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Planning Ahead in the North-West

BRYAN H. WOOD, Publishing Department Director, Western Australian Conference

JUST TWELVE MONTHS AGO the Western Australian president, a layman, Harry Wrangmore, Pastor/pilot Lew Parker and the Publishing director left Port Hedland in *Echo November Victor*, the Conference's Cessna plane for an Ingathering trip in the Kimberleys.

Did I say "Ingathering trip"? Well, that was only partly correct; the Ingathering was to be used as an opportunity to meet the people so that a survey could be made as to the Seventh-day Adventist Church's future role in the Kimberley area.

This turned out to be a most interesting and valuable survey, with some real surprises. The greater part of the population is to be found in the towns of Broome, Derby, Halls Creek, Wyndham, Kununurra, and a vast area in between.

It very quickly became obvious that Pastor Parker in his small plane could never reach all these people. Added to this was the fact that most of the people are in the employ of the government and are there on a two- or three-year contract, so the population has a high turnover.

The more we looked at the facts the clearer it became that we needed a special kind of subsidized literature evangelist, one who could not only present our books successfully, but who could also study with interested folk as he met them. Added to this are the scattered stations which will be visited by Pastor Parker and the literature evangelist together in the Conference aeroplane. He would also need a special kind of wife, one who, with him, could stand the remoteness of the area and living in a caravan for much of the year with a home base in Port Hedland.

Prayer

Not unnaturally the Western Australian Conference Committee made this a matter of earnest prayer, and finally Brother Merv Hobden and his wife Dorothy, at present engaged in literature evangelism in Swan Hill, Victoria, were called to take the job. Their response was positive, and Brother Hobden was invited to come over and spy out the territory. There was much to discuss and many decisions to be made, such as the type of



Pastor Rex Moe and Brother Merv Hobden prepare for take-off at Wyndham airport.

Photo: B. H. Wood.

vehicle and caravan for the area and a house in Port Hedland for a home base.

It was also necessary for Merv to see the area and meet the people, as it is quite different from anything he has worked before. So just two weeks short of the twelve months, once again the president, the pilot, the Publishing director and this time Merv Hobden set out for Port Hedland for another Ingathering-and-survey trip to the Kimberleys in our Conference Cessna.

Brother Hobden was impressed with the programme that was outlined for him, and he sees it as a tremendous challenge and a special privilege for him and his wife. As a literature evangelist and an elder of the Swan Hill church, Merv has commitments which will keep him there until the end of September; and then they will leave for the West to take up a new and exciting challenge in "frontierland." So really our story doesn't finish here. This is just the beginning of what we trust will be the first in a

number of articles reporting on the Lord's work in the Kimberleys of Western Australia.

Training Programme

Perhaps you, like the Hobdens, feel the burden of having a part in the finishing of the Lord's work. But like many others you rightly feel unprepared. Then why not see your local Publishing director, and ask about his special training programme that would enable you to be thoroughly prepared and ready for the Lord to call you?

Here in the West we still have a number of vacancies for the right men and women, yes, even in "frontierland." Just south of the Kimberleys is the mighty Pilbara, where the new iron-ore towns flourish, and it is here that we need another husband-and-wife team, with a caravan and a home base at Karratha on the coast, where Pastor Tonkin has just moved to set up a new work.

You're right, it does sound exciting and it is, but remember it is seriously exciting, for this is the Lord's work and it cannot fail. ##



"Such wonderful books, and oh, so many!" Girls from Burns Creek Adventist School, Solomon Islands, gleefully look over the gift volumes.

Photos: Un Tak Fook.



Brother Max Miller, Education director, W.P.U.M., supervises distribution to the many schools throughout the Union. High-school girls assist him on a voluntary basis.

A MAGNIFICENT RESPONSE TO AN APPEAL FOR A SPECIAL NEED BRINGS...

BOOKS AND MORE BOOKS

GORDON A. LEE, Stewardship and Development Director, Australasian Division

HAVING VISITED in most of the mission schools throughout the South Pacific for many years, and knowing their desperate need for school textbooks and library books for general reading at all levels, we decided to do something about it now that we are back home.

In the homes of so many Adventists and interested friends there are books which are no longer used, stacked in the bookshelves. They have served the family well, but what to do with them now is a real problem. They are too good to throw out. The possibility of selling them is limited, and what is more they bring so little on the second-hand market that it's not worth the bother and effort of trying to dispose of them.

We did a test run on two of the Sydney churches to see what the response would be. It was tremendous. From one church alone over 1,000 volumes rolled in to be screened for use in our mission schools. Now we felt we could extend the invitation to all the churches in the Greater Sydney area. Through the usual church communication channels the word was passed out.

At first the results were manageable, and our task of sorting and packing was reasonably easy. But then the flood began and evenings and week-ends were spent coping with the wonderful, exciting and heart-cheering response.

Some books were not suitable for use in the mission fields, but they were not discarded as waste. These were cartoned up and eventually sold off to a second-hand book dealer. The money resulting from this disposal went towards some of the packaging and freight costs. So you see, nothing is lost.

All Useful

Many times the phone will ring and someone will be inquiring if this book or that is useful. I assure them that one way or another almost every book that is sent in can contribute in some

small way to the needs of our mission schools. The phone continues to ring occasionally with someone enquiring as to whether we are still collecting books for our island brethren. I assure them that as long as there is a need and suitable books are available and sufficient funds in hand to meet freight costs, we will continue to operate the book drive.

Quite a number of our members have sent in really excellent material. A goodly number of complete sets of encyclopaedias in good condition have come. These are of tremendous value in our many school libraries which have virtually nothing as such to offer the island youth.

Textbooks on all subjects of primary, secondary and vocational training have been in good supply, and meet a very definite need. This is particularly so with the more recent editions of such publications. Medical books for our hospital libraries have come in limited quantities, but are much sought after.

Possibly the books that meet one of the greatest needs are the reading-course style of book designed for children and youth. Spirit of Prophecy volumes also are in great demand. Magazines such as *The National Geographic* and similar publications which give a strong pictorial presentation of the world round about us are very helpful.

Appreciation

So far we have sent about five tonnes to our mission stations throughout the three union missions. Letters have been received back from our front-line men who speak in glowing terms of appreciation for these books. Just such a

letter with photographs is before me from Brother Max Miller, Education director, W.P.U.M. He offers his thanks to all who have worked and given so much to make this all possible.

"I want to assure you that it is deeply appreciated, and a wonderful help to all concerned in this part of the Lord's vineyard," he writes.

In this same letter he lists where and to whom books have already gone. Spirit of Prophecy and reference books to national workers, libraries in primary and secondary schools, much-needed manual texts to vocational training schools, Bibles to students and ministers studying with new interests. And so the list goes on.

Len Larwood, at Atoifi Hospital, writes to say how much the medical books mean to them as they struggle to get a library together for their new nurses' training programme.

Allen Sonter, of Fulton College, along with staff members, has written to express words of deep gratitude. Asked if more are required, they all respond that we have just touched the tip of the iceberg of need throughout the many church schools in the South Pacific.

Do we plan to continue? God willing and with the support of those who can, we will continue to forward suitable books to those in need. Just the other day a gentleman not of our faith, who is a manager of a large publishing firm here in Australia, rang me. He told me of several hundred volumes they have in stock which they cannot put out through their usual outlets. He wanted to know if I could use them for our mission schools. I asked how much they would cost us.

"To you they are free," he said.

He went on to tell of a further four or five tonnes which are to be disposed of by auction. These are excellent encyclopaedias which would be invaluable in our schools. I'm working on the raising of the necessary finance to be able to bid for them.

God Will Provide

Packaging, cartage, freight and wharfage costs are fantastically high, but God has blessed in every circumstance to provide the necessary when required. We have moved forward at times and prepared consignments, not knowing where the funds would come from to meet the costs. Without exception God has provided sufficient on each occasion. We believe, therefore, that if these volumes to be auctioned are destined for the mission schools, God will provide the means. His storehouse is yet full, and we have seen His windows open.

ESDA rang me and asked if I was expecting a consignment of books from South Australia. I had not heard of any. They had no details on them, but they were finally delivered here. I have yet to learn who is the patron saint in South Australia interested enough not only to collect the books, but to ship them to us here for sorting out to the needs throughout the South Pacific.

Pray with us for this simple but very necessary work in supporting the cause of God in the mission lands.

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Sabbath was special with a suitable, different activity being carried out. Pastor Woods clearly and carefully explained why this day is different, illustrating by means of the flannel-graph and seven filled glasses for object lessons.

Our good times came to an end on the Monday. The children unanimously expressed their desire to return next year. In all, thirty-three children came, of whom twenty-four were non-Adventists. As a follow-up, three young people are following the Gift Bible Plan, and Brother and Sister Backhouse are faithfully checking from week to week.

To God be the praise!

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A SINGULARLY HAPPY HOLIDAY HOUR

MRS. E. RYLE, Treasurer, Ravenshoe Company, North Queensland



Enthusiasm for craft work is clearly running high in this session of the Ravenshoe V.B.S., North Queensland.

"AND COMPEL them to come in." Luke 14:23.

Perhaps we could? Yes, we would! And we did!! What, you may ask? Run a Happy Holiday Hour! Where? At the village of Ravenshoe in the Atherton Tablelands, right up here in North Queensland. When? At Easter time, April 8-11, 1977 (both days inclusive). Why? We needed to have a happy personal contact with the people of Ravenshoe, presenting Christ through the splendid medium of the Happy Holiday Hour. Finally, How? And well you may ask, for the Ravenshoe Company of Seventh-day Adventists comprises two (only) devout coloured families who live right in town. The others (three groups) ALL come from a distance from directions north, east, and west and as far away as thirty-three kilometres. Pastor and Sister M. Woods and their children, together with faithful lay workers, Brother and Sister G. Backhouse and Sister G. Peters, came from Atherton (fifty-two kilometres each way).

So you say: Who participated? Obvious, isn't it? Yes, everyone did. Especially can this

be said of our youngest adults, Brother and Sister T. Robinson. He was the song leader; she the accompanist, story-teller, special-item producer and so on . . . and so on . . . (the Robinsons are dairy farmers, but still found time to prepare detailed song charts and lead out with inspiring energy).

And what's this about "compel"? Just that. With such distances to encompass and scarcely a telephone among the members, there was a misunderstanding regarding the handbill distribution. Consequently we started in at 9:45 a.m. Friday, April 8, with lots of willing helpers but only six children—mostly our own! Then some of the personnel, finding out about the handbill troubles, said, "Let's go!" They went! They brought! Yes! they brought fourteen more children that very morning. Our Hour was on!! It was good and all were happy. The singing was great, the stories fascinating; the lessons and activities were tackled eagerly, and the children engaged enthusiastically in craft work. This comprised collages, making of artificial flowers, and painting of attractive moulds.

HEALTH-WISE

MARYLOU BLOSSER

TENSION—II

LAST WEEK'S column discussed tension that involves much of the population of the world. No one can live in today's world without going through periods of tension. These periods of tension are normal. A few suggestions for coping with tension when it appears to be getting out of hand:

1. Talk it off. Share the burden and relieve the strain. Blow off your emotional "steam" to the one who caused it, or to a friend, a clergyman or some sympathetic listener. Talk may also help clarify the problem and bring a solution to light.

2. Work it off. Pursue your hobby, chop some wood, or take a walk. Hard physical activity gives your mind a rest. Harness your emotions to do some useful activity.

3. Do something for others. Often it will take the sting out of your own worry.

4. Think it off. Consider both sides of your problem. Honestly try to see the other person's point of view.

5. Take one thing at a time. Don't try to be a superman. Tension will result when several things are being done simultaneously.

6. Know your limitations. Aiming for the unattainable is a sure road to failure—and ulcers.

7. Take vacations from the pressures, tensions, and duties of your daily routine. Schedule your recreation, especially if you tend to drive yourself. Set a routine for relaxation and follow it. People who cannot find time for vacations are obliged sooner or later to find time for illness.

Get more sleep. To many people, time taken out for sleep and rest is a total loss instead of an investment. Adults, like children, can find many excuses for not going to bed. Rest, meaning both sleep and relaxation, is the most generally prescribed remedy for many ills.

If you suffer from tension, remember there is no such thing as an easy cure-all. You must have faith, and believe that God has given each one of us the power to lead a happy, useful, and positive life.

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EDITORIAL



"THERE'S ROOM FOR MANY MORE!"

LAST WEEK, I heard it again. "Joe says he wouldn't come to church again; there are too many hypocrites there." Now "Joe" is not his real name, but his statement was as real as you are, and he said it as a defence against his severance from the church, a self-inflicted thing for which, at the present, he seems to have no remorse. But knowing Joe, I can tell you that he probably didn't think that one up himself; he has heard someone else say it, and it seemed as good an excuse as any, so he trotted it out.

I have had people say that to me, and my reply is always the same, and since it is not original with me either, I give it to you for your own general use if you want it: "You're right; but don't let that stop you; we can always fit one more in." In fact, as the good old hymn says, "there's room for many more." Hypocrites, that is.

Now, this small piece for your meditation is not setting down the principle that all the worshippers in all of our churches are hypocrites. Not even most of them. But it is an acknowledgment of the fact that, given a reasonable-sized congregation, you are always sure to have a few hypocrites in it. Of course, such modesty might excite some to take up their pens and denounce me as blind to the facts, and tell me that we ALL have something to hide; we all are hypocritical to a degree; we all pretend, in some areas, to be what we are not—or pretend not to be what we are. Hold your fire; I'm not looking at numbers, but at a principle; and the principle is that certainly some in the congregations of the church are hypocrites. And my point is that that is the best place for such people to be, for they are more likely to be convicted of their hypocrisy there than anywhere else.

I suppose that, when hypocrites are mentioned, the names of Ananias and his wife are likely to receive a thorough examination. Here were two people who were pretending to be four-square while they were conniving to be something less than as generous as they pretended. And they were in church. Members, you will notice. And their hypocrisy met an untimely confrontation with the Holy Spirit with rather tragic results. Surely, a warning to hypocrites if ever I saw one. But the end is not yet. There is Judas.

Judas is, perhaps, in the running to be dubbed the patron saint of hypocrites. Here he was, actually walking the dusty roads of Canaan with his Lord. He was listening to His gracious words and in constant contact with Christ. He heard with his own ears the Sermon on the Mount and he saw with his own eyes the miracles of healing, both physical and spiritual. But he pretended that he was one with Jesus, and he really wasn't. He was constantly putting his hand into the cash register for his own needs and regularly purloining that which was in sacred trust. His end we do not need to dwell upon, being as it is rather gruesome. And an embarrassing reminder that hypocrites do themselves more harm than they do anyone else. Instead, let's think about David.

Poor David! What a hypocrite he was! There he was, pretending to be one noble soul, and all the while he was having that rather tawdry affair with Bath-sheba. He was a good man, was David; everyone knew that; they even sang songs about him. He was a national hero. Besides, he was the king. So everyone KNEW he must be good and noble and true and honest and gracious and kind and full of top-quality integrity. But not so! Bath-sheba, you know. That hypocrite! Why God didn't throw him out of Israel, I can only surmise. Why He didn't face David up with it and tell him that he was such a miserable hypocrite and in the church too, if you don't mind, and he'd better get out because he was such a rotter, I wouldn't know—except that I know that God is longsuffering and not willing that any of us should perish. He is still a loving Father, even when we have disappointed Him and let Him down and done those things that are shameful and wrong.

When the enormity of David's sin was driven home to him, and when the child died (how often others suffer because of the hypocrisy of someone else!), and when David repented, there was instant forgiveness for him, and God didn't discard him as people might have done; because his repentance was from the heart, David was taken back into the arms of God and forgiven freely. Not even

disfellowshipped from the church! God is certainly kinder than people.

Of course, there is Jesus. No one had quite so much to say about hypocrites as He did. To put it in a nutshell, He didn't like hypocrites. If you have any doubt about that, read Matthew 23. In that same chapter He condemns the scribes, Pharisees and hypocrites time and again. But mark this: in the same breath (recorded in the same chapter) He is weeping for them as He weeps over Jerusalem, for they ARE Jerusalem. That tells me this: the anger of Jesus, His scorn and His derision, ever trembles on the brink of His love.

The hypocrite is not shut out from His love; the hypocrite is not eliminated from the prospects of heaven; the hypocrite is not blacklisted for evermore. Rather, the angels of heaven rejoice over one hypocrite that repents, just as much as over any flagrant sinner.

What we all must notice, however, is that, in condemning the hypocrite, we must beware of condemning ourselves. I think I said earlier that we are all guilty to an extent. We all have skeletons in the cupboard that we pretend to ourselves and others aren't there. Not that we ought to parade our every minor aberration from the paths of rectitude; there is much to be said for forgetting those things which are behind. Indeed, if we continue to weep and mourn over that for which we have asked forgiveness, we are virtually telling God that His mercy isn't big enough to cover that sin, even though it could forgive anyone else's mistakes. No, the sin that has been confessed and forgiven should be relegated to that cupboard with the other skeletons and left there. But it is the diligent practitioner of hypocrisy that Jesus is indicting. It is the one who continues in his pretense and hypocritical behaviour that God regards as a pious fraud and a prating humbug.

Ellen White struck hypocrisy in high places. Right in the ministry! [No one is immune; ordination never confers immunity from temptation and the inborn urge to sin.] Elder Nathan Fuller had, it would seem, an eye for the ladies. Yet he affected a pose of piety and an aura of sanctity. Ellen White gave him counsel and direct testimony. She was not disobedient to the heavenly vision; Elder Fuller was left in no doubt as to what he ought to do. But the two natures within the man warred one with the other and the carnal won. His case caused God's messenger to write: "The case of N. Fuller has caused me much grief and anguish of spirit. That he should yield himself to the control of Satan to work wickedness as he has done is terrible. I believe that God designed that this case of hypocrisy and villainy should be brought to light in the manner it has been, that it might prove a warning to others. Here is a man who was acquainted with the teachings of the Bible, and who had listened to testimonies borne by me in his presence against the very sins he was practising."—"Testimonies," Vol. 2, page 449.

Later of the same man she wrote, "He was breaking the seventh commandment, while professedly keeping the fourth."—"Testimonies," Vol. 5, page 138.

THAT is hypocrisy. When one prates of the importance of one aspect of God's law and disregards another, that is hypocrisy of the first order. And God will not wink at it.

But hypocrite of such deep-dyed aspect notwithstanding, all is not lost. Suppose you know yourself to be practising a double standard and pretending to be what you are not, breaking one commandment and piously keeping another, what then?

Speaking on the matter of Nathan Fuller and his moral lapse, the word is given: "None are so low, so corrupt and vile, that they cannot find in Jesus, who died for them, strength, purity, and righteousness, if they will put away their sins, cease their course of iniquity, and turn with full purpose of heart to the living God."—"Testimonies," Vol. 2, page 453.

But with all this talk of hypocrisy, let us also remember this: "The fact that a man is not a hypocrite does not make him any the less really a sinner."—"Christ's Object Lessons," page 281. Let no one, therefore, be proud of his righteousness. Robert H. Parr.

LIFE SKETCH OF BROTHER ALLAN MABERLY

CLAUDE D. JUDD, President, Trans-Tasman Union Conference

ALLAN MABERLY was born in Sydney of Adventist parents on May 2, 1922. When he was three years of age, his parents returned to their homeland, New Zealand, and set up home in Auckland. After completing his schooling, Allan worked for the Sanitarium Health Food Company in the Auckland Factory during 1939 and 1940. He then prepared his life for wider service in the New Zealand Missionary College (1941-43), and at Avondale College (1944, 45) where he completed the Ministerial and Building Construction Courses, after which he went to the Sydney Sanitarium and Hospital for a special one-year course for medical evangelists. His first appointment as a minister was to evangelistic work in the Queensland Conference at the beginning of 1947, where he was associated with Pastors Clifford A. Reeves and Stuart M. Uttley.

The following year Allan was married to Ivy Findley from Sale, Victoria. Pastor S. M. Uttley conducted the wedding service in Brisbane. This union was blessed with three lovely daughters, Dawn, Carol, and Ruth, all of whom are involved in denominational work. Dawn, the eldest daughter, graduated as a nurse from the Sydney Adventist Hospital in 1974, and is now a missionary in Zambia with her husband, Paul Giblett, and two-year-old son, Joel. Paul was an anaesthesia technician at the Sydney Adventist Hospital when he accepted a call as Leprosy Control Officer for the Yuka Hospital and leprosarium in Zambia, Africa. Carol, now Mrs. Ian McKean, spent a year recently in Indonesia as a student missionary. This year she will graduate from Avondale College in Secondary Teaching. Her husband, Ian, plans to graduate next year from the B.A. Theology Course. Ruth is married to Deane Jackson who will also complete his B.A. Theology Course at Avondale next year, and Ruth completes her Avondale Primary Teacher's Course this year. The direction of these dedicated young people has brought great comfort and blessing to the parents.

In 1953 the Allan Maberly family transferred from Queensland to Victoria for one year, and during that year they received and accepted a call to the Southern Asia Division. Allan spent the next eight years in the Himalayas as a medical missionary. From their home base in Kalimpong, on the borders of Tibet, North East India, he and his wife and daughters looked out on five countries—India, Tibet, Nepal, Sikkim and Bhutan. They lived in the shadow of Kanchenjunga, the world's third-highest mountain.

While serving at the crossroads of these nations, Allan learned to speak both Nepalese and Tibetan, and made a special study of these countries. His travels in Northern India and his insight into the exotic culture, customs and psychology of the Tibetans, including personal contact with the Dalai Lama, equipped him with source material for some of the most interesting mission stories ever told. During furloughs and after his return to Australia, audiences large and small were fascinated with his thrilling mission stories. A fitting memorial to a great missionary is Allan Maberly's book, *"God Spoke Tibetan,"* the epic story of the men who gave the Bible to Tibet, the Forbidden Land. It is a masterpiece.

When the Maberlys returned from India, Allan connected with the Publishing work in Greater Sydney, where he was soon



The late Allan Maberly in his capacity as Book Department manager at the Signs Publishing Company.

appointed the Assistant Director, serving from 1963-1965. His next appointment was Sales Manager for the Signs Publishing Company, Warburton, Victoria, where he worked untiringly for eleven years. His experience and enthusiasm and cheery disposition helped develop this important branch of the work to enormous proportions until it was necessary to increase the staff to care for the growing business. Part of his work was given to a Periodicals Manager, and Allan was appointed Book Department manager.

About the middle of 1976 Allan was not feeling his usual vigorous self, but an early diagnosis was not easy. Later in the year extensive tests at the Sydney Adventist Hospital revealed the cause of his illness. Gloom settled over the Signs Publishing Company family, relatives and friends as his case was pronounced terminal. Only courage, confidence, faith and hope kept Allan going through the last twelve months. It was an inspiration to visit him, for although suffering and declining in health, it was evident that he was still positive and optimistic and possessed great spiritual resources. Through all these experiences his gracious wife, Ivy, has been a tremendous inspiration and a tower of strength.

Allan finally passed quietly to rest in his sleep at 10:30 p.m. on Tuesday, July 26, 1977. His passing is a great loss to the work of God as well as to his own dear ones. Left to mourn their loss are his wife and daughters, sons-in-law and grandson, three brothers and four sisters—Raymond and Rose (Mrs. Calder) and Doreen (Mrs. Robertson), all in New Zealand, Irene (Mrs. W. A. Townend of South Australia), Leonore (Mrs. Ferris of Sydney), Frank, a minister in the Greater Sydney Conference, and Norman Maberly, a lecturer in psychology at La Sierra, California, U.S.A. A large number of fellow workers, friends and readers join with the sorrowing loved ones who are confidently looking to the day of glad reunion when Jesus comes.

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NO ONE WHO LOVES THE LORD JESUS CAN AFFORD TO MISS THE SACRED COMMUNION SERVICE.

"BE MY GUEST"

JERRY M. LIEN

"THE LORD JESUS the same night in which He was betrayed took bread: and when He had given thanks, He brake it, and said, Take, eat: this is My body, which is broken for you: this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying, This cup is the new testament in My blood: this do ye, as oft as ye drink it, in remembrance of Me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come." 1 Cor. 11:23-26.

As the Master spoke these words He was standing at a major transition point in history. The old economy, the ancient festival of Passover, was about to pass away. In its place Jesus instituted a new ceremony to be the memorial of His great sacrifice. "The service which Christ established was to be observed by His followers in all lands and through all ages."—*The Desire of Ages*, page 652.

Within a few weeks your church will be celebrating this rite. To each of us the Eternal King says, "Be My guest." How will you respond? Why?

One Monday morning a fellow pastor remarked, "You must have had Communion last Sabbath."

"What makes you think that?" I replied.

"Because I had so many visitors from your church," he answered.

Many pastors similarly observe that attendance is lowest on Communion Sabbath. If so, then it is an affront to a gracious Saviour. If so, then it must be because we do not recognize the privilege, the blessing, and the necessity of the ordinances of the Lord's house.

Not a Ritual

I am afraid that we really do not comprehend the privilege of participating in the ordinances that point to our Lord's humiliation and suffering. We tend to think of them as a form, a ritual, a meaningless routine. But this is not so. "They were instituted for a purpose. Our senses need to be quickened to lay hold of the mystery of godliness."—*Ibid.*, page 660. Our invitation to this sacred experience is a privilege "to comprehend, far more than we do, the expiatory sufferings of Christ."—*Ibid.*

I well remember a high point in my doctoral programme. I had satisfactorily completed the required hours of course work, passed two language exams, and weathered a week's written comprehensives over my entire field. At the close of a two-and-a-half-hour oral inquisition by the five distinguished professors who comprised my committee, I was dismissed while the examiners discussed my fate.

After what seemed like ages, I was recalled to the seminar room. My major professor, with solemn face intoned, "As your major professor, it is my obligation to inform you," and he paused dramatically, "that you have successfully completed all the requirements for admission to candidacy for the Doctor's degree." Then he broke into a cordial smile, thrust out his hand and exclaimed, "Jerry, would you be my luncheon guest on Thursday at the Faculty Club?"

How do you suppose I responded? "Thursday, I have a class on Thursday," or "Thursday, I'm scheduled for research at the Huntington Library," or "That's my day for golf," or "I don't know, I've heard the waiters are kind of sloppy over there," or "But it's so crowded," or "I never did like music with my meals."

No! I instantly responded, "I'd be delighted. What time Thursday?" I fully recognized the graciousness of the invitation. He didn't have to urge me. It was not even custom to do so. I fully realized that my acceptance was not a burden, not an obligation, not a dreaded duty. It was a privilege.

A Reluctant Response

And yet, sometimes we respond so reluctantly to the Master's gracious invitation. We feel that we are doing the family, the pastor, the church, the Lord Himself, a favour when we attend.

In the church of my childhood we were required under pain of mortal sin to go to confession and receive communion at least once a year, at Easter time. This was termed our "Easter duty." I'd like to emphasize that participating in the ordinances of the Lord's house is not a duty, not an obligation, but a privilege!

More than that, the ordinances are potentially a blessing to every Christian. They are a blessing because they aid in sensitizing us to the love of God. The German poet Goethe said that the highest words cannot be spoken, and our experience confirms his observation. There are truths and emotions too profound to be put into words, or even expressed in music. To convey their meaning we fall back, as have untold generations, upon the use of symbols. In the two darkest hours of my life, I clearly remember, my greatest comfort came from a firm handclasp, a reassuring grip on my shoulder, and the eloquent sympathy of an understanding gaze coming through tear-filled eyes.

It is thus with the communion service. The entire Christian gospel is conveyed in a symbolic act. This simple, dignified, sacred rite conveys to us a sense of God's great gift of love. If we plan and participate as we should, it illumines our souls with a flash of the brilliance of the love of the Eternal One.

Furthermore, participation is a blessing because it increases awareness of our debt. This simple service is a poignant reminder of what sin has cost God and what man owes to the Saviour. It keeps fresh in mind the believer's duty to bear public witness to his faith in the atoning death of the Son of God.

"Lovely Silent Act of Love"

In addition, the service is a blessing because

it imparts a sense of the potential dignity and worth of mankind. In his sermon, "The Service of Symbols," W. E. Sangster comments, "Oscar Wilde tells in his book, *De Profundis*, that when he was brought between two policemen from prison to the court of bankruptcy, a friend waited for him in the long, dreary corridor. Before the crowd of eager sightseers, the friend gravely raised his hat to him as, handcuffed and with bowed head, he passed on his shameful way. It was only a symbol, but Wilde adds that it hushed the whole crowd into silence. Later, he says, speaking of his life in prison, 'Wisdom had been profitless to me, philosophy barren, and the proverbs and phrases of those who sought to give me consolation as dust and ashes in my mouth; the memory of that little, lovely, silent act of love has unsealed for me all the wells of pity.' It was only a symbol, but the symbol lovingly offered and intelligently understood was the one light he saw in the midnight darkness of his remorse."

Just so, you and I are being hurried along toward eternal judgment. The maudlin crowd jeers and shrieks and casts abuse upon us. But suddenly there is an awed hush as One steps out before us. Bidding us be seated, He carefully washes and dries our feet. With His own hand He gives us bread to eat and the cup to drink. And though the heartless crowd may jeer again, we are sustained by the beauty, the power, the blessing of these simple acts, which renew our sense of personal identity, personal dignity, personal worth. Though the night again becomes black around us, we may be blessed with the light emanating from the experience of these simple, yet profound and beautiful, symbolic acts.

A Spiritual Necessity

We are a non-sacramental people. That is, we do not observe the ordinances as sacraments. We do not believe that virtue and power are inherent in them. Yet, in spite of this fact, we must recognize that the communion service is a spiritual necessity to the church and to the individual Christian.

First, the service is a necessity for the church itself. We live in a time of splintering into small groups, of gathering only with favourite friends, of divisiveness. There is a deep need to meet in corporate worship—the entire church family sitting down together, anticipating the heavenly feast at the table that will be many miles in length. Stability is likely to abide with the family that, in its entirety, sits down together and joyfully experiences the fulfilment of physical, emotional, and social needs. Just so, stability will abide with the church family that follows the same practice.

"The cup of blessing which we bless, is it not a very sharing in the blood of Christ? When we



break the bread do we not actually share in the body of Christ? The very fact that we, many as we are, share one bread makes us all one body." 1 Cor. 10:16, 17, Phillips. Referring to this passage, the SDA Bible Commentary observes, "This is an allusion to the fact that the communion bread is broken into many pieces, which are eaten by the believers, and as all the pieces come from the same loaf, so all the believers who partake of the communion service are united in Him whose broken body is thus typified by the broken bread. By partaking together of this ordinance, Christians show publicly that they are united and belong to one great family whose head is Christ."

The communion service identifies the participants as members of a Christian society. Unless we are members of the church and are worshipping and witnessing together in the universal fellowship of Christ's kingdom, we have not sensed the significance of the gospel. We have missed the import of God's great gathering call. John Wesley liked to say that there is no such thing as a solitary Christian. The Christian life is not an isolated life, it is a community life. And nowhere is that sense of community as strong and as deep as at the Lord's table. Here we meet on common ground; all barriers are abolished. Here we are aware that in the world there is much to divide us, but in Christ there is everything to unite us.

But not only is the communion service a necessity to the church, it is also vital to the individual Christian. Public testimony, public witness, and public rededication are a constant need. The communion service fulfils this need. In this vein Ellen White comments, "Each must participate . . . publicly, and thus say: 'I accept Christ as my personal Saviour. He gave His life for me, that I might be rescued from death.'" —"Evangelism," page 276.

Christ Energizes His People

Further undergirding the assertion that the communion service is necessary to the individual Christian are these words: "It is at these, His own appointments, that Christ meets His people, and energizes them by His presence. Hearts and hands that are unworthy may even administer the ordinance, yet Christ is there to minister to His children. All who come with their faith fixed upon Him will be

greatly blessed. All who neglect these seasons of divine privilege will suffer loss. Of them it may appropriately be said, 'Ye are not all

clean.'" —"The Desire of Ages," page 656.

In a week or so, your church will be conducting the ordinances. The Saviour is quietly but earnestly saying to you, "Be My guest." Won't you plan for this occasion? Prepare for it by meditation, prayer, soul searching. Carefully and prayerfully read chapters 71 and 72 of "The Desire of Ages."

Of our pioneers it has been said, "In the early days of the Advent movement, when our numbers were few, the celebration of the ordinances was made a most profitable occasion. On the Friday before, every church member endeavoured to clear away everything that would tend to separate him from his brethren and from God. Hearts were closely searched; prayers for divine revelation of hidden sin were earnestly offered; confessions of overreaching in trade, of ill-advised words hastily spoken, of sins cherished, were made. The Lord came near, and we were greatly strengthened and encouraged." —"Evangelism," page 274.

When Christ says, "Be My guest," how will you respond?

—Review and Herald.
##

BLESSINGS THROUGH ADVERSITY

WONG KIAT SAM, Retired Minister

IN 1975, I wrote an article in the *Last Days' Shepherd Call* (the South China Islands Union Mission journal) concerning the needs of the Timorese refugees, and appealing to Chinese believers all over the world to pray for them. As a result of the prayers of these believers (and of the workers at the Signs Publishing Company), four of the Timorese refugees—one man and three women—gave their hearts to God and were baptized and joined the remnant church on Sabbath, April 23, 1977.

Last year, a branch Sabbath school was started at the Migrant Hostel in Cabramatta (Sydney) where the Timorese were staying. Each Sabbath afternoon, Pastor William Siu, Brother Lin Chit Tsang and I visited the hostel, teaching the adults and children to sing, introducing Christ and the Bible to them with the help of colour transparencies and picture rolls. It was not an easy task, but as the old Chinese proverb says, "If one does not enter a tiger's cave, how can one expect to obtain tiger cubs?" In other words, nothing ventured, nothing gained, and this venture certainly gained four precious souls for the Lord.

On the same day, two other ladies gave their hearts to God. One is Miss Gina Lo. She has always been close to the Lord. She had previously contemplated joining a Catholic order. When she came to Australia, a relative, Mrs. Go, invited her to attend church. She then had Bible studies with Pastor John Chan and one of the elders at the Chinese church. Later she studied the Chinese "Faith for Today" Bible lessons. By the time she finished the

whole series, she was convinced of the nearness of the Lord's coming, and she requested baptism.

The other lady baptized on the same day was Mrs. Hiew from Sandakan in Sabah.

She came to Sydney to visit her son and daughter-in-law. Her husband and I had been friends for over twenty years. He became an

(concluded on page 14)



Pastor Wong with the new Timorese Adventists at the Chinese church, Strathfield, Greater Sydney.



Alawara Retirement Village, Bendigo, Victoria

VISITORS APPRECIATED THE BEAUTIFUL SURROUNDINGS AND THE PROMISE OF EVENING REST AT . . .

The Official Opening of the Alawara Retirement Village

MRS. IVY GRAY, Church Clerk, Bendigo Church, Victoria

SUNDAY, June 12, 1977, was a high day for the members of the Bendigo church, Victoria. It was the official opening of the Alawara Retirement Village.

"Alawara" means Evening Rest, and so may it be to those who are fortunate to enter such a beautiful haven.



Pastor and Mrs. K. E. Satchell stand by the commemorative plaque honouring their thirty-eight years of service to the church and the community, and wishing them well in their retirement.

Weather conditions failed to dampen the joy of those gathered to witness the opening of the complex; it was a cause for rejoicing, and the many months of planning and hard work all seemed worth-while to the people who viewed the completed project.

The spacious hostel and modern units are surrounded by lush lawns, and landscaped gardens.

The Lord had blessed the efforts of all, and happiness prevailed as nearly 350 folk came from far and near for this important, memorable occasion.

The opening was held in front of the hostel, and the Melbourne Advent Band directed by Brother Bruce Gilson is a band of which we can be truly proud. The beautiful renditions of the various musical selections contributed in no small way to the success of the opening ceremony.

With the playing of the national anthem, Pastor Keith Satchell, the Project Director, then introduced the guest speakers. The official party opening the Alawara Village comprised: the Mayor of Bendigo, Councillor R. R. Cooper; Director of Social Services, Mr. Kopp; Mr. Ebary, M.L.A.; Pastor H. C. Barritt, president of the Victorian Conference of the



g twenty units and a twenty-five-room hostel.

Seventh-day Adventist Church; Brother E. R. Piez, secretary-treasurer of the Victorian Conference; Pastor R. K. Brown, Communication and Health director for the Trans-Australian Union Conference; and Pastor R. Parker, the new pastor for the Bendigo church.

History

Brother E. R. Piez gave the history of the project, which began in March, 1975, when the church set itself the task of building twenty self-contained units for couples, and a hostel that would accommodate twenty-five single residents in modern motel-type rooms.

Each room is large, carpeted, has a private shower and toilet, built-in wardrobes and cupboards, sink, wall shelves, large fluorescent-lit mirror, chair, refrigerator, bed with lamp and bedside table, a phone plug, TV point, emergency button, and heating. The hostel is spacious, and has a large air-conditioned dining-room, a large lounge, sun veranda, and a kitchen and laundry with every modern facility.

The Mayor of Bendigo, who opened the \$822,000 Retirement Village, described the project as a tremendous asset to the people of Bendigo, and one of Bendigo's major achievements. He commended Pastor K. Satchell, the driving force behind the construction, for his vision and leadership, which led church members to attempt the apparently impossible.

The village was constructed with financial aid of \$675,000 from the Federal Department of Social Security, and \$147,000 contributed by the church—including labour and donations.

Pastor Satchell then thanked all the members, the trades people, the Federal Government, and particularly Brother John Berry, who was the person in charge of the construction of the Alawara Retirement Village, and to whom, along with Pastor Satchell, the thanks of everybody must go for the tremendous effort made in the completion of this project.

The Mayor then unveiled the plaque outside the hostel, which gave details of the project, and its cost, and then cut the ribbon on the door, declaring the hostel open.

Just inside the hostel foyer, Pastor Barritt unveiled a special plaque which reads: "In appreciation of the services of Pastor and Mrs. K. E. Satchell for their thirty-eight years of dedicated service to the church and the community."

The completion of this Retirement Village marks the completion of Pastor Satchell's ministry.

The church building preaches a silent sermon to every passer-by, but the building of the Retirement Village is a dream that has become a reality.

We praise God for what has been accomplished, and pray that He will bless Alawara, and that it in turn will be a blessing to the community.

It was indeed a great day, a high day, for the members of the Bendigo church. ##



Visitors inspect the impressive Alawara units and beautiful gardens.



A corner of the delightful dining-room at Alawara Hostel.

BLEST BE THE TIE THAT BINDS

VADA KUM YUEN

I HAVE READ some wonderful definitions of faith, from among the writings of the Reformers to those of modern-day scholars. All of these acknowledge that there are only two masters contending for our allegiance, Christ and Satan; and there are only two antagonistic principles at work in the universe, love and sin. But why, when it comes to defining faith within this framework of facts, is there such a studied effort to portray this act as a third principle of action, maybe God's work alone, or else a virtual nothingness—anything but call it part of man's free-will love-response to God? If unbelief is sin, isn't it obvious that belief or faith is not? And thus it must be a dimension of God's law of love.

Seventh-day Adventists, of all people, of any period of history, should be clear that by "works" or "the deeds of the law there shall no flesh be justified in His sight." Rom. 3:20. Not our Sabbath keeping, our tithe paying, our temperance, our love, our faith, not anything in us or done by us, could possibly buy God's infinite love, earn our right to eternal life, or justify us. But this is not at all to say that our true, Holy-Spirit-energized choice of faith/love/law-keeping, is not the instrument, the connecting link, the "golden chain," the "bond of union," the "bond of perfectness" that knits our hearts to God's, that LAYS HOLD of His gift of absolute love and grace.

It is true that love and law-keeping are the result of the exercise of faith. But it is not merely so. Else we are compelled to take the illogical stand that faith and love are TWO connecting links in the God-man relationship. For love is not an end in itself. If it doesn't point and bind us to God and each other, then it isn't love. Faith is the first advance to God, but surely, the first advance of love. "Blest be the TIE that binds"—not the TIES. "Faith that works by love" is ONE connecting link with heaven. (See "Testimonies," Vol. 2, page 36.)

Man's Response

It is clear that faith does not become saving faith until it, as love, is a full "decision of a sanctified will," "supreme preference, perfect reliance, entire consecration." (See Deut. 30:19; Rev. 22:17; Seventh-day Adventist Bible Commentary, Vol. 6, page 1101; "Steps to Christ," pages 48, 63; "Patriarchs and Prophets," page 431; "Testimonies," Vol. 5, page 229.) So when we are speaking of faith and love flowing from man's heart, we are not just speaking of God's will and works. Of necessity we are also speaking of man's response to God, a work exercised by his own will, in co-operation with God's.

The word *love* can be used in many ways. But I am using it in the sense that "'God is love.' 1 John 4:16. His nature, His law, is love. It ever has been; it ever will be."—"Patriarchs and Prophets," page 33. Love is the sum of righteousness, embraces within it all goodness, all the graces. (See Deut. 6:4, 5; Lev. 19:18; Matt. 22:37-40; Luke 10:25-28; Rom. 13:10; 1 Tim. 1:5; "The Desire of Ages," page 504.)

This "love of God is shed abroad in our hearts by the Holy Ghost." Rom. 5:5. The Holy Ghost alone can originate love. Furthermore, the Holy Spirit is love in essence. He does nothing but love and prompt and enable to love.

There is only "one Lord" to whom faith is directed, only "one Spirit" who "quickens" it in our hearts, so that there can be only "one [true] faith." Eph. 4:2-6. The Bible is emphatic that "no man can say that Jesus is the Lord, but by the Holy Ghost." 1 Cor. 12:3. Faith is a gift of the Spirit, who is love. (Gal. 5:22.) How, then, can faith escape being a dimension of love? It can't.

"God Is Love"

John makes it even more plain. "If we love one another, God dwelleth in us. . . . Hereby know we that we dwell in Him, and He in us, because, He hath given us of His Spirit. . . . Whosoever shall confess that Jesus is the Son of God [believe or exercise faith in Him], God [the Holy Spirit, love] dwelleth in him, and he in God. . . . God is love; and he that dwelleth in love dwelleth in God, and God in him." 1 John 4:12-16.

"... every act of life he himself [man] reveals the one or the other of the two antagonistic motives [sin and love]."—"Education," page 190. Indeed, love "believeth." 1 Cor. 13:7. "And this is His commandment, That we should BELIEVE on the name of His Son Jesus Christ, and love one another, as He gave us commandment." 1 John 3:23. (Emphasis supplied.) Jesus even declares faith to be one of "the weightier matters of the law." Matt. 23:23.

How thrilling to learn the truth about God's character, to see something of His measureless love for His creatures, even for the ungodly! What joy, what hope to see that the gospel requires so little of us—just that we choose Jesus by coming to Him as we are, acknowledging our guilt and need, repenting, committing our all to Him, accepting His gift of grace, believing in His willingness and power to save, and glorying in His goodness—all of which can take place in a moment of time! No penance, no probation. But how very much more do we exalt God when we show that these simple gospel acts do not stand apart from, but are in fact the very heart and soul of His eternal law of love! How naked and plain then become the issues of the great controversy between good and evil!

Faith Is Part of Our Love-response

As the Members of the Trinity are distinct, but never separate, faith and love are distinct, but never separate. But each member of the Trinity is still God. So likewise, each of the graces, including all true faith, is still part of our Holy-Spirit-energized, free-will love-response to God.

Only by love are faith and love awakened. Thank God for the powerful reminder our church has had of this truth. However, if we could say it again, there are only two antagonistic principles at work in the universe, sin and love. There's only one link with heaven, and it isn't sin. The "tie that binds" is God's "gift-love" and man's "need-love" clinging to each other with everything each one has. That's the inescapable truth. ##

What Is a Minister?

A minister is someone who is
chosen by God
As a shepherd of souls in his care,
He's someone who comforts an
unhappy heart
With a smile or a word or a prayer.
A minister is someone whose
strength and devotion
Enriches the living of others,
He's someone who preaches the
doctrine of Christ
That, basically, "all men are
brothers. . . ."
A minister is someone whose goal
is to follow
A worthy and lofty ideal—
To guide other souls in the straight
paths of truth,
To sympathize, comfort and heal.
A minister is someone of
great understanding
Whose selfless devotion to duty
Imparts to all hearts the real spirit
of giving
And adds to life more truth
and beauty.

—Author Unknown.

THE GOSPEL COMMISSION IN THE NORTH-WEST

DAVID C. RODGERS, Ministerial Worker, Western Australian Conference

GOLDSWORTHY, Mount Tom Price, Mount Newman and Port Hedland are names that are familiar to Australian ears as being synonymous with the iron-ore industry in Western Australia's north-west region. These places represent colossal mineral wealth. And they also mean people. For since the early 1960s when there was a relaxation of export controls on iron ore, there has been an influx of thousands of skilled people into the Pilbara region; people drawn from all over Australia, and attracted from New Zealand; people to work in the mining industry.

And where people are, the gospel should be. Therefore, for the second successive year, the Youth department of the Western Australian Conference decided to involve itself in some form of evangelism in the Pilbara region. Last year, during the May holidays, a Happy Holiday Club and 5-Day Plan were held in Port Hedland. The same location was again chosen with the view of building upon last year's efforts. However, this year there was to be a difference in the evening outreach programmes. Instead of conducting a 5-Day Plan again, health programmes were prepared for five consecutive evenings.

On Thursday morning, May 19, just before sunrise, the Conference youth bus containing a group of volunteer workers left the Maida Vale campground to begin the 1,920-kilometre journey to Port Hedland. Twenty-eight hours later the bus stopped outside the Parker home in sunny Port Hedland, where Pastor Lew Parker is stationed as minister/pilot for the region.

Apart from fuel stops, the only major breaks in the journey were a rest for lunch at Pastor and Mrs. Gordon Hammond's home in Geraldton,

where the visiting guests were treated to a delicious Sally Hammond special; and an excursion into the Hutt River Province principality to visit Australia's self-proclaimed prince, Leonard.

Work began in earnest on Sunday in the library of Port Hedland's Cooke Point primary school. Advertising had gone out into the area inviting the local residents to a vegetarian cooking demonstration also featuring special interstate guest lecturer, who was none other than Pastor Barry Crabtree, Youth director for the Trans-Australian Union Conference.

The health programme was in many ways an experiment. There were no guidelines set down previously for a programme of this type. What was it called? Suggestions were "5-Day Plan to Learn Vegetarian Cooking" or "How to Improve Your Family's Health in Five Easy Lessons." The programme was structured into three basic segments: (1) health films (transparencies and movies), (2) lecture, and (3) cooking demonstration. What could people learn in five nights? Only the week would tell.

The programme was a success from its commencement. Ladies who came the first night brought their husbands the second. New people were seen right up until the fourth evening. And so in five nights Port Hedland people saw how to make gluten steaks and stroganoffs, TVP stews, Nut Meat and Nulolene dishes and roasts, nourishing wholesome bread, and even healthful desserts. They heard about the use of water and fresh air and the necessity for exercise. It's amazing what can be done when careful thought is given to programme planning.

The V.B.S. (Happy Holiday Club), conducted over five mornings, also saw instant success. One hundred children came from almost all over the red, dusty town. One or two even came from South Hedland, some twenty

kilometres distant. A special feature was story-teller Pastor Crabtree, who enthralled the children with exciting mission stories. Their participation in the more spiritual aspects of the programme was encouraging, and this included lusty singing every morning. However, it was the craft work that really took the children's interest. They were able to make leather watch straps, model aeroplanes, door stoppers, plaster moulds, coloured candles, money boxes and many other delightful things that would undoubtedly decorate their bedrooms.

The concluding programme received enthusiastic support from the parents, and there were broad smiles all around as the children of the iron-ore people demonstrated their singing talents and received their crafts and certificates.

Now the Port Hedland adventure is history. The volunteer workers have returned to routine. Brother Julian Krieg, V.B.S. director and bus driver, is back teaching. Co-driver, Brother Bill Sinclair, has returned to his business responsibilities in the city. Pianist, Sister Jan Chapman, has returned to her husband's side at their dental surgery at Tom Price. Brother John Fraser is once more behind his headmaster's desk in Perth. Brother Pieter Muntz and Sister Lesley Chapman, young people assisting with the programme, are back to "normal." Pastors Crabtree and Parker, and Brother Rodgers have returned to their respective ministerial duties.

Memories

All that is left behind are happy memories. Memories of a brief flight over Port Hedland in the Conference aeroplane; of a visit to the Goldsworthy mine site to view the inside of a mountain gouged out for ore; of mile-long trains transporting the mineral from mine to harbour and of gigantic ore-carrying ships. But more importantly there are memories of people assimilating both the theoretical and practical elements of healthful living, and there are memories of vigorous children eager to learn. To share the gospel in these unique ways is a wonderful work. To see people respond is thrilling. By God's grace gospel seeds have been planted and maybe even watered in the hearts of the rugged people of Western Australia's mighty north-west. ##



The "instantly successful" Vacation Bible School at Port Hedland. Pastor Barry Crabtree, Brother Julian Krieg, Pastor Lew Parker and Brother John Fraser are standing, and Brother Bill Sinclair can be seen seated among the children.



The ladies who demonstrated at the health programme at Port Hedland are, from left: Sisters Jan Chapman, Glenys Krieg, Susan Rodgers, Dulcie Parker, and Evelyn Sinclair.

Photos: D. Rodgers.

"MANNA" SINGING GROUP, VICTORIA, AIMS TO . . .

"LET THE WORLD KNOW"

GLENN ROBERTS, Assistant Youth Director, Victorian Conference



Manna singing group. Back row, from left: Wayne Crabtree, Jill Winzenreid, Bronwyn Clapham, Adam Pinkowski. Front row: Peter Smilek, Glenice Christian, Ariel Knapiuk, Marilynne Kent, Yvonne Thrift, Lindsay Ralph, Kriss Pinkowski, Vera Jakowlew (music director) and David Blennerhassett.

Photo: courtesy G. Roberts.

"WHERE are they from? Seventh-day Adventists, are they? Well, it's good to have some music around this place that's worth listening to!" And so saying, he clapped loudly!

Manna ended another song.

The Whitehorse Plaza is one of those new multi-storeyed shopping centres in Melbourne's eastern suburbs. Friday nights are usually their busiest time, but the shoppers are relaxed as they stroll about at the end of the week. Manna sang there on Friday night, July 22, and a fine performance it was. The Centre manager commented: "It's one of the best sounds that we've had in here. The group looks good, it's bright and happy and it sounds good, too. You'd have no worries about getting into other shopping complexes with that group."

Manna have worked hard to get to the point where that can be said about them, and the Lord has blessed them. Each member of the group has pledged to remain for twelve months. That means two practices a week and performances as often as can be arranged. Except for special Youth Department programmes, Manna performs solely in outreach programmes, and the results have been quite encouraging. On one of their week-end trips last year they went to Bairnsdale (512 kilometres return) and sang on Friday night to the public, on Sabbath morning to the church, Sabbath afternoon to the Community Convalescent Centre, Saturday night to the public, on Sunday morning to the Anglican congregation and on Sunday afternoon to the public again. There are precious souls in that church today whose interest was sparked off that week-end!

"I'm gonna keep on singing
I'm gonna keep on shouting
I'm gonna keep on lifting my voice
And let the world know Jesus saves."

Perhaps you could do with some help from them in your youth outreach. They would be willing to travel almost anywhere if it meant singing for their Master. They can be contacted by writing to MANNA, Youth Department, P.O. Box 44, Hawthorn, Vic. 3122.



Mr. and Mrs. H. Brown on the occasion of their Diamond Anniversary. The Browns have thirty-five descendants, eleven of whom are Adventists, and many of the great-grandchildren are being raised in the Adventist life and faith.

Photo: S. Manser.

DIAMOND WEDDING

MRS. S. MANSER

SPOTSWOOD church, Victoria, gives thanks for the companionship and blessing of Mr. and Mrs. H. Brown, who have just celebrated their sixtieth (diamond) wedding anniversary. They met when she was seventeen years of age, and married a year later in the Congregational church on June 30, 1917. They had six children and coped with many difficulties, especially when one of their children contracted polio and needed special nursing for three and a half years, until the disease was overcome. That daughter became an Adventist, and also her own daughter took this step.

The Browns first heard the Advent message from a colporteur. Mrs. Brown said, "A dark-skinned man came round one freezing evening, so we invited him in to get warm. We talked for some time, and seeing we were interested, he said, 'I'd like to leave you a book.' It was his personal copy of 'The Great Controversy.' We never saw him again, but some missions were being conducted in Sunshine by Pastor Parmenter, and we went along to them. I was baptized in 1957, and Hughie in 1964, seven years later. I never pushed him. I just let the Lord do the work."

Now Mr. and Mrs. Brown have thirty-five descendants and we can join in their happiness and praise to God.

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LETTERS to the EDITOR

PLEASE NOTE: Letters are accepted for publication at the discretion of the editor; the receipt of a letter does not mean that it will necessarily be published. Correspondents should also understand that their letters will be sub-edited to bring them to a suitable literary standard, though every effort will be made to preserve the essential point of the original.

Pseudonyms may be used for publication, but the original must have the full name and address of the writer.

Letters published may not necessarily represent the ideals or the teachings of the denomination; such are found in our editorial, devotional and news columns.

A THESIS DEFENDED

Dear Editor,

I am well aware that I have neither Dr. Salom's professional training nor his lengthy experience in theology. Hence my belated response to his letter, RECORD 21/3/77, regarding my series of articles on Romans, beginning RECORD 24/1/77. However, despite his strong objection, and the evidence offered in support, I believe I did not "ignore the total context" of the epistle in submitting that Paul's primary concern was the Jewish problem. Perhaps I may be allowed these few tardy, unskilled words in defence of my thesis.

I search Paul's writings in vain for a more personal, impassioned heart-cry than his consuming concern for his fellow Jews, written so large in Rom. 9:1-4; 10:1. His acute anguish is eclipsed only by Christ's own poignant grief over stubborn Jerusalem. Surely this is a valid measure of his priorities! Sister White thought so, too, as pointed out in my final article.

Nor can I read the *entire* epistle (I did so many times before writing my articles) without finding the Jewish problem a major, constantly recurring theme. Some 30 per cent discusses it quite explicitly, as I have shown at length. And the doctrinal heart of the letter, chapters 5-8, is demonstrably related very closely to that problem, even if context alone is considered.

First, Israel's sorry plight features prominently in all the chapters immediately before and after it. Second, the "therefore" (chapter 5:1) with which it begins, links it with the preceding chapters. And third (without exhausting the matter), the law is one of the key

motifs of those primarily Jewish passages, especially Rom. 9:30-10:5, in which Paul explains his profound concern for Israel. The same motif permeates the doctrinal heart as well (Rom. 5:13, 20; 6:14, 15; 7:1-8:4), again chiefly for Israel's benefit. For Rom. 7:1, 4, 6 could hardly apply to the Gentile convert!

Dr. Salom rightly directed me to Paul's own summary, Rom. 1:10-17. Yet even here the apostle assures me that God's salvation is "first for the Jew," verse 16, N.I.V. Neither is the order merely historic. For the same phrase is applied to the Judgment (Rom. 2:9, 10).

I was also reminded of the Gentile element in Rom. 11:13, among others. I suggest, however, that the major stress is decidedly elsewhere. Notice the immediate context, particularly: "Salvation has come to the Gentiles to make Israel envious. . . . I am talking to you Gentiles. Inasmuch as I am the apostle to the Gentiles, I make much of my ministry in the hope that I may somehow arouse my own people to envy and save some of them." Verses 11-14, N.I.V. I humbly submit that even these passages strongly support my thesis. As generally true in Scripture, doctrine cannot be understood fully apart from its historic context.

But let me conclude on a note of accord. I agree with my worthy critic that in Romans we have an exquisite exposition of the gospel, which all men need. Indeed, I indicated the fact quite expressly in the closing section of my third article. The historic Jewish problem, which loomed so large in Paul's thinking, is that of humanity in general. The gospel answers not only Israel's most urgent need, but that of every man.

Fred Mazzaferri,
North New South Wales.

SYMBOLIC INTERPRETATION

Dear Editor,

With reference to Brother L. Dyer's letter (RECORD 13/6/77), which you entitled "Hymnal Heresy?" I would point out that his objection to stanza 2 of hymn 475 could also apply to stanza 3, where we have the words, "His life-blood shed for us we see" (if we take the words literally).

I agree that if the doctrine of transubstantiation is taught in this hymn, the matter should have immediate attention. But I think it is highly improbable that the doctrine is there.

Dr. E. E. White (who will be remembered by many in his capacity as president of Avondale College or as Education director for our Division), has written a book entitled, "Singing With Understanding," in which he gives a brief history of every hymn in our Church Hymnal. He states that the author of hymn 475, George Rawson, was a Congregationalist layman who assisted in the preparation of a hymn-book for Congregationalists and also one for Baptists.

Dr. White also states that in this hymn, stanza 2, line 2, originally was, "Is shown in this memorial bread," but he does not mention why or when the change was made. However, it seems obvious that George Rawson did not intend his words to be understood in the way Brother Dyer has interpreted them. There is no

problem if we interpret them as we interpret Christ's own words recorded in Matt. 26:26, 28, "This is My body," "this is My blood" (on which the words of the hymn are based)—not literally, but figuratively or symbolically. This is probably confirmed by what is stated in the Preface to the Church Hymnal, that the committee appointed by the General Conference to select suitable hymns was also to "edit both words and music."

I trust that these few thoughts may be of help to Brother Dyer and any others who may be disturbed by the wording of hymn 475.

(Pastor) A. M. Fraser,
North New South Wales.

COUNTRY LIVING

Dear Editor,

New York has been struck twice in the past twelve months, once with a total freeze and once with a terrifying blackout.

There have been a number of earthquakes in the past few years that have brought appalling death and disaster to many cities throughout the world. Because of these frightening calamities I am writing the following:

Sister White has warned us that such punishments would come. She also urges God's people to get out of the cities, because they are the centres where corruption and violence would be generated in the minds of wicked men and women. She states that the cities would take a terrible toll of good health and spiritual life and living. Therefore our people need to think a number of times before they move into the cities. But, to move out of them when they may and can, she strongly recommends. Yes, to move out into the country and purchase blocks of land with summer water where they can grow most of their food.

Look at the prices of vegetables today! Anyone with a little energy can readily produce half their food. They are not taxed thereby for half their food and drink. They can breathe in clean, fresh air and drink good, clean water in abundance—with very little cost in dollars. They will be safer from violence, murder and mayhem in the country. They can help carry the message into the country and will aid in filling our churches in the country.

I thank God for the advice of Sister White, which not only can save us here from being poor in health, but also helps us to choose a spot out in the country away from the cities.

Remember Rev. 16:19. The cities of the nations shall fall some time in the future.

The city of modern Babylon is Rome, pagan and papal. This city has ruled over the nations of European descent, and all cities in a third of the world are with her. Let us heed the advice in the Bible to "Come out of her, My people." Rev. 18:4.

Come out of her religion, come out from the danger of her cities and come out into God's glorious plains, valleys and hills into what is left of Adam's glorious Garden of Eden and listen to nature's songs of birds, sunshine, rain and basket-filling production.

(Pastor) W. M. R. Scragg,
South New South Wales.

BLESSINGS THROUGH ADVERSITY

(concluded from page 7)

Adventist while he was in Hong Kong, but Mrs. Hiew did not join him at that time.

Several months ago, she began work at elder Dick Ap's factory and there she came to understand the true meaning of the Sabbath. After studying the Bible with me for three months, she decided to be baptized. She put away her earrings and other jewellery when she found a Friend who is more precious than gold and jewels.

At the Sabbath service on April 23, I preached in the Hakka dialect, which is spoken by the Timorese Chinese. Brother Lin Chit Tsang interpreted for me into the dialect generally used in the Chinese church.

God's Leading

The Almighty Creator moves in many mysterious ways to lead men to Him. I was brought up in a polytheistic environment, and firmly believed in evolution and atheism during my years at school. I even took part in drawing and putting up anti-Christian wall-posters. Later, through the direction of the Lord, a friend sent me a copy of "Steps to Christ." When I had finished reading it, I decided to follow the true God and join the remnant church. During the second world war, I was tortured by the Japanese and, praise the Lord, I was able to endure and continue to serve Him. At seventy-one, I am now retired, but while I breathe, I will continue to witness for Him, and to hope to meet Him face to face.

War has always been regarded as one of the worst human tragedies, but for the refugees from Dili, their tragedy has resulted in eternal blessing.

While six souls have had their names recorded in the Book of Life on that happy afternoon, baptized by Pastor John Chan, there is still another group of interested Timorese migrants who need our prayers. Please remember them. ##



TILL HE COMES

Would those who send notices of weddings and obituaries please remember that two facts must be included in every notice. These are the date and the place at which the death (or burial) or wedding took place. Without this information the notices cannot be published. Correspondents are reminded that wedding details must be limited to ninety words and obituaries to one hundred and twenty words.—Editor.

BADENACH. Brother Clyde Badenach was born at Zeehan in Tasmania on March 17, 1900, and passed to rest at Nunawading, Victoria, on July 19, 1977. Baptized by Pastor L. L. Jones almost forty years ago, Brother Badenach served the Lord and his church faithfully to the end of his life. Pastor D. Martin was associated with the writer at the Nunawading church and Springvale Crematorium, in bringing a message of hope and comfort to his wife, Nell, his sister Mrs. McLaughlan, and other close relatives. A large number of

Brother Badenach's friends attended both services, and treasure the hope of renewed friendships in the future glorious life. C. F. Hollingsworth.

BISHOP. Little Michael Joshua Bishop was born into the family of Mr. and Mrs. Bishop of Chewton, Victoria, on March 18, 1976. Just fifteen months later on June 24, 1977, the family circle was broken, when in his sleep Michael's life quietly slipped away. His parents and brothers were assured that some day beyond the resurrection morn our greatest disappointments will be made plain. Michael's future was committed into the hands of the Lover of little children and the One who knoweth best. K. E. Satchell.

DAFT. Percy Daft was born in England seventy-seven years ago and had lived in Australia for the past forty-six years. Most of this time was spent in the Harvey district; and it was while he lived there that it was my privilege to study with him and his wife, who both accepted present truth. His wife passed away some years ago, and lately, when well enough, he had attended Mandurah church. His only living child is Jean (Mrs. Fahey), and it was at her home he passed away on July 21, 1977. Brother Croft, pastor of Mandurah church, assisted in the service at the Karrakatta Crematorium, Western Australia. Brother Daft now rests in the wonderful hope of the resurrection day. D. A. Speck.

MABERLY. On July 26, 1977, Brother Allan Maberly passed to his rest in the Sydney Adventist Hospital, at the age of fifty-five. His passing deprived the church of a capable worker in his prime and his family of a loved member. His courage, fortitude and spiritual preparedness were a constant testimony to his associates and relatives. A large gathering of mourners attended the Wahroonga church and later the Northern Suburbs Lawn Cemetery to pay tribute to his years of service in home and foreign fields, including eleven years as sales manager of the Signs Publishing Company. Words of sympathy and hope were expressed to the family and relatives. Pastors Parmenter, Judd and Down, together with the Signs manager, Brother R. E. Pengilly, assisted the writer in the services. A life sketch appears elsewhere in this issue. S. M. Utley.

RETURN THANKS

We would dearly love to reply personally to all the hundreds of people who have been remembering us during this sad time. Please accept our sincere thanks for all you have done to make our grief easier to bear.

Ivy Maberly and family.

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Another IT IS WRITTEN Seminar will be held in Perth on October 1 and 2. If you would like an invitation sent to your non-Adventist friends or relatives in this city, please contact the

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First 25 words	\$4.00
Each additional 5 words	20 cents

Remittance and recommendations from local pastor or Conference officer must accompany copy.

FLASH POINT



☆ **WANTED! A VOLUNTEER!** Is there a laboratory technician who would volunteer for service at Atoifi Hospital for 1978? The present volunteer, Miss Jeanette Timmins, has loved it so much that she wants to stay for another year, but she needs to come home for one reason or another. Unfortunately, only a volunteer will do, on account of the financial situation of Atoifi Hosp., and if you have the qualifications, and if you would like to make this contribution, and if you have the missionary spirit running strongly in your veins, get in touch with Pastor D. A. Bain of the Australasian Division of the S.D.A. Church, 148 Fox Valley Rd., Wahroonga, N.S.W. 2076, and tell him about yourself. He's sitting at his desk right now waiting for your letter or phone call.

☆ It might seem that it is too late to mention this, but it isn't really, because this issue will be mailed in time for most people to see it before the event actually takes place. My friend Nat Devenish, the Book Department manager here at the Publishing House, and an old A.B.C. man himself, tells me that I haven't told you that **EVERY ADVENTIST BOOK CENTRE in the WORLD** (except that in Perth) will be open on Sunday, September 11, between 10 a.m. and 4 p.m. for business. There will be bargains galore and steady trading will go from top gear at 10 a.m. to a **WHOOOOSH!!** by midday, and keep up that pace until the shutters go up at 4 p.m.

☆ Some A.B.C. managers I've heard about are really going to town on Sept. 11, and are providing pony rides for the little tackers and other attractions to keep junior amused while momma and poppa are browsing among the tomes and pamphlets which are the stock-in-trade of an A.B.C., not to mention records and cassettes and allied paraphernalia. If you are smart, and you look that way to me, you'll be nipping along to look over the goodies and participating in the biggest Combined Operation since the Allied invasion of Normandy in 1944. (Perth is the one exception in the world because their camp will be concluding the previous night.)

☆ I have before me a note from that fugitive from the Lucky Country, Pastor Don Lewis. From his wife/secretary, that is. Pastor Don is labouring for the Jewish segment of New York. Well, here's where you come in. Pastor Lewis's next major programme commences on September 17 in the "Times Square Centre" (in an area referred to as "Hell's Kitchen"—WHEW!). Pastor L. would love to get a word of encouragement from his old friends, and you can reach him by writing to Pastor Don

Lewis, Times Square Centre, 410 W.45th St., New York, N.Y. 10036, U.S.A. Besides New York, Pastor Lewis is holding Good News for the Jews sessions at Miami, Berrien Springs, Los Angeles and Toronto (Canada). And he thought he was busy out here!

☆ Over in Adelaide, Brother K. M. G. Townend is in charge of the It Is Written "phone-ins," and he reported 145 calls from last Sunday's programme, requesting the offer made; in addition there were twenty-one extra people who mailed in their requests. That means a reaction from 166 people from the one programme—the best yet in Adelaide after twelve months on air.

☆ There are some generous hearts around, and it always does me good to pass on stories of kindness and compassion. Up in Honiara, Solomon Islands, they were in need of tools. For schools, I think. Well, some hard-working souls up in the Sydney area have collected three crates of tools and shipped them out to Honiara, and there is great rejoicing there. Now the national student/workers can smash their thumbs with hammers and cut their fingers with chisels like the rest of us. Marvellous! And thank you, good people who cared enough.

☆ The next item comes from my old college chum Pastor Douglas Jenkins. He has been ferreting out some statistics about non-smokers in New Zealand, and he comes up with the fact that 44.3 per cent of the total population are non-smokers, that is, they have never smoked or do not smoke now. In the 15-80 age group (the one where you would expect most of the smokers to be, of course) the non-smokers (the "nevers" and the "gave-it-ups") count as 62.76! Says Pastor D. I. J.: "The significance of this comparison between these two groups (total and 15-80) is that this reveals that the majority of smokers that account for the difference of about 18 per cent is found mainly in the under-fifteen-years-old group because above eighty years old would not account for very many more." He goes on to say, "It is a recognized fact that now in New Zealand there are a great lot of smokers from as low down as eight years of age and up to fifteen. . . . We have had a number of cases in the public hospitals in Auckland of youth of seventeen years having surgery for lung cancer, and also a twenty-four-year-old youth suffering from emphysema." Well, that's a shadow on New Zealand's lungs for you!

☆ At the Epping (N.S.W.—Greater Sydney, actually) church they are going to have a Really Special Day at Sabbath school on September 10. Pastors J. W. Kent and George Burnside, "two prominent evangelists of days-gone-by" (that's how it came to me, Pastor Burnside; so don't include me in your witch-hunt), will conduct the Epping S.S. The day is being promoted as an Old-Time Sabbath School and (here I return to the script as it was furnished to me) "it looks like being the biggest gathering of old-timers since tent-tabernacles were in their heyday." Well, if you'd like to be there and take generous inhalations of nostalgia, get your electric wheelchair on the road early to beat the traffic jams. You'll love it!

☆ "Finally, brethren . . .": Gossip is the art of saying nothing and leaving nothing unsaid.

AUGUST WAS "SIGNS" MONTH

Rush your order in immediately and they won't notice your tardiness.