b>	<b>165</b>	<b>16,526</b>	<b>1,039</b>	<b>106</b>	<b>79</b>	<b>21</b>	<b>78</b>	<b>17,493</b>	<b>460,517.00</b>	<b>57,229.00</b>	<b>38,159</b>
<b>AUSTRALASIAN DIVISION</b>											
Central Pacific Union Mission	124	16,352	1,154	164	426	32	524	16,688	886,858.00	102,996.00	49,687
Papua New Guinea Union Mission	422	58,929	4,608	694	718	139	684	62,690	988,395.00	286,364.00	138,375
Trans-Australian Union Conference	183	18,969	604	1,171	1,190	197	253	19,104	7,073,366.00	877,840.00	405,777
Trans-Tasman Union Conference	253	31,234	1,049	2,245	2,160	316	505	31,547	11,504,389.00	1,367,727.00	630,510
Western Pacific Union Mission	165	16,526	1,027	73	52	21	60	17,493	460,517.00	57,229.00	38,159
<b>TOTALS</b>	<b>1,147</b>	<b>142,010</b>	<b>8,442</b>	<b>4,347</b>	<b>4,546</b>	<b>705</b>	<b>2,026</b>	<b>147,522</b>	<b>20,913,521.00</b>	<b>2,692,156.00</b>	<b>1,262,508</b>

# REPORT FOR THE YEAR

CONTRIBUTIONS	SABBATH SCHOOL STATISTICS			ELEMENTARY SCHOOL STATISTICS			YOUTH SOCIETIES				
	Total Contributions for Local Church Work	Total Contributions for Home and Local Church Work	Number of Sabbath Schools	Sabbath School Membership	Total Sabbath School Offerings for World Missions	Elementary Schools	Elementary School Enrollment	Estimated Value of Elementary School Buildings and Equipment	Total Operating Expenses of Elementary Schools	Youth Societies	Youth Society Membership
5,161.00	3,587.00	43,988.00	12	1,568	6,042.00	1	75	55,072.00	25,007.00	24	256
	26,908.00	26,908.00	118	7,615	31,212.00	3	138	72,464.00	56,496.00	320	3,344
	390.00	390.00	29	2,606	37,331.00	8	662	190,710.00	12,957.00	40	
0,160.00	17,634.00	17,634.00	1	49	561.00	1	229	969,000.00			
	2,501.00	2,501.00	57	3,873	30,479.00	6	366	184,934.00	94,527.00	44	1,230
			37	2,084	7,226.00	3	286	63,516.00	19,035.00	30	721
5,321.00	95,008.00	95,008.00	254	17,795	112,851.00	22	1,756	1,534,696.00	208,022.00	458	5,551
	38,627.00	38,627.00	96	9,135	74,307.00	10	754	33,000.00	28,800.00	91	5,040
	21,666.00	21,666.00	181	29,003	37,736.00	12	956	595,500.00	40,500.00	109	5,656
	7,992.00	7,992.00	53	4,177	16,921.00	14	674	180,000.00	30,170.00	44	1,592
105.00	5,464.00	5,464.00	61	4,490	15,813.00	3	234	50,000.00	7,412.00	39	1,102
	19,614.00	19,614.00	81	7,068	42,962.00	19	931	541,526.00	30,000.00	89	3,578
	1,586.00	1,586.00	44	2,525	4,685.00	5	298	171,200.00	7,800.00	32	814
	24,249.00	24,249.00	60	4,592	30,519.00	9	525	56,000.00	21,000.00	48	1,465
	3,083.00	3,083.00	70	3,999	10,876.00	7	390	55,000.00	15,000.00	60	2,999
	1,555.00	1,555.00	40	1,964	2,565.00	6	363	67,000.00	15,000.00	44	1,564
105.00	14,644.00	14,644.00	224	19,690	35,359.00	10	714	120,422.00	32,000.00	61	3,626
			910	86,643	271,743.00	95	5,839	1,869,648.00	227,682.00	617	27,436
3,045.00	382,361.00	382,361.00	35	2,645	121,184.00	6	231	2,159,298.00	316,000.00	58	925
3,349.00	382,367.00	382,367.00	36	2,507	110,988.00	6	200	475,800.00	204,806.00	30	835
0,721.00	251,890.00	251,890.00	16	1,180	54,449.00	4	139	379,500.00	105,000.00	14	159
8,779.00	982,457.00	982,457.00	67	6,758	310,699.00	14	653	2,511,600.00	771,354.00	78	2,104
5,331.00	847,907.00	847,907.00	50	4,189	213,623.00	8	324	810,425.00	253,486.00	45	700
1,225.00	2,847,002.00	2,847,002.00	204	17,279	810,943.00	38	1,547	6,336,623.00	1,650,646.00	225	4,723
1,255.00	1,317,048.00	1,317,048.00	50	6,154	321,803.00	11	771	1,931,500.00	689,460.00	49	1,850
0,892.00	1,181,564.00	1,181,564.00	69	7,906	444,154.00	12	818	2,234,278.00	988,497.00	80	2,100
0,278.00	1,010,459.00	1,010,459.00	62	6,160	163,613.00	13	686	2,176,137.00	533,125.00	88	2,078
7,387.00	238,883.00	238,883.00	22	1,505	66,271.00	4	102	420,000.00	95,574.00	15	330
5,539.00	1,204,796.00	1,204,796.00	18	1,615	40,315.00	3	149	478,261.00	137,681.00	23	661
6,140.00	1,029,251.00	1,029,251.00	57	5,740	244,014.00	5	490	2,750,000.00	1,000,000.00	81	1,478
1,491.00	5,982,001.00	5,982,001.00	278	29,080	1,280,170.00	48	3,016	9,990,176.00	3,444,337.00	336	8,497
8,225.00	44,924.00	44,924.00	66	6,404	12,816.00	12	746	32,000.00	48,000.00	63	1,833
	994.00	994.00	13	690	4,171.00	8	261	50,000.00	26,000.00	4	240
	2,512.00	2,512.00	57	3,622	4,866.00	11	487	30,000.00	18,000.00	91	966
7,492.00	74,128.00	74,128.00	5	476	9,017.00	19				5	180
974.00	14,066.00	14,066.00	63	4,352	8,514.00	19	939	130,000.00	52,000.00	58	1,144
	8,226.00	8,226.00	102	8,992	14,833.00	32	1,598	120,000.00	80,000.00	144	3,097
6,691.00	144,850.00	144,850.00	306	24,536	54,217.00	82	4,051	362,000.00	224,000.00	364	7,460
5,321.00	95,008.00	95,008.00	254	17,795	112,851.00	22	1,756	1,534,696.00	208,022.00	458	5,551
105.00	138,480.00	138,480.00	910	86,643	271,743.00	95	5,839	1,869,648.00	227,682.00	617	27,436
1,225.00	2,847,002.00	2,847,002.00	204	17,279	810,943.00	38	1,547	6,336,623.00	1,650,646.00	225	4,723
1,491.00	5,982,001.00	5,982,001.00	278	29,080	1,280,170.00	48	3,016	9,990,176.00	3,444,337.00	336	8,497
6,691.00	144,850.00	144,850.00	306	24,536	54,217.00	82	4,051	362,000.00	224,000.00	364	7,460
4,833.00	9,207,341.00	9,207,341.00	1,952	175,333	2,529,924.00	285	16,209	20,093,143.00	5,754,687.00	2,000	53,667

# AR 1981

DENOMINATIONAL WORKERS									CHURCH PROPERTIES		
Ordained Ministers	Credentialed Missionaries	Licensed Ministers	Licensed Missionaries	Cred. or Lic. Literature Evangelists	All Other Regular Workers	Total Active Workers	Total Honorary Credentialed Workers		Church Buildings	Approx. Seating Capacity of Church buildings	Estimated Value of Church Properties
13	4	16	35		1	69	23		10	2,100	297,391.00
5		6	12	1	1	27			50	7,300	934,067.00
12	2	49	43	9		115			26	4,000	1,986,000.00
7	1	9	19		4	40			1	144	22,000.00
9		23	31	5		68			30	5,200	563,373.00
15	3	12	19		7	56			17	2,500	251,540.00
61	10	115	159	15	15	375	23		134	21,244	4,054,371.00
24	12	51	129		9	225	44		22	5,450	90,000.00
24	1	32	34		4	95			19	6,500	175,950.00
17	2	29	63	5	8	124			13	3,000	87,000.00
6		21	25	3	6	61			5	1,400	97,000.00
7	6	17	21		29	80			36	5,500	130,000.00
16	3	32	36	5	6	99			6	745	25,870.00
5		11	26		10	52			12	2,300	100,000.00
11	7	18	37	5	2	80			12	1,500	75,000.00
7		21	29	1	2	60			6	880	45,000.00
4		18	16		2	40			23	8,600	165,300.00
28		35	66	1		130					
149	31	285	482	20	78	1,045	44		154	35,875	991,120.00
12	10	8	75			105	73		29	6,800	2,314,743.00
15	3	21	10	5	4	58			34	4,850	2,782,970.00
18	2	9	9	3		41			15	2,145	845,600.00
13	8	1	11	4	5	42			64	9,930	8,099,065.00
38	35	14	55	12	7	161			39	5,870	3,248,135.00
26	5	19	18	5	46	119					
122	63	72	178	29	62	526	73		181	29,595	17,290,513.00
12	7	6	27		16	68	191		47	7,650	8,963,452.00
45	7	52	40	8	26	178			60	9,010	5,782,433.00
40	8	54	40	6	66	214			54	10,185	8,873,907.00
22	3	43	34	14	2	118			20	3,000	1,750,000.00
8	2	6	5	6	3	30			17	2,800	1,884,058.00
9	3	15	9	5	1	42			51	7,000	3,348,000.00
29	2	29	24	10	36	130					
165	32	205	179	49	150	780	191		249	39,645	30,601,850.00
11	6	20	88		3	128	35		30	2,400	115,000.00
14	2	19	4		20	59			7	500	35,000.00
2		3	4		13	22			28	4,450	75,000.00
9	1	19	3		16	48			3	700	150,000.00
4			4	1		9			35	4,500	100,000.00
6	1	36	31	2	6	82			62	5,100	190,000.00
14	11	55	30			110					
60	21	152	164	3	58	458	35		165	17,650	665,000.00
38	146		496		1,404	2,084			134	21,244	4,054,371.00
61	10	115	159	15	15	375	23		154	35,875	991,120.00
149	31	285	482	20	78	1,045	44		181	29,595	17,290,513.00
122	63	72	178	29	62	526	73		249	39,645	30,601,850.00
165	32	205	179	49	150	780	191		165	17,650	665,000.00
60	21	152	164	3	58	458	35				
395	303	829	1,650	116	1,767	5,268	366		883	144,009	53,602,854.00



These smiling children are students of Neil Cox—teacher at a Wiluna school. Their expressions of happiness are a big part of the reward he receives from his work there.

for aboriginal people all over Australia and in charge of health work. There is a big area of need in health education, and I believe the aboriginal folk are very much aware of their need in health education, as that's the sort of thing they ask for most of all. They are most interested in nutrition, because the aboriginals have a real nutrition problem, particularly urbanised aboriginal people. They are people who have their culture adulterated by the powerful white intruders. They have been destroyed.

**People making transition from one cultural climate in which they may have been nurtured or grown up to another cultural diet are people at very high risk.**

Yes, they were put onto tea and white flour and dampers and sugar. These were the rations handed out in the history of white/black contact in Australia. But I am talking about today. Today a lot of aboriginal people don't get good, nutritious food because they lack the education to handle the style of processed food, and because they lack the funds very often. They are a poor people, no matter what people say about handouts, and they cannot afford a lot of the basic foods. A lot of the educational problems of aboriginal children is due to nutrition and housing deficiencies, and health and housing go together, of course. I hope that we will end up with aboriginal workers running the

program and that we will be successful in having lots of workers in lots of places and lots of churches. In Victoria there are at least 10,000 aboriginals, in recent census figures, and I hope that we will have churches down here too. It is one of the aims that I've got. In Tasmania, too—in fact in every State in Australia we *will have* aboriginal work.

**Well, we certainly are encouraged to see the church take this initiative and certainly hope and pray that your efforts will be richly rewarded. Where are you located now?**

I am operating from Kempsey, in New South Wales, which is a recognised area of aboriginal population. That is where the Division is building an office for administering the aboriginal work.

**Bruce, God bless you.** ■

Caught in a lighter moment in the staffroom are (from left): Diane and Amie Taylor, Sue Cox, unidentified, and headmaster Pat Bourke.  
Photos: S. Cox



## Wiluna Adventure

SUE COX

TWO DAYS before my fiancée, Neil, and I were to be married, I received a telephone call from the Aboriginal Education Department, offering us both teaching positions at Wiluna Primary School. As a new teacher graduate, I was delighted. However, Neil was more realistic and investigated the living conditions.

The first day of our honeymoon was an interview in the Aboriginal Education Department. We were told of the hard water, red dust roads, lack of facilities, lack of hygiene, head lice, scabies, alcohol abuse and other difficulties.

As Christians, Neil and I left the decision in the capable hands of our Lord.

Many weeks later, Neil and I were on our way to "Wiluna." Our joyful singing came to an abrupt halt when we encountered the Meekatharra to Wiluna road, which consists of sand and potholes. When we arrived in Wiluna, we were even more aghast. Neil said, "Sue, what have we done?"

We were pleasantly surprised when we found the house we are to live in for the next two years. It is a brand-new asbestos house, and very roomy. The garden consisted of rocks, but through a lot of hard work, Neil has transformed a "rock garden" into lovely green grass.

After nine weeks at Wiluna, Neil and I are very aware of alcohol abuse in its worst form. Many lack self-respect.

Teaching in the school, we are aware that we are responsible for moulding the characters of the "adults of tomorrow" in Wiluna. We are currently running a Sabbath school and we have a few people who seem genuinely interested. We have had a lot of help from David and Isabel Dyson. We both need the prayers of everybody, as we often feel so inadequate. If we can bring one person to Christ, our time at Wiluna will be worth while. ■

## WINDOW ON THE WORLD

NEWS BRIEF FROM AROUND THE WORLD

# MIRACLES AT YUKA

GOLDIE DOWN

"HELLO DEAR, How's Joel?" Paul greeted his wife as he came in from his work at the Yuka (Africa) leprosarium and hospital.

"He's no better. That malaria treatment doesn't seem to be having any effect at all. This is the fourth day . . ." Dawn's voice trailed off, and an anxious frown marred her pretty face.

"I'll take a look at him," Paul tiptoed into the bedroom and laid his hand on the sleeping child's forehead. It was hot; too hot. Paul bit his lip. He was not a trained physician, but he'd seen and treated enough malaria cases to know that something was radically wrong. Joel should be responding to the treatment by now.

For more than a week the little boy had complained of aches and pains in his joints. The vomiting and diarrhoea began, and fever—all symptoms of gastroenteritis. They'd dosed him with Chloroquin as well and thought that he'd be all right. But . . .

Dawn came to the door, "Lunch is ready."

Paul nodded and went to join her and little Mechelle at the table. There was nothing more he could do, and while Joel slept there was always the chance that he'd be better when he awoke.

Halfway through their simple meal of bread and soya beans, a whimper from the bedroom sent Dawn hurrying to Joel's side. A moment later her anguished wail, "Come quickly, he's dying," brought Paul to her side.

Joel lay motionless, his body unnaturally stiff, his eyes rolled back into his head, his breathing laboured.

Paul shook him, but there was no response. The little boy had slipped into unconsciousness. Paul put his hand behind the child's head and tried to raise it up—the whole rigid body raised with it and Paul knew the worst.

"Paul!" Dawn's agonised exclamation told him that the nurse in her had made the same diagnosis. They had seen too many little African children die of meningitis not to recognise the symptoms.

"Quickly, call nurse Prudence—get the lab technician—send for the Kalabo doctor . . ."

Within minutes a nurse with a tray of equipment was at the house. Hot on her heels, the lab technician took a blood sample from Joel's finger, a messenger set out for Kalabo government hospital, five miles away, where the new doctor might or might not be in attendance.

Food lay forgotten on the table as Dawn and Paul knelt beside their son's bed and poured out their hearts to their heavenly Father. Here they were, stranded at an isolated mission hospital that boasted a splendid signboard and little else. No doctor, no modern equipment, none of the latest life-saving drugs, nothing but the loving service rendered by its faithful staff. What else

could they do?

In mute despair the desperate parents knelt by the bed, taking it in turns to pray for help. Suddenly Dawn opened her eyes and looked at her watch. "Paul, it's nearly 3 o'clock. Time for the daily radio contact. Ask Lusaka to send the mission plane. Maybe if we got him to . . ."

Within a word Paul leapt to his feet and raced to the hospital's little radio room. With a swift movement he snatched up the microphone and switched on the set. Five minutes to wait before mission headquarters came on the air. Each minute seemed like an hour.

Suddenly the radio crackled and sprang into life. A clear voice filled the room: "301, 301, this is 300. Do you copy me?"

"Yes," Paul's heart thumped so loudly that he thought Lusaka might pick up the sound. "Yes, 300. This is 301 to 300. We have an emergency. 300, do you read me?"

Again the clear voice from mission headquarters filled the room: "301, 301 Yuka, are you on the air? We cannot hear you."

"301 to 300," Paul shouted back. "We read you. We have an emergency. Do you read us?"

For the last time the clear voice from Lusaka spoke, "300 to 301, we are going off the air. We cannot hear you. Clear." The crackling faded and was still.

Tears stained Paul's cheeks. In desperation his choked voice asked, "Can anyone else hear us? This is 301. We have an emergency. Do you read us?"

There was no answer. No one heard. Were the batteries weak? Was it air disturbance? Paul didn't know the answer.

Hopelessly he plodded back to the house and told Dawn that all human hope had gone. In dark despair he knelt beside the bed and took Joel's small hand in his: "Goodbye son," he choked. "It won't be long until Jesus comes back, then we'll see you again. Goodbye little . . ."

A movement at the door interrupted him. The doctor from Kalabo hurried in. Young and newly arrived from Holland, he knew little experientially about tropical diseases. Quickly Paul gave him the case history and treatment given.

"We think it's meningitis. Last week we brought a little African girl to hospital in our car. She died of meningitis. Joel must have . . ."

"We'll soon know."

Together Paul and Dawn turned their little son over, while the doctor pushed a long needle in between the bones and took fluid from the base of his spine. Breathlessly they watched the telltale fluid drawn off. It was clear; there was no trace of the milky whiteness that bespoke the dread disease.

"It's not meningitis." The doctor withdrew the needle and the three looked at one another, almost smiling in their relief.

At that moment a messenger appeared at the door with a slip of paper—the lab report on Joel's blood sample. It read, "Malaria."

"But we've given him a full course of antimalarial treatment," Dawn protested.

"It must be a strain of malaria that is resistant to Chloroquin." The doctor looked worried. "Do you have any of the newer drugs? No? Then what about quinine?"

"Quinine?" Dawn shuddered. Old-fashioned quinine was so potent it could cause deafness or blindness.

"I don't know. I'll look." With his precious son's life at stake Paul raced to the dispensary. Feverishly he ransacked the shelves. At the back of a shelf he found a bottle marked quinine, and the date was a decade earlier.

Ten years old! Paul groaned and looked at the sluggish contents. But they'd have to use it. It was their only hope.

With care beyond anything they'd ever exercised they measured the dose and injected it into Joel's arm.

"We can do no more." The doctor took his leave and the anxious parents resumed their vigil.

Taking turns to sleep, Dawn and Paul watched beside Joel's bed throughout the long night. Morning brought the miracle.

"Hello, daddy," Joel opened his eyes and looked at Paul. "I'm hungry."

Three days later Mechelle developed similar symptoms. Again the parents tried Chloroquin, but Mechelle could not tolerate any medication. Her haemoglobin rapidly fell to danger level.

In answer to Paul's frantic pleas the mission's ambulance plane set out for Yuka, but developed engine trouble en route. A commercial pilot with his own plane begged the government for permission to fly in and pick up the sick child. Permission was refused because he would have had to fly over the war zone.

When all seemed lost, prayers were answered and the repaired plane flew to Kalabo, where the Giblett family met it in the Land Rover donated by their Sydney friends.

After a flight that is a story in itself, they reached Lusaka and Mechelle was transferred to a commercial plane and rushed to Salisbury, where God used the staff of the University Training Hospital to save the three-year-old's life.

Dawn (nee Maberly) and Paul Giblett from Sydney, are missionaries in Zambia. They were stationed at Yuka when the miraculous healing of their children took place late in 1981. Since then, under doctor's orders, they have transferred to Lusaka. Paul is continuing his work for the lepers in a much larger sphere.

"Missionaries Don't Cry," by Goldie Down, is a biographical account of the Gibletts' work for the lepers at Yuka. It has been published by Review and Herald in the new Banner Book series. Every cent of the royalties is being donated by the authoress toward the leper work in Africa. We would like to encourage our RECORD readers to purchase the book, which is on sale at Adventist Book Centres.—Editor.

## SO . . . YOUR FRIEND'S A MISSIONARY!

FIONA SORENSEN, Wife of Agricultural Advisor, Beulah College

A LITTLE OVER five months ago my husband and I had no real idea of what "being a missionary" meant. To us, then, it meant adventure and excitement, like in the stories we'd heard in the Sabbath school mission reports.

But we've discovered it to be a little different to our first expectations. To be sure, the life of a missionary is different and it isn't exactly dull! We've found, however, that we can feel a little detached from our old friends and family back home. Sometimes we get so homesick for all those familiar sights and sounds that were once so much a part of our everyday lives.

We are mixing with people of a different cultural background, so naturally there are some language barriers. Friends are hard to make, as we have found that most of the nationals like to keep to themselves. Sometimes we seem to feel that we don't really belong. People welcome us and are friendly, but we feel that we are not completely accepted. Perhaps this will change with time.

In the meantime, how can we get over this small problem? Really it's simple, and actually it's the people back home that play the biggest part. Our one link with home is letters. To a missionary there is no greater help and comfort than good friends and family that keep the letters coming. If only the people back home could see the anticipation on the faces of their missionary friends around mail-time—the excitement at receiving letters, or the disappointment at not. I'm sure they would not fail to put pen to paper a little more often for the sake of their friends.

Being missionaries is a rewarding experience that we would not be without, but that doesn't mean that it hasn't been or isn't a struggle. Remember, if you have a friend who is a missionary, please write faithfully. ■

# THE FALKLANDS AND A BOOK

PASTOR W. A. COATES

THE GAS LIGHT burned brightly on the table. An old man sat in his armchair by the fire. The night was chilly. There were five of us seated around the table with our opened Bibles. Grandfather had been invited many times to join the group, but he always refused. Silently he puffed away at his pipe, perhaps listening, perhaps dozing.

We were studying from the Book of Revelation, as we had done for several nights. Suddenly the old man jumped to his feet and rushed out of the room. We looked up, and then continued on with the study. Just as suddenly he was back and excitedly placed before me a tattered book with missing pages, exclaiming, "I knew it, I knew it, I have remembered! Those things about which you are studying are in this book. You are right, you know."

"Where did you get this book?" I asked.

"Well," he said, "it is like this. Many years ago I left England and went to live on the Falkland Islands. I was employed in a workshop, and one lunch-hour the men ran out of cigarette papers. One of them got up and returned to the shop and came back with this old book, and they commenced to tear pages out of it for their cigarettes. I said, 'Don't tear pages out of a book.' They replied, 'It has been around on the shelf for years. Take it, if you want it.' It had been well used and knocked about. I took it home and read it and reread it, for there was not much reading material on the Falklands in those days.

"Then the time came for me to retire, and we, that is my daughter and son-in-law and my grandson, Albert, returned to England, and I took this book, 'The Great Controversy,' with me.

"After living in the quiet Falklands, we could not get used to England, so we decided to sell the house we had bought and look for another quiet island, not in the cold South Atlantic, but in a subtropical climate. We chose Norfolk Island and I brought the book with me."

How did the book "The Great Controversy" get to the Falklands? Had a literature evangelist been there? or had an Adventist family lived there? Maybe there are other Adventist books on the Falklands. I don't know, but this I do know, I had the joy of baptising Rubly and Neil White in the Norfolk Island church, and they originally came from the Falkland Islands.

That book was certainly much travelled. Firstly to the Falklands, then across the sea to England, and once more across the oceans to Norfolk Island, where it helped bear fruit. The Whites were possibly the first people from Falklands to accept the Adventist message and be baptised. ■

*Pastor Coates was the minister on Norfolk Island when he had the experience related in this story.*

## PATHFINDER EVANGELISM

PASTOR BELDEN SETH, Youth Director, Vanuatu Mission, Western Pacific Union Mission

PATHFINDER CAMPS require a lot of preparatory work, wherever they are held. More so, though, in the Pacific islands, where once a site is chosen, it has to be cleared of heavy tropical growth by hand, and bush material shelters erected. One could almost be encouraged to doubt the value of all the effort, except for the miracle of changed lives.

In August last year, seventeen-year-old Kating heard of a planned Pathfinder Camporee on her island of Tanna in Vanuatu (New Hebrides). Though not an Adventist, she was impressed to go to Lounalou, some miles away, where the Camporee was to be held, and ask if she could join in. When she set off, her village chief stopped her, and sent her back to her house, advising her that she should not go to the Camporee, and certainly shouldn't have anything to do with the Adventists. She was not convinced, but returned to her home.

At midnight that evening she awoke with a very strong conviction that she should go to the Camporee, so she rolled up her sleeping mat, tucked it under her arm and set off. She didn't

follow the main road, for fear of meeting somebody from her village, but kept completely to the bush. Finally, at 3.30 a.m., she arrived at the campsite and woke Pastor Belden Seth, Vanuatu Mission Youth director, and Camporee organiser, asking if she could attend.

The warm welcome and ready acceptance of her by all at the Camporee, the interesting activities, and the challenging spiritual messages, led her to give her life to the Saviour who had given everything, including His life, for her.

After the Camporee, Kating returned to opposition and personal hardship from her family and chief. But nothing could stop her from following the One whom she had learned to love. Early this year, Pastor Seth had the privilege of baptising her, more willing than ever to stand alone, if need be, for her Saviour in her village.

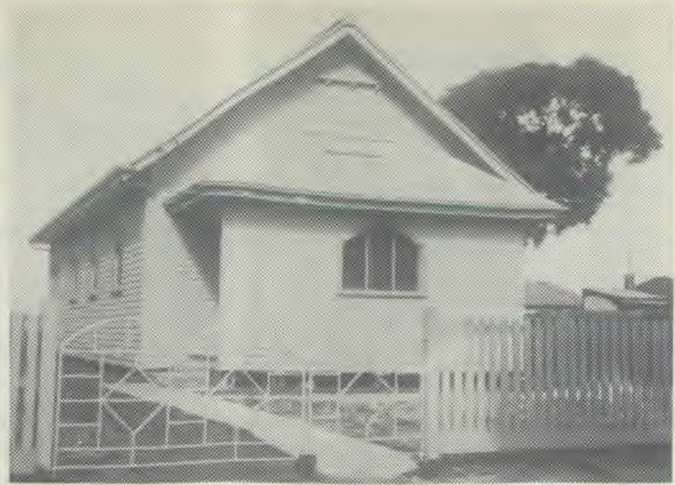
Pathfinder camps and camporees may be hard work at times, but never too hard when God uses them to bring "Katings" to know Him. ■



Kating proudly displays her new Pathfinder uniform.  
Photo: G. Smith



A new sanctuary. Solid and appealing, this structure is a testimony to the practical efforts of its members.



The old Horsham Seventh-day Adventist church. Opened December 18, 1948. Photos: K. Broad.

## NEW CHURCH AT HORSHAM

KINGSLEY BROAD, Communication Secretary, Horsham Church, Victoria

HORSHAM needed a new church. The old weatherboard church built in 1948 was too small and maintenance costs continued to rise, so a decision to build was made. In January 1979 the old church was sold to Monivae College, to be used as a temporary library. A plot of land owned by the church was also sold. The church assets now stood at \$21,000, not very much when early estimates indicated that at least \$100,000 would be required.

The seventy members went forward in faith and prepared plans, and the building commenced early in 1981, after a long delay, due to waiting for a council decision on new flood levels for Horsham. Their ruling increased the cost of building.

All the while behind the scenes much effort and work went into many fundraising schemes. One notable effort was a bikathon in which one young man rode a unicycle the thirty-two kilometres. Cake stalls and fetes were held. A thousand recipe books were compiled, printed and sold; the recipes supplied by church

members and their friends.

In May and October of each year we have special building fund offerings, as well as the weekly building fund offerings, and as a result by the opening on June 5, 1982, another \$55,000 has been added to the \$21,000.

A generous conference grant and a kind loan from the Division building fund allowed members to see their dreams come to fruition.

The long-awaited day arrived, bright and sunny, and as a prelude to the opening ceremony, the church was nearly full for divine service, when Pastor K. Low, president of the Victorian Conference, using Timothy chapters one and two, gave a fine sermon on "A House of Prayer," which was most appropriate to our new church.

At the afternoon opening ceremony the church was packed as about 200 visitors and friends joined the seventy local members to rejoice in the completion of their church.

The event was filmed for channel BTV 6 and included in their Monday night news.



From left: Pastor Claude Judd (T.A.U.C. president), Pastor M. Logue (church pastor), Cecil Goods (church elder) and Pastor K. Low (Victorian Conference president).

Pastor E. M. Logue welcomed the official guests: Pastor C. Judd, president of the T.A.U.C.; Pastor Low; Brother J. Roberts, secretary of the Victorian Conference; Mr. Peter Fisher, Member for Mallee; Mr. Bill McGrath, Member for Lowan, and Mrs. McGrath; Councillor Kevin Dellar, Mayor of Horsham, and Mrs. Dellar. With Pastor Logue and Cec Goods (elder) joining them, the rostrum was filled to capacity.

Special guests were the Melbourne Advent Band quartet led by Mr. Bruce Gilson, who gave us an enjoyable musical prelude. Also present were a number of the local clergy and former pastors of the Horsham church, including Pastor L. Burns who was to sing for us, and Mrs. Burns to accompany him on the organ.

Mr. Fisher said that our church was "a very visible witness of our faith to the community, and the congregation is to be congratulated for a financial commitment in building this beautiful place of worship, and of course for your spiritual commitment in so actively displaying your presence here today." Then Mr. Fisher gave a short reading from the Good News Bible, Psalm 84, verses 1 to 4.

Brother Goods gave a short history of the church in Horsham, which revealed that a tent mission in the early 1920s led by Pastor Harper brought the message to Horsham, and one family worshipped alone for several years until joined by other families, as a result of another tent mission led by Pastor Sibley in the early 1940s.

The old weatherboard church cost under \$2,000 in 1948, the brick Sabbath school rooms and toilet block, built about ten years ago, cost about \$11,000. This new church has cost about \$120,000, and had it not been for the voluntary labour, would have been in the vicinity of \$150,000.

The dedicatory address by Pastor Judd, taken from Joshua and entitled "What Meaneth These Stones?" likened the building of a new church to a memorial, as were the twelve stones taken from the River Jordan during the crossing into the Promised Land.

With the act of dedication by Pastor Logue,

# Life-Sketch of Pastor Eric Hare

ERIC J. JOHANSON, SR.

ERIC B. HARE was best known, perhaps, throughout our English-speaking constituency, as a storyteller *par excellence* and as author of a number of books for young people, telling of his experiences as a missionary to the Karen people of Burma.

He was born in Hawthorn, Victoria, on October 12, 1894, the second son of the well-known and much-loved pioneer workers in the Australasian Division, Pastor and Mrs. Robert Hare. He died at Berrien Springs, Michigan, U.S.A., on June 1, 1982, at the age of eighty-seven. He had lived an active and fruitful life, devoted to the service of his Lord. His last months had been spent in the home of his son, Leonard, near Andrews University. There his aged wife lovingly cared for him up to the time of his death.

Following his graduation from the Australasian Missionary College (now Avondale College) in 1913, Eric took a special two-year nursing course at the Sydney Sanitarium, in preparation for mission service. He had set his heart on mission work in Fiji, even to the extent of beginning to learn the Fijian language. In 1915 he married his childhood sweetheart, Agnes Fulton, daughter of well-known and respected Pastor and Mrs. J. E. Fulton. The young couple willingly accepted an unexpected call to far-off Burma, where they served, in the first instance, for almost nineteen years.

In 1919, at the Division meeting in Ranchi, India, Eric was ordained to the gospel ministry. Taking part in the service was his wife's father, Pastor J. E. Fulton, then president of the Southern Asia Division.

It was in Burma that their five children were born. To their great sorrow their first daughter died shortly after birth. Because their youngest daughter, Verna Mae, contracted spinal meningitis in early infancy, and became almost



The late Eric B. Hare with his wife and childhood sweetheart Agnes.

Photo: E. J. Johanson

deaf, they left Burma in 1934 and located in California so that she could receive specialised help. Pastor Hare was called to lead the local conference Young People's Missionary Volunteer work. Verna Mae soon learned to lip-read successfully, and the Hares were appointed back to Burma in 1941. Because of the invasion of that country by the Japanese in World War II, however, their service was brief. Early the following year Agnes and the children were evacuated to India by steamer. Eric, and others, journeyed overland, and after hazardous experiences and miraculous escapes eventually rejoined his family. From India the family was evacuated to the United States by steamer. Pastor Hare was again called to head the youth work of the Southern Californian Conference.

At the 1946 General Conference Session, Eric was called to serve as an associate secretary of the Sabbath School Department at world headquarters. In the course of his duties, in 1961, it was his privilege, with his wife, to visit his beloved Karens, and to see many of "his" young people now in service for their Master. Those who have had the privilege of revisiting the scenes of their former mission labours can sense the joy this brought. The following year, 1962, the Hares retired from active labour, remaining in their home in Takoma Park.

Two of Eric's children also gave service in Southern Asia. Their daughter Eileen married Ivan D. Higgins (later academic dean of Avondale College), and together they entered educational work in India. On their first furlough they and their two little daughters first visited Ivan's parents in New Mexico, then set out to visit Eileen's parents in Washington, D.C. During the journey, Eileen died in a tragic car accident, while Ivan and the little girls escaped miraculously, with only minor injuries. The writer of this sketch accompanied them by train across the United States with Eileen's body in the baggage car. The parents' fond hopes of seeing their daughter had been tragically disappointed, but they met the ordeal bravely.

Their son Leonard and his wife served a term among the Karens at their old mission station, and later in India.

Now our beloved Pastor Eric B. Hare quietly rests in Washington, D.C., near his daughter Eileen, awaiting the resurrection day. His three daughters have predeceased him, as has his elder brother, Pastor Reuben E. Hare, and his second sister, Nettie (Mrs. E. J. Johanson). His wife, sons, two sisters (Ruth and Enid), grandchildren and great-grandchildren, and a multitude of friends look forward to a reunion. His influence and his works do follow him. ■

the seventy members of the Horsham church rededicated their lives to the task of spreading the three angels' messages in this part of the great world field, that a harvest of souls might rejoice in God's eternal kingdom. They accepted the challenge of filling the church with men and women, boys and girls: no mean task when you consider that the church seats over 150. An added task is the \$30,000 loan to be cleared.

Pastor Burns' solo, "Bless This House," was sung beautifully.

Councillor Dellar, before declaring the church officially open, said, "The building is beautiful and you now have a home that you are pleased to say is God's home. It is built beautifully and has been built by people who really care. The city council are glad too, as it adds to the beauty of our city." Councillor Dellar added, "Your members are always highly regarded in the community of Horsham, as you are always ready and willing to do anything asked of you." He then declared the

church officially open.

Brother Roberts took up the offering, which was magnificent, nearly \$700. Pastor Logue then thanked all those who in any way helped with the building, with a special thanks to the building committee. He presented the civic guests with a copy of "The Desire of Ages," and their wives were given small bouquets.

Mr. McGrath, on congratulating us on our achievement, said, "When people make a physical and financial commitment to their Christian faith they do not find it a great difficulty if their faith is deep and strong; and I am sure that you people here today do not find that, although there has been great financial and physical commitment. It is a commitment that you are proud to give to your Christian faith and your belief in Christ." Mr. McGrath then introduced the closing hymn, "To God Be the Glory," and 250 voices, the Advent band quartet and Mrs. Burns at the organ, filled the church to the very roof—a most joyful and thrilling sound to hear. ■





## THE ANGEL SAID AUSTRALIA

S. Ross Goldstone

- This book will soon be out of print
- This book recounts the pulsating highlights of the early years of your church in Australasia
- This book provides enough historical data to satisfy the studious mind
- This book is for you
- This book is available now from your local Adventist Book Centre
- Price—Hardbound \$A6.95 \$NZ9.75 PNGK5.55  
Softbound \$A5.75 \$NZ8.05 PNGK4.60

## Life-Sketch of Hing Wan Hung

HING WAN HUNG was born in China seventy-nine years ago and passed to his rest on May 12, 1982, at the Princess Alexandra Hospital, Brisbane, Queensland. Brother Hung served in the Far Eastern Division for almost sixty years, having worked with such veterans of the work in China as E. L. Longway and Dr. H. W. Miller. He commenced his schooling at the age of seven in his home town, Amoy. He finished his formal schooling at a Seventh-day Adventist secondary school.

While principal of a school at the age of twenty-four, he married a schoolteacher—Miss Woo Che. Hing Wan was a male nurse and worked as a teacher for five years, but most of his life he served as a minister. He was the Home Missions secretary of the South China Union Mission of Seventh-day Adventists in 1938, based in Hong Kong.

During the war he moved to the Inland of South China with the church, hospital and college. He singlehandedly solicited money from a great many parts of China to build new schools, churches and hospitals.

After the war he moved back to Hong Kong as Home Missions and Publishing Department secretary for the South China Union Mission. In 1949 the church called him to be in charge of some part of the work in China.

After China became the People's Republic, the church work came to a complete halt. He continued to work for God quietly, and was



subjected to all kinds of persecution and humiliation. After a few years of applying to leave the country, he and his wife came out to Hong Kong in 1979. In December 1980 they arrived in Australia to live with their son, Sing Poi. Brother Hung was a most faithful father and husband.

A loving and lovable Christian, Hing Wan won the love and respect of all who met him. Even in his retirement he had a burden for his fellow countrymen, and would often travel to Brisbane to visit with them and witness of the love of Jesus.

He may rest from his labours, but "his works do follow him."

## Weddings

**CLARKE—BARRETT.** On May 9, 1982, Paul John Clarke and Linda Anne Barrett pledged their troth one to the other in the Belmont Adventist church, Western Australia. Paul is the son of Brother and Sister R. F. Clarke of Murray Bridge, South Australia, and Linda the daughter of Brother and Sister T. L. Barrett of Karalundi, Western Australia. Many were the wishes of happiness the young couple received on this, their special day, and as they establish another Christian home.

H. J. Watts.

**GOSLING—ROCKET.** On April 24, 1982, James Irvine Gosling and Marianne Ulrike Rockett joined in marriage at the home of Mrs. Evelyn Hafford, Hornsby, New South Wales. Mr. and Mrs. John Gosling's welcoming of the guests and greetings from the bride's father in Germany, helped to enhance the intimate family reception. We wish Jim and Marianne God's blessing as they establish their home and business in Mullumbimby.

G. W. Rollo.

**HOPKINS—SHEARS.** In the Timaru Adventist church, New Zealand, on the afternoon of June 20, 1982, Karen Fay Shears, daughter of Ben and Fay Shears of Timaru, was married to John Kendall Hopkins, son of Ken and Joyce Hopkins of Newcastle, New South Wales, but formerly of Auckland, New Zealand. John and Karen are making their home initially in Berrien Springs, Michigan, U.S.A., where John will be teaching architecture at Andrews University for the next two years. Genuine love of family and friends is with Karen and John as together they grasp the hand of God and gladly go with Him into the future.

Angus McPhee, A. A. Godfrey.

**HORT—WALLIS.** Friends and relatives watched the love grow between William Samuel Hort and Vicki Michelle Wallis until it led them to exchange marriage vows in the

Gosnells Adventist church, Western Australia, on February 14, 1982. William's parents, Brother and Sister E. D. Hori, and Vicki's parents, Brother and Sister W. J. Wallis, along with many friends and relatives, were present to extend congratulations and love as another unit is established where the influence of God can be witnessed. H. J. Watts.

**MILLER—TURNER.** In the beautifully decorated Dundas church, Sydney, New South Wales, on May 16, 1982, Ken Miller and Merry Turner exchanged their marriage vows. Ken is the son of Geoff and Gwen Miller of Foster, while Merry is the daughter of Neal and Irene Turner of Caringbah. God bless you, Merry and Ken, as you establish your home in the delightful district of Foster. R. J. King.

**MYLES—ROBINSON.** Peter Myles and Jennifer Robinson were married at Bundaberg, Queensland, on the evening of May 1, 1982. We pray for them God's blessing as they begin life together. Martin Brown.

**PARKER—HOOPER.** On Sunday, May 9, 1982, on a balmy autumn day, in a beautiful garden setting, Pastor Edmund Parker and Glennys Hooper (nee Warden) exchanged vows before relatives and friends. Ed is the son of Pastor and Mrs. A. Parker of Coorabong, and Glennys the daughter of Mrs. E. Warden and the late Pastor V. Warden. Glennys will be greatly missed at the Sydney Adventist Hospital where she had charge of the Nurses' Home. We wish them God's blessing as they establish their home in Rabaul, Papua New Guinea, where Ed resumes his role as head of the Bible Department at Sonoma College. J. A. Shaw.

**PRAESTIIN—HARWOOD.** On April 18, 1982, Axel Praestiiin and Julie Harwood exchanged vows at the church in Gosford, New South Wales. The happy occasion was witnessed by a large group of friends and relatives. Julie and Axel united two respected Christian families, Julie's from Gosford and Axel's from Denmark. The new couple will be starting their home in Gorokan. We have no doubt that Julie and Axel will be examples of how the Christian faith will bridge all geographical gaps. May God richly bless their marriage. B. Aune.

**RAY—LAURENSEN.** On January 7, 1982, Julie, the youngest daughter of Neill and Alma Laurensen of Christchurch, New Zealand, and Peter, the only son of Violet Ray of Camden, New South Wales, and the late Alfred John Ray, exchanged vows in the flower-decked Aranui church. The radiant bride is a nursing graduate of Sydney Adventist Hospital, and Peter is studying to be a naturopath and osteopath. Relatives and friends on both sides of the Tasman unite in wishing them God's blessing in their life together. G. E. Coombs.

## Till He Comes

**STUART.** After a short illness, quite a remarkable man, Edwin Jem Stuart, ended life at the Gympie Hospital, Queensland, on May 29, 1982. When about twenty-eight years of age, he had the misfortune to lose his sight. This in no way daunted him, but he pressed on to make his life as useful as possible. He was always interested in church affairs and often served admirably as a Sabbath school teacher. In recent years he founded and directed the Aurora Foundation for the Blind. We laid him to rest at the Mount Thompson Crematorium, where Sister Stuart, the family and many friends, attended the service. G. H. Engelbrecht.

**THEYER.** The many friends and relatives of Edna Theyer gathered in the Epping church, New South Wales, for a memorial service following the ceremony in the funeral parlour on April 19, 1982. Sister Theyer died at seventy-six years of age in the same hospital in which she trained and worked at Ryde, New South Wales. Her exemplary and uncomplaining life in the face of great physical impediment is an inspiration to all privileged to know her. Baptised by James Cherry, she was an ardent worker and officer in Concord and Epping for twenty-two years. Her works will follow her until the morning. G. W. Rollo.

**THRIFT.** On May 27, 1982, Desiree Janette Thrift, after a short illness, passed to rest in the Bellbird Private Hospital, Blackburn, Victoria, at forty-five years of age. The Wantirna church service was conducted by Pastor George Rollo, assisted by Pastors O. Speck and K. Hortop. A large representation of staff and students from St. John's College where Desiree was a most highly respected and very talented

teacher, attended. Some forty students formed a flower-bearing guard of honour. Desiree won the hearts of all who knew her and will be sadly missed. We extend sympathy to her mother, Mrs. D. Speck, Andrew and Kathy and their father Kevin. We look with hope to the dawning of the new day. G. W. Rollo.

### RETURN THANKS

Mr. & Mrs. Helmut Lillioja, our children Susan Gay, Glenda Smith, Shona and Michael, also our son-in-law, Stan Ellis, wish to express our heartfelt thanks to all our relatives and friends who have helped us in the sad and tragic loss of our beloved daughter, Helen, and grandson, Benjamin, sister and nephew of Sue, Glenda, Shona and Michael, wife and son of Stan Ellis. The many expressions of sympathy and affections shown both in word, deed and prayers, have been very much appreciated.

Miss Jackie Blom wishes to thank all loved ones and friends for the tender regard and loving sympathy shown her at the time of the death of her beloved friend, Edna Theyer. Her family and Edna's family join her in special thanks to Pastors G. W. Rollo, R. H. Parr and G. Grosser; also to Concord and Epping church members for cards and floral tributes. Please accept this as their personal thanks.

## Advertisements

### BAMFORD'S FUNERAL SERVICES, AFDA

Cremations and funerals arranged and conducted anywhere—city, suburbs and country. Phones (057) 82 1140 (057) 72 1259 24-hour personal service

### CARETAKER-GARDENER WANTED

The Bainfield Park Health Centre, Invercargill, requires the services of a caretaker-gardener, preferably skilled in maintenance work. There is a total of nine acres, divided into bush, lawns and vegetable gardens.

Please enclose reference from your local church pastor. Apply in writing to the Manager, P.O. Box 5005, Invercargill, New Zealand.

### HIMALAYA TREK TO MOUNT EVEREST BASE CAMP

A thirty-day trek in the Nepal Himalayas, from Katmandu to the Mount Everest Base Camp, is being planned specifically for Adventist young people in December, 1982, to January, 1983. Our approach will be the classic route used by Sir Edmund Hillary in 1953, and subsequently by most other expeditions; this enables acclimatisation to the high altitudes of the region. This trek will be an incomparable experience with crystal-clear views of alpine scenery, culminating at the base camp of the world's highest mountain. In addition, there is the fascination of meeting the people of Nepal in the villages where they live, the Buddhist monasteries and Sherpas being of particular interest.

We would, of course, be using Sherpa porters. A high degree of physical fitness with previous outdoor experience is necessary, however, because of the altitude. Departure from Australia is planned for December 20, 1982, returning on January 27, 1983.

The organiser and trip leader is Mr. Don Atkins, an experienced bush-walking leader and former president of the Melbourne Adventist Bush Walkers Association. Don has led advanced bush-walking groups on extended trips to south-west Tasmania, New Zealand and Papua New Guinea (including the Kokoda Trail); he has previous trekking experience in the Everest region of the Himalayas.

All-inclusive cost from Melbourne or Sydney is \$1,985; this is more than \$500 cheaper than comparable commercially organised treks, because it is being run on a private, non-profit basis. Sabbath-observance and Adventist diet are included in the planning. Please write to Himalaya Trek, Simonsen International Travel, 132 Auburn Road, Hawthorn, Vic. 3122, for a detailed itinerary and application form.

### HOME TO SHARE

Lady living in metropolitan area, Perth, would like to share her modern home with Christian lady; permanent home for suitable person.

For further information apply Mr. A. Driscoll, 70 Orange Valley Road, Kalamunda, W.A. 6076. Phone (09) 293 1761.

### HOUSE FOR SALE—COORANBONG

Ten-minute walk from college, attractive area, 3-bedroom brick-veneer new home, includes 2 bathrooms, laundry, on-site septic, abundant built-in robes and cupboards, pantry, 80/20 wall-to-wall carpet, garage. Immaculate, very attractive home. Good investment at \$68,950 (valued at \$75,000). Phone (056) 62 2401

### MANNERS AUTO PTY. LTD.

#### 53 John Street, Lilydale

For the good-quality used car that you are looking for at a realistic price, phone Kevin or Hector Manners on (03) 735 1918. A/H Kevin (03) 842 7184, Hector (03) 726 0559.

Our service extends to ministers and church members throughout Australia.

### NANNY WANTED

Good, reliable, Christian lady required to look after young children for busy couple. Nanny should be able to play piano and be able to work with and understand children. Car licence would be a great help. Up to fifty years of age, without big family ties. Own house in Mont Albert. Walking distance from church, and other facilities provided, including car and good salary. Person interested, ring Marilyn on (03) 890 2588, or write to "The Nanny," P.O. Box 139, Lilydale, Vic. 3140.

### NORTH NEW SOUTH WALES BIBLE CONFERENCE

BYRON BAY, January 4 - 9, 1983

This will be a self-catering style Bible conference. (Only private caravans and tents—no meals or accommodation provided.)

Cost: Family \$50, single \$25.

Holiday at delightful Byron Bay at the North New South Wales Conference Centre, and enjoy fellowship and Bible study that every layman, teacher and minister can understand, appreciate and enjoy.

### APPLICATION FORMS:

The Secretary-Treasurer  
North New South Wales Conference  
P.O. Box 129  
Hamilton, N.S.W., 2303.

### NORTH NEW SOUTH WALES CONFERENCE SPECIAL BUSINESS SESSION

Notice is hereby given that by action of the North New South Wales Conference Executive Committee, it is intended to convene a SPECIAL BUSINESS SESSION of the conference at the Port Macquarie Seventh-day Adventist church, located 141 Bridge Street, Port Macquarie, on Sunday, August 29, 1982, commencing at 1 p.m.

The immediate and future long-term development of the Eraring property will be discussed at this Session.

Delegates will be appointed in harmony with the Constitution.

H. G. Halliday,  
Secretary/Treasurer.

### SABBATH WELCOME

If you are planning holidays in the Snowy Mountains area near Cooma you would be welcome to fellowship on Sabbath morning with Mr. and Mrs. A. Manglesdorf in their home at 6 Nimby Place, Cooma North.

### SAWMILL

Two experienced men required to operate sawmill on contract rates. Must be competent in all aspects of sawmilling and maintenance. New housing, primary school bus, 100 km from town. D. C. Stanley, 8 Bronte Street, Mackay. Phone (079) 52 1272 A/H.

### SITUATION WANTED

Sixteen-and-a-half-year-old youth wishes apprenticeship, electrical, plumbing or other. Anywhere. 10 Rotherwood Avenue, Mitcham, Vic. 3132. Phone (03) 783 5246.

### WORK WANTED

Young Adventist family wishing to settle in Australia close to Adventist primary and high schools needs work; preferably in Vic. or N.S.W.

Have had 14 years experience as a carpenter, but anything considered. Phone 8950 Eltham, N.Z., or write to: G. R. Wood, 37 North Street, Eltham, New Zealand.

# Flash Point

**TODAY'S THE DAY** (Sabbath, July 24)! The official opening of the King Island church will take place at 2.30 p.m. today! You will remember that in December, 1981, and January, 1982, Gary Stoneman led a team of volunteers in erecting a church and hall at Currie. Now the carpet and seats have been installed, and the grass has grown around the building, and last evening (Friday evening, July 23), the believers were formally organised into a church. King Island has a population of 2,900, and only two smallish towns. Our present church membership is fourteen, but with children, the average Sabbath school attendance is thirty-one. We wish our new Currie congregation much of God's blessing and abundant success!

**DR. AND MRS. E. E. WHITE** are flying from England as the special guests of honour at Avondale's second Homecoming on September 10 to 12, 1982. Dr. White was principal at Avondale from 1954 to 1958. The first Homecoming, held last year, was a resounding success. Homecoming is the occasion when former students, staff and faculty return to their alma mater for a weekend with each other and Avondale's present family. It is a unique opportunity to reminisce about the past and refocus the vision of the future. If Avondale is special to you, plan now to experience the music, worship, fellowship, nostalgia and humour throughout the weekend of September 10 to 12.

**WE HAVE JUST LEARNED** that Dr. E. E. White and his wife Marjorie, whom we announced above would be the special guests of honour at Avondale's Homecoming, are celebrating their golden wedding on August 4. If some of their many friends in Australasia would like to send them greetings, their address is, 52 Firlands, Harman Waters, Bracknell, Berkshire RGR 3SB U.K. Dr. White still leads a very active life; his activities including teaching appointments at Newbold College a couple of days a week.

**OVER 130** are attending Sabbath afternoon meetings in Coburg, Victoria, and eighty the Sunday afternoon meetings in the Heidelberg Town Hall, in the Ross Parker evangelistic series. On July 3 an all-day Sabbath seminar was held which was attended by over 150 people. The meetings will continue till September, and then move to another combined venue.

**P.N.G.U.M.'S POPULAR RADIO SPEAKER** Tony Kemo is in Sydney for a ten-week course in public relations being conducted by the International Training Institute. Tony's NBC broadcasts are being heard all over the country; he has become something of a household identity. The use of radio is very widespread throughout the South Pacific.

**A TWENTY-ONE-DAY CHURCH GROWTH WORKSHOP** was conducted at Avondale College from June 20 to July 10. It was attended by over forty ministers from all over Australia and New Zealand.

**A FIRST-EVER** combined interdepartmental council was conducted by the Western Australian Conference at the Maida Vale campground in June. There were 120 present, representing all the churches in the conference. Dr. Murray Howse presented material on health-related topics, and Mrs. Glenys Thomas spoke on nutrition. Pastor Russell Kranz from the Division, Reg Brown from the union, the local conference departmental directors and the conference president, Pastor Gordon Lee, were present to give counsel and direction.

**PASTOR GRAHAM WHITE**, Publishing director of the South Queensland Conference, recently spent a day exclusively visiting Baptist ministers. He sold them \$365 worth of books for cash in that one day. A small group of S.Q.C. literature evangelists spent two days visiting Mormons and were blessed with \$900 worth of cash sales.

**THE SMALL CONGREGATION** (16) in Carnarvon, W.A., 900 km north of Perth, will consolidate with the erection of a transportable meeting place on a land grant. The local doctor and family are members, and former Carmel College accountant Cyril Wrangmore and family are moving up to establish an accountancy practice, and with others, will pioneer the gospel in this remote area.

**THE EVANGELISTIC CAMPAIGNS** in Seoul, Korea, conducted by Australian evangelist Pastor Peter Jack, resulted in 3,500 public decisions for Christ and many baptisms. At Seoul Adventist church, 218 were baptised; at Seoul Adventist Hospital, 170, and hundreds more at other churches around the city.

**PASTOR JOHN SILVER**, manager of Adventist Media Centre, who recently visited radio and TV station managers in New South Wales and Victoria, reports that "the new format for These Times has taken us out of the religion ghetto and put us into prime time slots." In some places we've been placed right before or after the news. As a result, listening audiences have changed and consist largely of doctors, lawyers, businessmen and people who are interested in world affairs, moral and social questions.

**THE MELTON CONGREGATION**, Victoria, recently purchased a 1½-acre block on which to build their very own church building. Up to now they've been worshipping in hired premises, and are excited about the prospect of having their own house of worship. On August 14 they are putting on a film night in the Nunawading church hall, and invite all within striking distance to support their fundraising endeavour. Doors will open at 6.30 p.m., and screening will commence at 6.45 p.m. Since only 250 seats are available, it is suggested you phone (03) 743 1753 or 744 4813 for bookings.

**"FINALLY, BRETHREN . . ."**: Some people bring happiness wherever they go; others bring happiness whenever they go. Which are you?