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The Gospel Wings West

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CONDOBOLIN is a small town of approximately 4,000 people, situated 480 kilometres west of Sydney. The district round about is predominantly a wheat-growing area, and consequently there are many small communities quite close to this township. Such an area offers great opportunities for evangelism, and Avondale Students' Aerial Outreach (ASAO) began to fly to this town in 1974 to help the little group of Adventists there to spread the everlasting gospel to starving souls. Each fortnight three students and their pilot have been flying out and visiting the people in their homes.

The work has been hard, but the seeds sown are now beginning to bear fruit. In August, 1975, a group of Avondale students travelled out to Condobolin and conducted a Vacation Bible School. The programme went from 9.30-12.30, Monday to Friday, and was organized for children aged five to twelve years. There was roof-raising singing, lesson-filled stories, games and crafts. Together, sixty-five children sang "Into my heart, into my heart, come into my heart, Lord Jesus." The success of the programme exceeded the highest hopes of the organizers.

A Survey

Shortly afterwards the college students who flew out regularly conducted a survey in the town. The survey informed the people of programmes such as the 5-Day Plan to Stop Smoking and Cooking Demonstrations, which could be run in the town if there was sufficient demand. Each person was asked which programmes they would attend if they were run in the town. As well, each was given the opportunity to receive the magazines "Good Health," "Alert," or "Signs of the Times." Many



Three members of Avondale Students' Aerial Outreach prepare for the long flight to Condobolin and further missionary work.

Photo: courtesy B. Oemcke.

asked for the "Good Health," and quite a few requested the "Signs." So the students called back each fortnight, delivering these magazines and forming friendships with the people. Today, better health is the aim of many, and as these students visit with the townspeople they are also able to reveal to them the love of God.

Following the example of Christ they have aimed to help the old folk who need hedges trimmed, the family whose dad is an alcoholic, the wife who has been recently widowed. This is one of the most effective ways to witness.

Then in December, 1975, a group of dedicated students, who had formed themselves into a singing group named "Direction," sacrificed part of their Christmas holidays in order to run some programmes in this town. Together with the help of the local church they held a variety concert, charging two dollars admission and using the funds raised to assist in the building of an Old Folks' Home in Condobolin. Half-way through the concert the mayor delivered a speech in which he said that he had never enjoyed a concert so much.

A 5-Day Plan to Stop Smoking was next on the list, and fifteen people were successful in the battle with tobacco. Also, a shop was opened in the main street to which young people, and older ones too, could come in and chat over a cool drink. A Nutrition School and Vacation Bible School were conducted the next week, and then the students' stay concluded with a sacred concert. Through these community service programmes, prejudices against the church were broken down.

Now in 1976, the same students are again visiting those whom they were calling on last year, leaving them their magazines, taking Bible studies, doing deeds of kindness, and above all showing the Master's love.

Some have asked, "What makes you want to do this for us?" This gives us a perfect opportunity to tell them of Jesus who is concerned with our health as well as our salvation.

An Offer of Help

Several weeks ago the students called on a lady and her family, knowing that she

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The Cameron family. Ian, Dianne and Evelyn at rear, and in front, Fiona (left) and Susan.
Photos: G. Palmateer.



John Hamilton interviews Dianne and Ian Cameron at Nunawading church.

Interview with the Camerons

G. V. PALMATEER, Communication Secretary, Nunawading Church, Victoria

IAN AND DIANNE CAMERON, with their two young daughters, Susan and Fiona, and Evelyn, their house-girl, have returned from furlough in Melbourne to continue their mission work at Atoifi Hospital, Solomon Islands.

Ian left a very responsible position at the Royal Melbourne Hospital, and is now in charge of training national nurses at the Atoifi Hospital.

As the Nunawading Sabbath school listened to their story of personal devotion, and the richness of their missionary zeal, a ready, appreciative response was given. John Hamilton, assistant superintendent, interviewed the Camerons, and this story unfolded:

John: "Tell us about your living conditions."

Ian: "The mission complex is at the base of a mountain jungle overlooking a small but beautiful harbour. We ascend by 478 steps from the jetty to the top. The hospital of ninety-one beds provides for medical and surgical wards, including obstetric and paediatric, and two wards for tuberculous patients—treating up to 300 cases a year. Other illnesses occur, such as pneumonia, malaria, tropical and peptic ulcers, appendicitis, lacerations, etc. A 7.6-metre diesel motor launch and an old dugout canoe, with a worn-out outboard motor, are used to visit twenty coastal clinics to give preventive treatment and medical help."

John: "Who staffs the hospital?"

Ian: "Two national doctors, two European nurses, five trained national nurses and fifteen student national nurses."

John (addressing Dianne): "How do you occupy yourself?"

Dianne: "My social life is very lonely, but there is plenty to do. Although trained as a nurse, I became teacher for my

children, supervising their correspondence work from the Victorian Education School. After school the village women come for sewing lessons and dressmaking advice. During the year I am responsible for preparing devotional programmes for the young people of the hospital and also classes for the children of Atoifi who have joined our Junior Missionary Volunteer Society. One of the wards is used for a chapel where morning and evening worship is held."

John: "What kind of foods are available for your meals?"

Dianne: "Half our diet is locally obtained, and includes pineapples, bananas, paw-paw, yams, sweet potatoes and cabbage. Our other food comes mainly from Australia—an order being sent every three or four months."

John: "What does the future hold for the hospital?"

Ian: "We expect another three years of busy medical service, amongst a very large population in a quickly developing country, and for this reason our emphasis will be on an intensive training programme of preventive medicine, basic health principles, maternal welfare and child care. Further, it is our intention to establish more coastal and jungle clinics."

"We are now in the third year of a Basic Training Course for registration of our nurses."

"We are the only medical centre on the eastern side of Malaita, and our hospital capacity is inadequate to meet the needs of these thousands of national people. Another hospital is an urgent necessity."

John: "This is a very challenging outreach—our interests are with you. You told us that the humidicrib we sent has saved the lives of many premature babies. No doubt now you will need some supple-

mentary assistance to maintain your hospital."

Ian: "Yes, we do. Stethoscopes wear out, instruments become old, thermometers break, etc. The tropical rains reduce our linen reserves when hospital emergencies come. A drying-cabinet would be very acceptable. Please send us books for our library, especially for the fourteen-year-olds."

John: "Thank you for your heart-warming story this morning. We are partners with you."

Later News

Not long ago the Sabbath school superintendent phoned a medical supply agency in Melbourne for medical accessories for the Atoifi Hospital. The agency answered: "There is a large order of undelivered accessories here. You can have the whole case for \$1,100."

"We haven't got that much money," faltered the superintendent.

"Well, then, how much do you have?"

"\$300 only!"

"You send me a cheque for \$300 and we will send the case to your hospital."

Wonderful! A providential God moves, His wonders to perform.

"This love cherished in the soul sweetens the entire life and sheds a refining influence on all around. Possessing it, we cannot but be happy, let fortune smile or frown. If we love God with all the heart, we must love His children also. This love is the Spirit of God. It is the heavenly adorning that gives true nobility and dignity to the soul and assimilates our lives to that of the Master. No matter how many good qualities we may have, however honourable and refined we may consider ourselves, if the soul is not baptized with the heavenly grace of love to God and one another, we are deficient in true goodness and unfit for heaven, where all is love and unity."—"Testimonies," Vol. 4, page 224.

HEALTH- WISE

HOW ARE YOU HANDLING STRESS?

DO YOU FEEL unable to cope with the ordinary problems of daily life?

Do simple everyday pleasures fail to give you a sense of well-being?

Do your anxieties keep you awake at night or awaken you before dawn?

Are you finding people hard to get along with? Are they having trouble getting along with you?

Are you troubled with fears, suspicions or guilt?

Do you feel inadequate? Are you suffering tortures of self-doubt?

These stress symptoms do not necessarily mean that you need psychiatric care, but they are signals that it is time to find a better way to handle stress.

Everybody experiences tensions. They are the normal reaction to the wear and tear of life. It is the abnormal build-up of tension that leads to the foregoing symptoms and ultimately to physical and mental illness.

Here are some suggestions adapted from a Hinsdale Sanitarium and Hospital publication for patients that may help you too:

1. Planning ahead to getting organized solves many problems before they occur.
2. Moderate, regular and enjoyable exercise releases tension.
3. Adequate nutrition (a good breakfast, few empty calories) provides energy to cope with stress.
4. Acceptance of your physical and emotional limitations leads to making realistic demands on yourself.
5. Plenty of rest and sleep build up the body's reserves of nervous energy.
6. Self-discipline provides a barrier against overwrought emotions. We become what we let ourselves think about habitually.
7. Talking out your troubles with a sympathetic friend may give a new perspective.
8. A sense of humour brightens many gloomy situations.
9. Escape through drugs is self-defeating. Recreation, a hobby, or a vacation provide more effective release.
10. Helping someone else with his burdens takes your mind off your own.
11. Trust in divine guidance brings relief from tensions.
12. Guilt is the cause of much anxiety. Get rid of it by confession and acceptance of God's forgiveness.
13. Regular check-ups with a doctor in whom you have confidence, may pick up physical defects.

If you feel boxed in, do not give up hope. You can find release from the tensions that are destroying your enjoyment of life.

HISTORIC PICTURE GALLERY

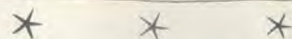


(Above) The Albion church, Queensland, as it looked at the time of its opening on February 13, 1929. Three hundred people were present. The conference president, Pastor A. C. Chesson, performed the ceremony. Then (below) they put the front on in 1939, which added a touch of class and gave them more room. Further additions and modifications have since been made.

Pictures: Signs File.



EDITORIAL



THE FAILURES OF A MULTI-MILLIONAIRE

JEAN PAUL GETTY is dead, aged eighty-three. Reporting his passing, "The Press" of Christchurch tends to use the word "failure" almost as much as it uses the word "success" or its equivalents. Now this seems strange in the light of the fact that this man's fortune was conservatively estimated in 1968 at \$1,000 million, and it has probably escalated since. Why, then, the failure?

The first failure mentioned was, on the face of it, a minor one. "His death means that he failed to achieve one final ambition: to retire to his ranch at Malibu, California, where his \$20 million museum housing his \$200 million art collection opened eighteen months ago."

A minor failure, perhaps? Yet a major one in many respects. This man was an avid art collector. He enjoyed art and the beautiful objects that artistic people have created over the centuries. His book, "Collector's Choice," tells how he travelled the world looking for art treasures. Yet he never got around to enjoying the things he loved most. That must be a tragedy, for he need not have given his time to the pursuit of the unholy dollar as he did. He had more money than he could have spent if his eighty-three years had been given to him over again and he had spent \$1,000,000 a month during that period. His ruling passion was collecting art, but he failed to achieve his ambition to live with his treasures. Why?

He tells us himself: "I can't remember a single day of holidays in the last forty-five years that was not somehow interrupted by a cable, telegram or telephone call that made me tend to business for at least a few hours." There it is: A failure to be able "to stand and stare like cows" because he had to pay obeisance to the Great God Profit! It is a poor person indeed (even though he has \$1,000 million) if he cannot relax among those things that particularly interest him. He is not wealthy in the true sense of the word if he cannot put aside the troubles and cares of this life and enjoy a period of doing nothing for the sake of doing nothing for a while. Holidays, really relaxing periods when you are completely separated from workaday worries, are God's gift to frazzled feelings and taut-as-fiddle-string nerves. Everyone owes it to himself, his associates and (most of all) his family to take the advice of Jesus and "come ye yourselves apart . . . and rest a while."

But the inability to enjoy what he had was not confined to his art treasures. He failed to find what "The Press" calls "the formula for a successful marriage." Five trips to the altar ended in divorce. Asked why he did not try a sixth time after his fifth marriage ended in 1956, J. P. Getty said, "No wife enjoys feeling that she is neglected for an oil-rig." It was his way of saying that work, hard, grinding work, took first place in his life, second place and third place. His wife-of-the-day took a back seat and was offered the crumbs that fell from the table of his time. And that is about as big a mistake as a husband can make.

This, it would seem, was the biggest of Getty's failures. He failed to make even one wife tolerably happy. One of his London obituary-writers said, "The keynote of Mr. Getty's life was hard work combined with stubbornness, imagination, strong nerves, and the luck to enter an expanding industry." That is a good formula for success in business, but his history shows that it plays ducks and drakes with a marriage. And for a man to achieve everything and yet fail in his domestic life is a giant-sized minus in life's total goal.

Mr. Getty knew he was a failure in this department of his life, too. What he really wanted above all others, he observed, was a happy marriage to look back upon. "I put business first," he once said. "Women like to think that they come first." On another occasion he said, "I would give all my wealth for one successful marriage. . . . I hate being a

failure. . . . I hate not being able to make a successful marriage." There is wistful heartache in those words. And even though those who read these words here may not have even a hundred million dollars, or even one million, they face, often, the same problem.

Marriage is a matter of priorities. Mr. Getty might have said that he would have given all his wealth for one successful marriage. But when the crunch came he was working in that frenetic way of his, ten hours a day right up into his eighties, with never a respite, never a relaxation of the pressure, never time to give to his wife, never a day that they could call exclusively theirs, never a moment when they could know for certain that a million dollars might have to be made (or lost!), never a moment when they could say, "This time is ours; no one can intrude; no one can take it from us."

Husbands are the problem here. They are too inclined to throw themselves into their work (except, possibly, those who run a cement-mixer), and wives and families tend to take second place. They have interests extra-mural and interests beyond the pale of the family. They are absorbed; their wives are bored. And therein are the seeds of trouble. No business—not even the Lord's business—ought to absorb a man's time so much that he has no time to give to his wife and family—especially to his wife who may be home all day with a tiny brood of little ones to fuss over and attend to. She will look longingly at that door waiting for his key to sound in it; she will want adult companionship that she has craved all day; she will want time from her husband, time to talk, and time just to be together. J. P. Getty didn't have that one commodity to give. Had it been something he could have bought in the market place, he would have purchased a ton of it and distributed it freely. But God in his wisdom has seen to it that not even a multi-millionaire can buy a second of the stuff of which life is made, and not even the J. P. Gettys of this world have the right to a minute more than life has for them.

Mr. Getty often said that he would rather be a California beach-comber than a multi-millionaire. What stopped him? He could have opted out, but he opted in. He could have taken a million and lived simply (comparatively) for the rest of his life and devoted time to his wife and family (he had a total of five sons from four of his marriages). But talk is cheap; he never made that break which would have allowed him to give of himself, his time, his company, his interest to another human being. Some Spartan woman may have been able to stand it and may have been satisfied with the wisps of his time that he didn't otherwise want. But the five he chose all decided that it was not for them.

The history of this poor man (kindly notice that last-used adjective, for he was impoverished in the worst sense of the word) underlines the fact that money can't buy happiness. In fact, if we study this man's life we are apt to come to the conclusion that it is a definite factor in creating an atmosphere where happiness has difficulty in surviving.

"If the husband is tyrannical, exacting, critical of the actions of his wife, he cannot hold her respect and affection, and the marriage relation will become odious to her. She will not love her husband, because he does not try to make himself lovable. Husbands should be careful, attentive, constant, faithful, and compassionate. They should manifest love and sympathy. . . . When the husband has nobility of character, purity of heart, elevation of mind, that every true Christian must possess, it will be made manifest in the marriage relation. . . . He will seek to keep his wife in health and courage. He will strive to speak words of comfort, to create an atmosphere of peace in the home circle."—"Adventist Home," page 228.

What a pity Jean Paul Getty didn't know that!

ROBERT H. PARR.

OPINION

The Problem of Adventist Teenagers

S. BLANDFORD

THE biggest problems teenagers have to face these days are their parents. I can hear you scoffing already. If you are a parent you will say, "No, you're wrong. It's the other way round. The kids these days are the problem. They get up to things we never dreamt of doing." True! Kids today DO get up to things we never did because we weren't smart enough. We just didn't think of them. Such opportunities never came our way, but that wasn't our fault. That was the fault of our parents. So accept this fact and you are on the way to understanding the kids better.

Today's teenager is smarter because he has to be. Life is so nuclearized that a lifetime is essenced into a very short span of time. These kids know it and have to adapt to it. The pressure is on. The world is what WE have made it. The oldies made the atom bomb. The oldies make the movies. The oldies write and publish perverse literature. The oldies own the breweries and the tobacco factories. I could go on.

Start Early

Now, we have a mess and we have put the teenagers into it. What to do now? You have a teenager to "keep on the straight and narrow." Too late! You have a baby to "keep on the straight and narrow." The "baby" bit is the starting-point. And this is where many Adventist parents fail. As God ordained in the beginning, so have you. God didn't wait until Adam and Eve ran amok to devise a redemptive plan. He HAD the plan first, and so far it hasn't failed. Neither will you fail if you plan right. It is no use letting children run riot until you can't match their speed, and then hope to put the brakes on.

Adventist teenagers are no different from any others. They are in the same environment; they face the same temptations; they experience the permissive bombardment from society; they hear the same language (and I don't only mean lingo). Most of them have similar tensions in the home. How many Adventist homes are really fit places for angels?

The Adventist home should be the sanctuary to which the teenager can run and shut out the din and odious surroundings of his or her world. But what is often there instead of the sanctuary? Stress between parents! Subtle criticism of fellow church members! Mixtures of holiness and hypocrisy! Walking in the no-man's land between church principle and world concession. This atmosphere leads to confusion in the developing character. The teenager has nothing stable on which to fix his sights. The Adventist standard should unfurl only at

the mast-head, yet can often be seen sadly flapping somewhere around half-mast.

What Is Our Reaction?

When they also tread the no-man's land and perchance cross the border into error, what do they get? Do parents try first to find the reason why? Or does the erring one get a sanctimonious lecture? Do the church members react with disapproving glances? Criticism? Do they disdainfully ignore them, which is something like water torture—little drops of hatred? You can't drive teenagers, but you can lead them. There is a little word like L-O-V-E that fits in here somewhere, and I mean by telling them so.

If your daughter makes a "mistake," do you feel like throwing her out? If your son smokes, or worse, gets high on pot—and let's face it, they aren't immune—would you rant at him in righteous indignation and tell him you're ashamed of him as a son? Rather, you should feel ashamed as a parent. You should look for your own failure, and then you are fit to help him with his. What was it you left undone that you should have done?

Get with your teenager, and the earlier the better. Make a few tactful allowances. Stick to your convictions without ruling your realm, Roman style. Don't read blushing magazines in the home and ban the picture theatre. Don't be a wit with tinted jokes and condemn the sex books. Don't let the kids loose while you attend the business meeting. It would be far better if you scrapped it and went out with your daughter. You were pleasant company once, you know.

Together

Don't be too old or too tired to entertain their friends at home. Take an interest in their music, clothes, companions. If you don't entirely approve, encourage them to improve on quality. Never criticize their way-out suggestions. Be a good listener to their jargon. Don't be smug; a bit of teen-talk isn't going to make any difference to your own speech. You should be, by now, like a tree on a hill, sturdy and deep-rooted. A little bit of "wind" can't damage you if you are.

Realize that they are in a different world from the one with which you are familiar. Be yourself what you want them to be. Never look down on the kids; let them look up to you. Pray with them no matter where. Love them no matter what. You'll be rewarded for your efforts. There is no generation gap if you're not a problem parent.

OPINION is a segment which will be published as suitable material is available. It may bring forth correspondence, but we emphasize that it does not necessarily represent the official denominational viewpoint.

SPECIAL WEEK FOR HAMILTON YOUTH

L. WORSLEY

Communication Secretary, Hamilton Church, North New Zealand

AN ORDINANCE SERVICE marked the commencement of the Youth Week of Prayer in the Hamilton church, New Zealand, bringing a realization both of man's great need and Christ's wonderful provision for that need demonstrated in matchless love.

As the youth and whole families entered the church on Saturday evening, soft inspirational music created an atmosphere of worship, while colour transparencies of some of nature's beauties were shown on the large screen. An enthusiastic sing-time was followed with song slides, then youth testimonies, sacred music from a group, a quiz with book prizes, mini-sermon, and film.

Each evening during the week a similar programme was held, with various youth participating, and with Pastor Wolfe and Brethren Hauraki, Hedges and Lawrence leading in the worship hour. Various groups and soloists provided special music.

Early on Sunday morning, while the Wai-kato fog swirled its way over the land, young people gathered at the church school grounds in a country setting for a dawn prayer service. What a thrill it was to raise one's heart to God as the sun broke through the mists and a new day commenced! It was a new day, too, for a young non-Adventist couple who joined the prayer circle and attended every meeting.

Sabbath morning divine service featured a call to the youth of the church to decide for God—to live for Him. Pastor Wolfe challenged the parents to greater commitment to stand by the youth.

Who doesn't like a semi-formal evening meal, with flowers, candles, and all that helps to make an occasion memorable? So Sunday night saw the great youth dinner, with excellent food served with elegance to many young people from both Cambridge and Hamilton, in the redecorated church hall. It was an occasion for social enjoyment, and marked a special Youth Week in Hamilton.

"I saw that God now requires us to take special care of the health He has given us, for our work is not yet done. . . . The work that God requires us to do will not prevent our caring for our health, that we may recover from the effect of overtaxing labour. The more perfect our health, the more perfect will be our labour." — "Testimonies," Vol. 3, page 13.

Computer Programmes and Christianity

JOHN MORRIS

YOU will no doubt be aware of the adage that says that "history repeats itself." Perhaps this was presented to you by your parents for object lesson purposes. Or maybe some teacher of renown left the thought impressed on your mind. I can recall one teacher, for example, who would mete out lines to be written for punishment purposes. The lines were always "Silence is golden," and these lines will be remembered by many of my school colleagues, but not as an object lesson. Maybe you can recall some of your history lessons, and can see the parallels that do exist in the affairs of men.

The adage may be examined from other directions. Perhaps the mathematician might look on life as a set of similar equations. Maybe one with a geometrical bent might regard life as a series of repetitive forms, and so we might move through the various avenues of trade and industry with which man occupies his time and effort. Perhaps if you stop and think about the situation you might discover interesting parallels between life in general and your occupation.

Parallels

One parallel which I found interesting came to me as I was preparing to retire one Sabbath evening. You will have probably noticed how it is difficult to erase from your mind the matters which have occupied your time immediately prior to sunset on Friday night. When you are running a project where a great deal of responsibility rests on your shoulders for the successful installation and operation of that project, much of your time is occupied in mental involvement. During the winter months when the sun sets early, there is hardly time available for you to turn your thinking process around to spiritual lines. My current involvement centres around mini-computers and their application in the accounting environment. The thoughts running through my mind have been concentrating on the delays that we have been having regarding programming.

Hence I have arrived at the astounding conclusion that life, and the Christian life in particular, is like a computer programmer in the programming operation. Now, I do not expect people in future years to be quoting John Morris as one tends to quote Confucius or some other sage, but bear with me while we examine the proposition.

Poor Preparation Guarantees Failure

On what does successful programming depend?

1. Communication must be adequate. It is necessary for the programmer to find out what are the requirements of the job.

He cannot do this without a communication link with the job originator. The communication must be clear and concise, consistent with the situation and adequate in length, detail and scope. Timeliness must be its watchword. The use of out-of-date information can be the ruin of an otherwise good programme.

2. There must be clear definition of terms. Basically this boils down to the fact that you must know what the other person is talking about, as well as knowing what he is understanding by the words you are using. The use of computer jargon is a common fault of many attached to the computer industry. People often switch off when words mean nothing, and the analyst or programmer may miss out on essential information as a result.

3. The programmer must know where he is going, and what he is doing. Target definition is critical. This is the task that must be completed first of all in the pro-



gramming process. If you don't take this step first you may find the programmer writing something to handle creditors when you really wanted to analyse debtors. Although such a disparity of goals does not often occur, we find that failure to identify the target completely is the cause of much friction and frustration between the programmer and his customer.

In a word, we can look on the foregoing as PREPARATION. This is a topic which the Scriptures cover in some detail. The importance of preparation and the adequacy of that preparation are of major concern to the Christian. Repeatedly Christ admonishes us to watch and pray, to watch and be ready because we do not know when the master of the house is going to arrive.

Luke records the following warning: "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always." Luke 21: 34-36.

Paul supported this approach. In his letter to the Thessalonians he wrote: "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. . . . Therefore let us not sleep, as do others; but let us watch and be sober." 1 Thess. 5: 2, 6.

Peter said: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness." 2 Peter 3: 11.

And the call for preparedness was not something which was limited to the New Testament era. Continually, throughout the history of the children of Israel, we find similar warnings and advice. Through Jeremiah came the call to "amend your ways and your doings." Ezekiel's message was "Turn ye, turn ye from your evil ways" so that the people might "walk in My statutes" and "keep My judgments and do them." God wants us to "Stand in awe, and sin not." Ps. 4: 4.

Need for Communication

An important aspect of the preparation process is the maintenance of the communication facility. We need to know what the instructions are, what God requires of us, where we are to go. You will note from some of the texts quoted that watching is frequently connected with prayer. We must use this facility. We must maintain the equipment lest it fail from lack of use.

"Daily prayer is as essential to growth in grace, and even to spiritual life itself, as is temporal food to physical well-being. We should accustom ourselves to often lift the thoughts to God in prayer."

"Amid the perils of these last days, the only safety of the youth lies in ever-increasing watchfulness and prayer. The youth who finds his joy in reading the Word of God, and in the hour of prayer, will constantly be refreshed by draughts from the fountain of life." "In order that we may be kept by the power of God through faith, the desires of the mind should be continually ascending in silent prayer."—"Messages to Young People," pages 115, 247, 248.

In "Steps to Christ" the point is highlighted. "There is necessity for diligence in prayer; let nothing hinder you. Make every effort to keep open the communion between Jesus and your own soul. . . . It is impossible for the soul to flourish while prayer is neglected. . . . A closet of communion may be found wherever we are."—Pages 98, 99.

You Have to Get Down to Detail

Once the preparation is made, the next requirement for the programmer is to get down to business and programme. The usual sort of trite sayings may be used here, such as diligence and application, and getting the nose to the grindstone, and the shoulder to the wheel, and other complicated approaches. Let us, however, look at:

1. The detail of the job. It is easy to be superficial. Glossing over things is much simpler than getting down to the bare

wood. In the computer sphere such an approach is fatal. The nature of the beast is that it can do only a little job at a time. The beauty of it is that it can do those little things so quickly. This does not remove from the programmer the responsibility for giving the machine complete and detailed instructions. The machine cannot be blamed for errors in operation which are the result of its not being told what to do. This morning I was doing an acceptance test on one programme and found that line-feeding was not occurring. As a result the words required to be printed on line two were printing over the top of the word on line one, and apart from being useless and unreadable, caused the rejection of the whole job. The programmer left out one instruction.

2. The programmer must document his work. He must keep detailed records of what he has done. He should set out the programme in flow-chart form to allow him to ensure understanding, to check his construction and logic used, and to aid in communication with others. If he cannot complete the task, then the documentation will allow others to pick up and complete what is unfinished. Others will be able to assist the programmer through some difficulty when they can follow what has been done.

God's Documentation for Our Use

The application to the Christian is related to the use of the documentation. While I do not suggest that the Christian will be able to help God out of a problem, God's documentation is provided for our use. In the Scriptures the basics of God's programme are outlined. There are instructions, guides, problem-solving routines, repair techniques and the like. We have to use them and be prepared to study in detail to ensure successful use.

Paul told Timothy to "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth." In Romans he records that "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Timothy gained much fatherly counsel from Paul along these lines. One well-known statement will illustrate: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3: 16, 17.

"Those who profess to love God and reverence sacred things, and yet allow the mind to come down to the superficial and unreal, are placing themselves on Satan's ground, and are doing his work. If the young would study the glorious works of God in nature, and His majesty and power as revealed in His Word, they would come from every such exercise with faculties quickened and elevated." — "Messages to Young People," page 253.

"Nothing worth having is obtained without earnest, persevering effort. . . . Without earnest toil we cannot expect to obtain a knowledge of spiritual things. Those who obtain the jewels of truth must dig for them as the miner digs for the precious ore hidden in the earth. Those who work indifferently and half-heartedly will never succeed. Young and old should read the Word of God; and not only should they read it, but they should study it with diligent earnestness, praying, believing, and searching." — Id., page 259.

We Must Be Sure of Our Beliefs

While you might not have the privilege of standing before kings and rulers to defend your faith, you have to justify it to yourself first. You must be convinced of what you believe. It is no good to know that somewhere in the Bible is this or that. To be a church member because that is what Mum or Dad wants, is to use a crutch when you can walk yourself.

The final stage in programming concerns examination and evaluation. It is not the done thing to hand over the programme as complete, only to have the user find it to be full of errors. The requirement is to:

1. Test,
2. Compare with the agreed target,
3. Evaluate test results,
4. Revise where necessary, then re-test.

The Christian must do the same. At the end of his life Paul was able to say: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." 2 Tim. 4: 7, 8. And it is impossible to wait until the end to make this evaluation without having been through a constant review process.

There is one danger which I should point out. That is that you might be tempted to point out the status of others, not realizing that you may be worse off. "Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?" Matt. 7: 4. There is a parallel danger of using the standard set by another person as the standard against which you test yourself. Often one is tempted to say, "I am better than that person," or perhaps look to the person without realizing that there are deficiencies in his approach to life. It is dangerous even to consider a minister and pattern your life after his. Ministers make mistakes, as we all do. There is only one safe standard—Jesus.

Christ Is the Standard

He said, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." There is no other person who can provide us with the answers. There is no other adequate standard. "Christ has made every provision for us to be strong. . . . If we will but keep our eyes fixed on the Saviour, and trust in His power, we shall be filled with a sense of security; for the righteousness of Christ

will become our righteousness. We dishonour Him by talking of our inefficiency. Instead of looking at ourselves, let us constantly behold Jesus, daily becoming more and more able to talk of Him, better prepared to avail ourselves of His kindness and helpfulness, and to receive the blessings offered us." — "Messages to Young People," page 107.

The process of testing one's life against the standard, and of amending where necessary, is not simple. The natural man has the inbuilt tendency to sin. The devil pays more attention to the person attempting to follow the pattern, and problems will occur. The motto of such a person must be diligence and perseverance.

In any sphere, the process of change is difficult to implement. Resistance to a move away from the *status quo* is often powerful. People of most persuasions are afraid of the new. And you and I are the same. What we have is often comfortable and provides a measure of satisfaction. We don't do this or that and we don't beat our children, and we haven't walked out on our spouse like that other person has, etc. The process of looking to Jesus must be cultivated, nurtured and encouraged. It must be a continual endeavour.

"When the mind has been long permitted to dwell only on earthly things, it is a difficult matter to change the habits of thought. That which the eye sees and the ear hears too often attracts the attention and absorbs the interest. But if we would enter the city of God, and look upon Jesus in His glory, we must become accustomed to beholding Him with the eye of faith here. The words and the character of Christ should be often the subject of our thoughts and of our conversation; and each day some time should be especially devoted to prayerful meditation upon these sacred themes." — Id., page 114.

"Turn your eyes upon Jesus,

Look full in His wonderful face,
And the things of earth will grow
strangely dim

In the light of His glory and
grace."

"Whoever of the human family give themselves to Christ, whoever hear the truth and obey it, become children of one family. The ignorant and the wise, the rich and the poor, the heathen and the slave, white or black—Jesus paid the purchase money for their souls. If they believe on Him, His cleansing blood is applied to them. The black man's name is written in the book of life beside the white man's. All are one in Christ. Birth, station, nationality, or colour cannot elevate or degrade men. The character makes the man. If a red man [American Indian], a Chinese, or an African gives his heart to God, in obedience and faith, Jesus loves him none the less for his colour. He calls him His well-beloved brother." — "Selected Messages," Book 2, page 343.



The original church in the Cook Islands, dedicated in 1904, and built by Pastor A. H. Piper.



The new church at Titikaveka, dedicated in January this year.

New Church Dedicated During Cook Islands Session

GEORGE C. PORTER, President and Communication Director, Cook Islands Mission

OVER 500 people attended the official opening and dedication of the new Titikaveka Rarotonga Seventh-day Adventist church on the afternoon of January 20, 1976.

The ceremony began with the arrival of the Premier of the Cook Islands, Sir Albert Royle Henry, K.B.E., accompanied by Lady Elizabeth. The Premier and his wife were greeted on arrival by Pastor E. F. Eliu, then church pastor, and Mrs. Eliu. Mrs. Eliu then escorted them to Pastor G. C. Porter, mission president, and Mrs. Porter, awaiting on the dais with all other officials.

After words of welcome from Pastor Porter, the "Little One" Male Choir from the Ponsonby Seventh-day Adventist church was introduced and sang the song, "I Believe" very beautifully. The choir members, with their chaplain, Pastor J. T. Howse, travelled to Rarotonga especially for the occasion.

Following the choral item, Pastor Eliu conducted a short prayer service. Then the Honourable Tupui Ariki Henry, Minister of Internal Affairs, delivered a short speech. Mr. Henry thanked the Mission for inviting him and members of his department to the opening. He pointed out that the department had been happy to assist the project with heavy equipment and men for certain sub-contracts.

Man's Need of God

At this juncture the Premier, Sir Albert Royle Henry, gave an interesting address on the history of man. He stressed his belief that man needs to seek out God, especially at places of worship such as the new church. He concluded his speech with the words, "With God's blessing, I declare this building open."

After Lady Henry cut the ribbon and the Premier had opened the doors, Pastor Frame, the Division president, escorted the official party into the sanctuary. Once inside, the officials signed the guest book.

When all guests and friends were seated, the dedication service commenced with an official welcome by Pastor G. C. Porter. Brother Atuatika Tavai, a former elder and member of long standing, con-

ducted a Scripture Reading, which was followed by prayer offered by Brother K. E. Watts, secretary-treasurer of the Central Pacific Union Mission. Then the Rarotongan Seventh-day Adventist Choir, conducted by Nga Valoa, sang one of their own compositions which had gained them first place in the Annual Choir Competitions.

History of Church

An interesting history of the church was presented by the elder, Brother Maine Brown. He pointed out that the block of land on which the church stands was negotiated for by Dr. Caldwell, who was the first missionary from the United States of America to the Cook Islands. Dr. Caldwell came to Rarotonga on the "Pitcairn" in 1894. The first church ever to be built in the Cooks was built on the same site by Pastor Albert Henry Piper, and dedicated in May 1904. Pastor Piper was the first Avondale missionary to travel overseas, and Rarotonga was his first field of labour. The first church cost \$190.

Brother Brown went on to tell of an interesting find that was made on November 23, last year, when the old church was demolished after a thanksgiving service to God and the pioneers for their heritage. A bottle containing two sheets of paper was found in the wall. The message, written in Maori with ink, stated that Pastor Piper was the chief carpenter, and listed the names of the members. It was signed by the

church clerk, and was dated 25/11/1903. The original, with a translation, was presented to Pastor Frame for keeping with Division archives.

At this point, Mission officers and church members were proud to have Pastor R. R. Frame, the Division president, to dedicate the church to the glory of our loving Creator. A link with the first pioneer missionaries and the first years of the work in the Cooks was made when Pastor Frame delivered personally a message from Brother Lawrence A. Piper, son of Pastor A. H. Piper.

The letter, together with photo-copies of the original document found in the old building, has been kept on record in the new church.

After Pastor Frame's appropriate address, Pastor D. E. G. Mitchell, president of the Central Pacific Union Mission, offered the Prayer of Dedication, which was followed by the talented rendition of "Bless this House" by the Male Choir.

A Conducted Tour

Following the benediction, Pastor and Mrs. Porter conducted the official party on a tour of the church. The church is a concrete-block structure some 132 feet by 32 feet, covering over 5,000 square feet, including paths and porch. The building is plastered inside and out. The sanctuary can seat up to 350 people. At the rear of the sanctuary section are three large rooms which accommodate the Cradle Roll, Primary and Junior Sabbath schools. The pulpit area is almost in the centre of the building, and has a backdrop of blue with three white angels flying down and across it. The front feature wall contains blue, gold and green stained glass alternating with the heart of rimu timber. The roof is painted lagoon blue.

On the tripod bell-tower hangs the bell from the first church. The inscription on the bell states that it was made in Ohio in 1894. The copper external doors were

given by a New Zealand Seventh-day Adventist tourist and her friends. Materials and paid labour cost \$20,000, and hundreds of hours of volunteer labour went into the construction of the church.

After the tree-planting ceremony, at which Sir Albert Henry, Pastors Frame, Mitchell, Porter and Brother K. E. Watts all planted memorial trees, an umukai (feast) was attended by all in the village Kent Hall. The offering taken, together with gifts given at the feast, totalled \$NZ1,000.

Gratitude

The Mission officers and church members would like to thank all members and friends both in Australasia and the United States who have without solicitation so bountifully supported our project. Sincere gratitude is also extended to the officers of both the Australasian Division and the Central Pacific Union Mission for their financial assistance.

Our prayer is that we will see God come before we have the need to replace this church.



THIS IS MY CHURCH

It is composed of people like me.
We make it what it is.
It will be friendly if I am.
It will do some great works if I work.
It will make generous gifts to many causes if I am a generous giver.
It will bring other men into its worship and fellowship if I bring them.
Its seats will be filled if I help fill them.
It will be a church of loyalty and love, faith and service if I reflect these.
Therefore, with God's help, I dedicate myself to the task of living all these things I want my church to be.

—Selected, "Pacific Union Recorder."



The Premier of the Cook Islands, Sir Albert Royle Henry, K.B.E., officially opens the new Titikaveka church.



From left: Atuatika Tavai, Pastor D. E. G. Mitchell, Pastor R. R. Frame, Pastor E. F. Eliu, K. E. Watts and Pastor G. C. Porter. Brother M. Brown was also on the platform at the time of the dedication, but didn't fit into the picture.



Pastor R. R. Frame, Division president, plants a tree after dedicating the church.

Photos: G. Porter.

STEWARDSHIP

— and the Adventist Church

E. C. LEMKE, Director, Stewardship and Development, Trans-Tasman Union Conference

ISRAEL HAD BEEN conquered by the forces of Babylon, and for almost seventy years the Israelites had been forced to serve a foreign power and pay taxes to it.

But now, according to Bible prophecy, the time had come for Israel to regain her national strength. Jewish families began leaving their homes in the surrounding nations, and returning to the Holy Land, and it was from among this group that God chose Malachi to be His messenger and evangelist.

The Book of Malachi is a special message to that group of people who were selected by God to prepare the world for the first advent of Jesus, the Saviour of the world. But the message of the book also has a particular application to God's church on earth today.

Israel's commission was to prepare the world for the first coming of Jesus, the Messiah. The work of the Seventh-day Adventist Church is to prepare the same world for the second coming of Jesus, as King of kings.

As Israel returned from the seventy years of captivity and established themselves in Palestine, God greatly blessed them with spiritual and material prosperity. But sadly the message of Malachi indicates that Israel began to misappropriate this wealth to themselves, and to neglect their spiritual responsibilities. And though they had just come out of captivity, yet almost immediately they began to tread again the pathway of spiritual decline. (Mal. 1:10.)

In the third chapter of his book and in verse 7, Malachi makes it clear that this spiritual decline in Israel had been the recurring pattern ever since the days of their forefathers. But in the latter part of verse 7, God made a direct appeal to Israel and this is what He said: "Return unto Me, and I will return unto you." But the people said, "Wherein shall we return?"

Revival

Now I want you to notice that so far in the book the Lord has been speaking through Malachi, suggesting that there would come a great revival, and it is in this context of revival that the Lord now talks to Israel about giving.

First, He asks a very bold question: "Will a man rob God?" And then He goes right on to answer His own question, and says, "For ye have robbed Me, even this whole nation." It becomes clear, then, that as far as God is concerned, we can rob Him in both tithes and offerings. But then in

verse 10 the Lord makes a direct command to Israel.

"Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:10.

Why Not Offerings?

Now, did you notice that in stating His command God mentions only the tithe and not the offerings; and have you wondered why? The verse indicates that God is particular and He claims the tithe as His own. It always was His, and it never was ours. But the portion which remains after the tithe has been given, God allows us to administer and use as we may choose. The Lord leaves us to express our love for Him by choosing for ourselves how much we will give Him, and He measures our love for Him by the extent of our willingness to give, not only of our possessions, but also of our time and talents. God wants us to place Him first in our lives. And I wonder from our pattern of living over the past year, if the Lord is convinced that we do love Him supremely.

Have you ever wondered why we do not see more of God's direct intervention in the affairs of His church today? Could it be that it is because we give Him no opportunity?

Thinking back over the experiences of Israel and of His church of the past, Ellen G. White brings this very important message to all who are a part of His church today:

"Whenever God's people, in any period of the world, have cheerfully and willingly carried out His plan in systematic benevolence and in gifts and offerings, they have realized the standing promise that prosperity should attend all their labours just in proportion as they obeyed His requirements. When they acknowledged the claims of God and complied with His requirements, honouring Him with their substance, their barns were filled with plenty. But when they robbed God in tithes and in offerings they were made to realize that they were not only robbing Him but themselves, for He limited His blessings to them just in proportion as they limited their offerings to Him."—"Testimonies," Vol. 3, page 395.

Does Constant Giving Bother You?

Are you sometimes distressed by the constant need to give, either of your possessions, your time or your talents in support of the Lord's work? Notice this striking

statement from the book, "Counsels on Stewardship," pages 14, 15:

"It should not be lamented that there are increasing calls to give. God in His providence is calling His people out from their limited sphere of action, to enter upon greater enterprises. Unlimited effort is demanded at this time when moral darkness is covering the world. Many of God's people are in danger of being ensnared by worldliness and covetousness. They should understand that it is God's mercy that multiplies the demands for their means. Objects that call benevolence into action must be placed before the people of God, or they cannot pattern after the character of the great Exemplar."

You see, God is trying to teach us how to give ourselves completely to Him, for this is the only way we can pattern our lives after the character of Jesus.

"The Lord does not need our offerings," says Ellen G. White. "We cannot enrich Him by our gifts. . . . Yet God permits us to show our appreciation of His mercies by self-sacrificing efforts to extend the same to others. This is the only way in which it is possible for us to manifest our gratitude and love to God. He has provided no other."—"Counsels on Stewardship," pages 18, 19.

Elijah Message

In the closing chapter of his book, and of course this is also the closing chapter of Old Testament Scripture, Malachi lays open before us the thrillingly optimistic picture of the great Elijah message that will prepare the way for Christ to come. But the burden of the prophet's message is that all this can become a reality for us individually only as we share this experience of total commitment to Christ. May it be that our surrender to the Lord will be so complete that we will allow nothing to hinder Him from fully reproducing His character in us. Then His will for us will be our uppermost and constant desire.

It is not what we eat,
but what we digest
that makes us strong;
Not what we gain,
but what we save
that makes us rich;
Not what we read,
but what we remember
that makes us learned;
Not what we profess,
but what we practise
that makes us Christians.
—Francis Bacon.

James Alokale and the "Tooth Fairy"

RITCHIE WAY, President, Western Highlands Mission, P.N.G.U.M.

JAMES ALOKALE was in trouble. He had left his home near Sopas and had gone to Rabaul to earn big money, but had lost it all gambling at *laki*, a card game similar to show-poker. Dispirited with his ill-fortune, he decided to call upon his deceased father for help. As expected, that night his "father" visited him in a dream, but told him he wasn't able to help him. James, however, hung on to him with the tenacity of Jacob at Jabbok, and said he wouldn't let him go until he gave him a magic charm that would enable him to win at *laki*. Eventually his "father" relented and told him that back in his house at Sopas, underneath his bed, by the head-post, was a powerful charm wrapped in a corn leaf. This would guarantee his fortune.

As soon as James returned home, he waited till the house was empty, then knelt down beside the bed and reached underneath. His hand found the corn-leaf bundle just where his "father" told him it would be. With pounding heart he looked at it, then feverishly unwrapped it. In it lay one of his father's teeth. James immediately visited a trade store, where he purchased some cheap Chinese perfume and powder, with which he embalmed the tooth before placing it in some cotton wool in a small box in his pocket. He now felt confident to face another game of "laki."

He had twenty pounds in his pocket, and he intended it to be his investment in a small fortune. After he had lost eighteen pounds in quick time with no takings, he excused himself and went outside into the darkness. Taking the tooth out of his pocket, he wrapped it in the remaining two pound notes, held the parcel out at arm's length, and whistled up his "father."

Instant Success

"Papa," he cried, "em haus bilong yu. Nogut haus iken bruk." (Father, this money is your house. You mustn't let your house be destroyed.) He then went back inside and won every game. If someone tendered a seven, James held an eight. If someone tendered a Jack, James had a Queen, and if someone had a King, James crowned it with an ace. He walked out of that game with his pockets bulging. The date: May 4, 1961. He had it tattooed on his left arm, and it's there today.

But James didn't have everything his own way. If he won other men's money he lost their friendship. He got involved in numerous drunken brawls, and his face is permanently scarred where it has been gashed open with broken beer bottles. Then one day James lost his lucky tooth, and with it went his good fortune and

his money. Try as he might, success eluded him without his charm. Then he had an idea.

When James got back to his village he sought out his brothers and asked them for the location of his father's grave, saying that he would like to pay his respects to the old man by planting a few hibiscus shrubs around it.

"Our father was a Lutheran till he died," they told him. "He is buried in the Lutheran cemetery near the Lutheran church." James visited the cemetery and located the spot where his father was buried. Making sure that nobody was about, he knelt down and cut a hole in the clay at the head of the grave with his knife and scooped out the soil with his cupped hand. Fear of discovery forced him to work feverishly. Every now and then he rose up and looked about furtively to make sure he hadn't been seen. The clay had been packed hard and his arm got tired, but he dared not rest.

Soon he had his arm in the hole up to his shoulder. By bending his neck out of the way, and pushing down with all his might, he was able to grasp the skull and some finger bones and bring them to the surface. Quickly he removed two teeth from the skull, then forced it back into the grave, pushing the soil in after it, and tramping it down. He scattered some grass and leaves over the freshly disturbed soil, and with the bones and teeth in his pocket he set off for home with an air of innocence, swinging his arms and whistling gaily.

A Curse

He kept one tooth in his pocket and put the finger bones and the other in a suitcase in his house. From that time on his house seemed to be cursed. His wife gave birth to her first child and it died. Later, a second child was born and it died also. Likewise the third and fourth children. The local people began to talk around, saying that James must be hiding some evil charms in his house. His wife, overhearing this, searched the house and found the finger bones and tooth in James' suitcase. She threw them into the river.

But James still carried the other tooth with him, and he used it to full advantage. He slept by day, and gambled by night, and was never lacking for money. With his "earnings" he purchased a Toyota Land Cruiser, two more wives, and many pigs, all of which considerably increased his standing in the community. He seemed to have all he wanted, except peace of heart.

Interest in Second Coming

Then one day he listened to a debate between a European leader of the Jehovah's Witness church and Pastor Timothy Pailitu over the second coming of Jesus. The European became upset and red-faced when Pastor Timothy showed how



James Alokale. The skull and tooth are NOT the originals.

Photo: R. Way.

untenable his position was, and refused to argue further. James was very impressed with Pastor Timothy, and invited him to his home for a meal. But when Pastor Timothy saw all the cooked pork hanging in the smoke he discreetly excused himself. After talking earnestly with James for a while, Timothy prayed that the Lord would reveal Himself to him, then departed, leaving the gambling king with much to think about.

Shortly after this, while visiting with relatives in Mount Hagen, James fell asleep on a chair and dreamed a dream. He dreamt he was in the last week of pregnancy, but had no breasts to feed his child, so he asked one of his wives if she would suckle the baby for him. She would have nothing to do with such a suggestion, answering that if God had given him a baby then God would also provide nourishment for it. James refused to accept such insolence and was looking around for a stout stick with which to teach his wife a lesson when the child cried out to him: "James!" it cried. "My name is also James. If you want food for me you must go to Kimininga." (Anything can happen in a dream.)

When James awoke, he was as troubled as Nebuchadnezzar after his dream of the multi-metal man. And like King Nebuchadnezzar, he didn't understand his dream one little bit. And what was the significance of Kimininga? There weren't any shops at Kimininga where one could buy baby food. But wait—the headquarters of the Seventh-day Adventist Church was at Kimininga. He would go there and see if he could find Pastor Timothy. Maybe he would be able to help him discover the meaning of his unusual dream.

(Concluded on page 14)



The front of the new church at Southport, with the Murwillumbah Band in attendance on opening day.

Photos: W. Coates.



Officiating at the opening and dedication were, from left: Pastor Stratford, Pastor L. Rose, Sir Bruce Small, M.L.A., Mayor of the Gold Coast, Lady Small, Pastor E. Lemke and Pastor R. Trood.

Visitors to the Gold Coast this Winter will see a

NEW CHURCH AT SOUTHPORT

W. A. COATES

SERVICES on Sabbath morning, afternoon and evening of May 1 marked the opening of the new Seventh-day Adventist church at 88 High Street, Southport. The guest speaker for the morning divine service was Pastor E. Lemke from the Trans-Tasman Conference of Seventh-day Adventists.

Building commenced on the \$100,000 structure in January, 1975. It is in full-brick, of neat design, with a main auditorium seating 350 people. Separate rooms are provided for the Junior, Primary, and Kindergarten-Cradle Roll Divisions. In addition to these there is a fine library. Other facilities are also available, and future extensions comprise a Community Welfare Centre workroom, kitchen and youth hall. The interior of the main auditorium is delightfully finished with a wall-to-wall carpet in soft green, and oak-finished panel work. The complementary architecture lends grace and reverence to this well-lit auditorium, air-cooled in summer and warmed in winter. The main entrance is spacious and runs the full width of the building, giving ample space. The foyer is also fully carpeted.

At the opening and dedication in the afternoon, Pastor Trood, the local minister, was pleased to extend a welcome to over 400 people. Some had come from interstate. The special guests included the Lord Mayor of the Gold Coast, Alderman Sir Bruce Small, M.L.A., and Lady Small. Also present were Pastor Lemke and Pastors L. Rose and I. R. Stratford, president and secretary respectively of the Queensland Conference of Seventh-day Adventists.

In his resumé of the growth of the church in the Gold Coast area, Dr. R. Andrews, the senior church elder, said that fifty years ago, when the first members of this denomination held their first meetings in a home where Sundale now stands,

the Gold Coast consisted of a group of isolated settlements. Some of the original members are with us today.

In 1960 the first building was erected in Nerang Street. In 1972 we were notified that the property on which the church stood would be acquired for construction of part of the multi-storeyed new hospital block. Then began the search for a suitable block on which to erect a new church.

This large present location was purchased from a church member who was moving to Murwillumbah. It is admirably located, for there is adequate off-street parking and room for later development.

Dr. Andrews welcomed Sir Bruce Small, who expressed his pleasure at being asked to open this fine church. He said when he and Lady Small drove in they were amazed at the structure and surprised at the grandeur of it. Sir Bruce offered his congratulations on the contribution it makes to the Gold Coast City. He went on to speak of the growth of the Seventh-day Adventist Church throughout the world, and of its standards in respect to alcohol, tobacco, drugs and morality. "These principles," Sir Bruce declared, "are most important, particularly to young people today. Pollution of every kind should be kept away from our city; pollution of the air, earth, its waters, pollution from noise and, above all, pollution of soul and mind. Young people, the growing generation of the future, should be protected from all these pollutions. It is my prayer," he said,

"that this church will be a place of worship and fellowship for all who come here. I formally declare the church open."

Pastor Rose, the president of the South Queensland Conference, said: "The church is a home to which we may come and worship. God has a desire to meet with His people in this sanctuary. This house stands as a perpetual memorial to the great plan of salvation, and offers spiritual protection to all who cross its threshold."



Tonya Bainbridge presents a sheaf of flowers to Lady Small.

"It is erected to guide men and women at the cross-roads of life. It has a message of hope for this generation, and the church must stand as a bulwark, a guide for youth in the search for worth-while things of life, as they search for reality. It must extend its programme to captivate and hold the youth for tomorrow.

"It must give its ministry to the aged, the forgotten, the lonely ones, the wayward, and the outcast. We are to feed the hungry and clothe the needy. All this must be done. It is a challenge to our faith that we may bring to them comfort and hope, for Jesus said, 'Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.' 'Go preach My gospel,' and may the love of God ever be lifted up before men from this desk."

Pastor Lemke then read the Act of Dedi-

cation, with a responsive reading from the congregation. The dedicatory prayer was offered by Pastor Stratford, and Sir Bruce Small then unveiled the plaque commemorating the opening of the church.

Pastor Trood presented him with the book, "Perilous Paradise," and Tonya Bainbridge presented a sheaf of flowers to Lady Small to mark the occasion.

At 7.30 a Programme of Praise was presented in the church, guest speakers coming from Brisbane, Ipswich and Murwillumbah.

The afternoon and evening programmes were preceded by selections from the Murwillumbah Seventh-day Adventist Brass Band. Brother Dick Johns, our guest soloist from Brisbane, delighted the congregation with his rendition of the song, "The Lord Is My Light."

Just finishing a term of service, a missionary has . . .

Reflections on Being a Volunteer

RUTH DUFFY

WHEN I FIRST announced to my friends in Australia my decision to go to Papua New Guinea for six months' Voluntary service, reactions ranged from "How brave of you" to "What a waste of money!" Never could either reaction have been further from the truth.

For the majority of our stay at Togoba, Julie Fehlberg, another volunteer nurse, and I were the only Europeans. Lonely? Not on your life! These warm-hearted people here at Togoba just adopted "the two pella sisters" as part of their family. Never have we been surrounded by so many friends, and I mean *real* friends. These are the kind of friends that we could enjoy a picnic and a good laugh with, or a rough-and-tumble game of basket-ball in the mud, and the kind of friends who assembled at our house in the middle of the night within five or ten minutes of our distress call of a prowler around the house. We've shared together the sad times and we've shared the fun, and we hope that however far we might be separated from them, we'll always keep our friends at Togoba.

Too much responsibility? Yes, I must confess, at first I thought so. After a week of orientation, I was left as acting-officer-in-charge for two months. I had only six months' post-graduate experience, couldn't speak Pidgin, and was green as grass and terrified. My mistake was that I thought I had to do it on my own. As Murray, our head maintenance man, reassured me: "God wouldn't put us in a position if He wasn't going to help us manage it."

Everyone rallied around, and I soon discovered that, as Julie had been telling me, I was having "a hæmorrhage" over nothing.

A Mother's Concern

My mother, as mothers will, was worried about my safety in the "wild highlands." She didn't allow for the army of protectors we've acquired up here. Dare we set foot outside our house at night without a male escort and we're soon told off.

Once Julie and I took a patient into Mount Hagen to the hospital there, and on the way home stopped off at the Mission Flats for a chat with a visiting girl friend from Australia. We were soon pursued by Murray and about half a dozen doctor-boys, who were worried about our safety after dark on the roads.

I told Mum that she needn't waste her energy getting an ulcer over me; there are plenty up here getting ulcers waiting for us to do something silly.

Sometimes I got the impression that they were quite willing for me to be in charge so long as I behaved myself.

Compulsory Escort

One day I asked Dupi, our driver, to drop me at the market to do my shopping and I'd walk into the main centre of town when I'd finished. "Nope," he told me. I looked at him, astonished. "Nope," he repeated, "you can't go alone. I'll come with you." And so he patiently walked all around the market helping me pick my vegetables for the week, and, incidentally, getting a lot more bargains than I could have managed alone.

Now our six-month term is coming to an end, and we have only a few weeks left up here. Experience? Yes, we've gained a lot, both medical and personal. We've learned to depend on our own and the other sisters' judgment because we have no doctor. We've learnt to treat diseases we hardly knew existed back home. Best of all, we've learnt to know and depend on "Papa God on top." It's a great feeling to sit in Sabbath school and hear the report of the branch Sabbath schools being taken up, and know that the same thing is being done in my home church and all over the world. We really are all members of one family, all working to finish our Father's work.

The Highlights

Thinking back, some highlights stand out. There's our first baptism, when twenty-seven candidates, including some of our patients and two of our kalabus (prison) patients, were baptized in our creek. Julie and I will long remember the thrill when we each delivered our first baby, and Julie's first suture experience, when a man was gored by a pig. Then there was the day when two of our special friends on the staff, Henry and Lois were married.

Truly, if I told all the good experiences that have happened I would be here all day. As I think of leaving Togoba I can say only that if I could be sure that I have helped these wonderful people one-tenth as much as living and working with them has helped me, then I would be truly happy.

HOPE

There's hope in a place, however dark,

There's hope in a prison cell.

'Twas hope that lightened up Noah's Ark

When the raging waters fell.

And there's never a breast so bleak and bare
But the spark of hope is glistening there.

There is hope whatever the place may be,

There is hope in the darkened room,

Hope on the storm-tossed, angry sea,

And hope at the loved one's tomb.

And there's never a heart so sorely torn
But can cherish the hope of a brighter morn.

Hope can shine through a grey stone wall

And barriers strong and stout,

And hope can answer the faintest call

And no power can shut it out.

Though a man be shackled and locked away,
Hope sings to him of a better day.

For hope will follow the will to be,

And go with the will to do,

And there's none so low in this world but he
May fashion his life anew.

For hope shall shine through the darkened day

Till the last brave man shall have passed away.

—Edgar A. Guest.

GOOD FOOD

with

**SALLY
HAMMOND**



Soy beans are an interesting food. Not only are they a complete form of protein, and thus of great help to vegetarians and particularly to vegans, but they are economically a sound proposition for beating the problem of acreage versus food-production. Even people who are primarily interested in economics are seeing that a paddock full of waving, green soy-bean plants would feed many more people than one paddock full of cud-chewing, earth-pawing bovines, or similar!

However, some people do not care for the flavour/texture/appearance of soy beans, and I am sad to say that I am one such. So you can imagine how pleased I was to discover a recipe which uses these beans in such a way that I can enjoy them and even go back for seconds. It is my hope that some other readers may find this an answer to their dislike of these, the most useful and nutritious of all the bean family.

SOY WHEAT PATTIES

- 1 tin Sanitarium Soya Beans, puréed
- 1 packet soup (any flavour)
- 1 egg, beaten
- 1 onion, finely chopped

- $\frac{1}{2}$ cup cracked wheat or oatmeal
- $\frac{1}{2}$ cup wholemeal flour
- 1 cup dry or soft bread-crumbs
- 2 cups water

Cook cracked wheat with 1 cup water for 5 minutes. Add flour and second cup of water and cook till thick. Mix all other ingredients together in a large bowl. Add hot mixture and mix well. Cool in refrigerator about 1 hour. Form into patties by wetting hands then making patties, roll in dry crumbs and shallow fry till crisp and golden. Makes 18.

N.B. This mixture may be baked as a roast, if desired.

THE GOSPEL WINGS WEST

(Concluded from page 1)

was finding things hard, and asked her if they could trim her hedge and clean up the property frontage. For a moment she looked at them in bewilderment, and then, realizing that they were serious, she said, "Why yes, how much will it cost?"

"Oh, nothing," they said. "We'll enjoy helping you out. We want no payment." She was amazed that someone who hardly knew her would offer to help her out and ask for no money. Now her daughter is coming along to Pathfinders, and with much prayer this lovely lady, along with her family, will be brought to the side of Jesus our Redeemer.

On May 1, the church members at Con-dobolin ran a "Drug Forum" to which the public was invited. Several films were shown and then a discussion group answered many questions. Ways were suggested of how parents could eliminate the possibility of their children becoming drug-users. At the end of the evening a student from Avondale College, who was once on drugs, gave his life story and told of how he had found Jesus.

Tears of Joy

A young couple who also had been on drugs were there, and as the meeting closed the young girl ran to the side of the student and, with tears of joy in her eyes, told him how she and her husband had faced a similar experience and had also found Christ their Saviour. A friendship formed instantly, and the very next day he visited their home. Together they studied the Word of God, and as the couple asked question after question about the teachings of the Bible, he was able to guide them into a greater knowledge of truth. They were amazed as they realized that the answer to every important question in life is in the Scriptures. Surely the Holy Spirit was present among them in their humble home as for three hours they fed upon the precious treasures of the Bible.

At last they were forced to stop, because it was time for the student to fly home. Together they prayed that the Lord would be their continual Rock of Salvation. As they parted, the student gave them his Bible, and tears came to their eyes as they realized the depth of Christian love being shown to them.

We are still visiting this couple, along with others, and we need your prayers. Prayer is the most necessary part of witnessing. We need to spend as many hours in prayer, pleading with God for His guidance and that He will send His Holy Spirit upon these people, as we spend in time visiting them. Please remember Aerial Evangelism in your prayers, that the efforts and money channelled into this line of witnessing might be fruitful.

THE "TOOTH FAIRY"

(Concluded from page 11)

Providentially, that day was the Sabbath, and James found Pastor Timothy outside the church between Sabbath school and the divine service. He related his dream to him, never for a moment doubting Pastor Timothy's ability to interpret it for him. And he wasn't disappointed.

"Friend," said Pastor Timothy, placing a hand on James' shoulder, "that baby is the new man that God is creating in you. YOU can't nourish this new life, neither can your wife; only God can. And He has directed you here to the Seventh-day Adventist headquarters at Kiminanga for the spiritual food you need to grow up into a complete man in Christ Jesus."

Remarkable Change

James studied the Bible truths under Pastor Timothy's direction, teaching himself to read Pidgin in the process. He disposed of his tooth, straightened up his home-life, was baptized in August, 1974, and is today a fearless worker for God, preaching the gospel on the road to Kompam. Last year he was responsible for twenty-nine souls being baptized into Jesus Christ and joining the church.

Although James has a winning smile, a strong personality, and is a natural preacher, the best thing I can say about him is that he has always accepted God's counsel without wavering. The moment he understood the obligations of tithing he adopted the system as his own code (and that on a wage of only \$5.40 per month), and he has much to say about its blessings in contrast to the problems he used to have with his ill-gotten gains. He is also a strict vegetarian—in a country where it is not always easy (and not always wise) to be a vegetarian. When he read the command, "Go ye into all the world," he picked up his Bible and went. God bless you, brother James! Would to God we were as faithful.

RETURN THANKS

Mrs. Helene McDougall, her family, their partners and twenty grandchildren sincerely thank all the church family for beautiful floral tributes and the messages of loving sympathy extended to them in their hour of deepest sorrow, with the passing of their beloved husband, father and "Parsie," Stanley Whitehouse McDougall. Please accept this as a personal expression of gratitude.

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and Advent World Survey

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ADVENTIST CHURCH

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FLASHPOINT

★ IN THE LAST week or so I have sat on five committees. In that time I have heard at least seven people (some of them several times) use the phrase "at this point of time." I want to nominate this as the most pompous phrase of the seventies. Whatever happened to that good, old Anglo-Saxon word "now," which is, I imagine, what "at this point of time" is supposed to mean? I am here to declare war on all those gobbledegook-inclined souls who think that such roundabout ways of expressing themselves add impressiveness to their speech. It only makes them sound pompous and nonsensical. We shall, at this point of time, proceed to the next item.

★ Off we go to the Cook Islands, which is a long way from where you live, unless, of course, you live in the Cook Islands. But even so, you are a long way from the rest of the Cook Islands. Very scattered, the Cooks. Well, out there we have never had what you would call a literature evangelist ministry. Until now, that is. Last December, Brother T. Arama was called from North New Zealand to return to his home field to start up (or is it re-start?) the colporteur work. Rarotonga is the chosen place, and you will be glad to hear that things are going like a fire in the stubble. The Minister of Education has ordered thirty-one sets of "The Bible Story" which are to be the main source of reference in the new course in Christian Education in the schools there. Then, 80 per cent of all ministers of religion in the Cooks have bought the set, the most recent being the leader of the Assembly of God who ordered FIVE sets for himself.

★ You'll get more detailed reports from most centres, but the time has surely come when we should mention the wonderful seminars conducted by Pastors Vandeman and Knowles in Sydney, Melbourne, Ballarat and Hobart. After these times of intensive study with hundreds not of this faith, the two men separated, each to conduct workers' meetings and rallies in those conferences where Revelation Seminars were not able to be held. Over in Adelaide, Pastor Vandeman spoke to a meeting of about 450 church members and challenged them to a commitment of support to the TV programme which was about to start there on Sunday mornings. Of course, you don't put on IT IS WRITTEN for peanuts, and several thousands of dollars are necessary every time you mention a TV programme. But those Adelaidians are nothing if not people of vision, and the 450 of them came up with a solid piece of support in the shape of \$11,500 for the continuation of the programme. In addition, in Adelaide, Pastor Vandeman received thousands of dollars in free publicity from both ABC and commercial television stations.

★ The editor of the SIGNS OF THE TIMES (who seldom has a good word to say about anyone, as you will know) tells me a heart-warming story about the same Pastor Vandeman. It seems that two of Pastor Vandeman's articles were used in Australia's Foremost Religious Journal (to use his modest phrase), and payment was made to the writer, as is the custom. Pastor Vandeman passed the cheque straight on to the treasurer of the Tasmanian Conference (where he happened to be when it arrived) for the support of the work of communicating this message to others—evangelism of whatever kind. Obviously, Pastor Vandeman believes in the message he preaches, and gives to its support. As I said to the editor of the SIGNS, "When did you last do something like that, Scrooge?" But he ignored the question and grumped his way out of my office.

★ Mercurial Mary Stellmaker is everywhere where the action is, especially in the N.N.S.W. Conference. Up there they have just completed their camp meeting, and on the Sabbaths there were between 3,500 and 4,000 people milling about. The mission offering on the second Sabbath was \$28,644, exceeding last year's figure by a tidy \$13,000. The S.S. offerings amounted to \$5,159, and \$3,790 was given in other camp offerings, making a total of \$37,593 given at the camp to further the work. "But best of all," says Mrs. S., "it was a time of wonderful spiritual blessing."

★ Dr. David Pennington of Sydney (he's married to Delma Standish and is the son of Dr. Dorothy Pennington of the Woollahra church, Sydney, and Dr. Peter Pennington) has just passed his final F.R.C.S. examinations in Edinburgh. This puts him up among the surgeons of note and standing. He is at present furthering his surgical training in plastic surgery at the Royal Derbyshire Infirmary in England. (Plastic surgery, eh? Hey, doc., have a look at this face of mine, will you . . .?)

★ I haven't been officially told, but you know what? South Australia looks as though it is going to have its very own camp meeting before we're all very much older. They have more committees working on preparing the campground than you'd find in Parliament House. And the bubbling excitement in the president's communications betrays that he sees it just around the corner.

★ While we're over in Adelaide, let's look in on Pastor Kevin Moore. He's running a big programme over there, and after the ninth week they still have 1,000 people on Sunday and 400 on Thursday night. Says Pastor Moore, "We're very encouraged! A goodly harvest seems assured under the blessing of God."

★ Remember that the fourth quarter of last year the Thirteenth Sabbath Overflow went to your favourite division—right here in Australasia? Well, word has just been telexed through that it was the biggest-ever world-wide offering. The overflow will amount to an exciting \$318,000(U.S.), which will go to those three projects in the Western Pacific Union we heard so much about. Thanks for your part. And even if you sacrificed some, it has stopped hurting now, hasn't it? Let's do it again some time . . . like this quarter.

★ "Finally, brethren . . .": A shin is a device for finding furniture in the dark.