



Learning Christ— A New Year's Resolution

Teach me, my Lord, to be sweet and gentle in all the events of life, in disappointments, in the thoughtlessness of others, in the insincerity of those I trusted, in the unfaithfulness of those on whom I relied. Let me put myself aside to think of the happiness of others, to hide my little pains and heartaches, so that I may be the only one to suffer from them.

Teach me to profit by the sufferings that come across my path. Let me so use it that it may mellow me, not harden or embitter me, that it may make me patient, not irritable, that it may make me broad in my forgiveness, not narrow, haughty and overbearing.

May no one be less good for having come within my influence, no one less pure, less true, less kind, less noble for having been a fellow traveller in our journey towards eternal life.

As I go my rounds from one distraction to another, let me whisper from time to time a word of love to Thee. May my life be lived in the supernatural, full of power for good and strong in its purpose of sanctity, Lord.



Lord, make me an instrument of Thy peace.

Where there is hatred, let me sow love,

Where there is injury, let me sow pardon,

Where there is doubt, let me sow faith,

Where there is despair, let me sow hope,

Where there is darkness, let me sow light,

Where there is sadness, let me sow joy;

O Divine Master, grant that I may not so much seek to be consoled, as to console; to be understood as to understand; to be loved as to love. For it is in giving that we receive, it is in pardoning that we are pardoned, it is in dying that we are born to eternal life.

—Francis of Assisi.

THE NEW YEAR BRINGS A NEW EMPHASIS IN THE WORLD-WIDE CHURCH

1978—EDUCATION YEAR

M. CAROL HETZELL, Director, Communication Department, General Conference

WITH MORE THAN a century of Adventist education now history, the church has selected 1978 to be Education Emphasis Year.

The existence of 4,294 Adventist schools, including colleges and universities as well as elementary and secondary schools, proves the importance the denomination attaches to Christian education. The fact that more than 441,700 students are enrolled in these schools demonstrates the value the parents of the Adventist faith place on making a Christian education available to their children. In many cases to do so means paying virtually a double tuition, for the parents contribute to public education through their taxes as well as paying the cost of such private education.

Six reasons are listed for holding this special year:

1. To emphasise the value and necessity of carrying on Seventh-day Adventist education throughout the world.
2. To highlight the contributions of the church educational programme to the Adventist movement.
3. To develop strong training for a witnessing and outreach programme which will lead to a greater participation of the church education community in the church's world evangelism.
4. To set spiritual, academic, recruitment, and physical expansion goals for the future, and to focus attention on their accomplishment.
5. To identify strengths and weaknesses in the present school system of the church, and to point out the major needs of the various systems and institutions, placing emphasis on the spiritual values on all levels.
6. To effect a forward thrust in Adventist education, selecting specific needed projects and providing financial assistance for the expansion of materials and facilities.

In a world torn with confusion, confusion as to moral values as well as economic and national, the growing child needs to be placed in a situation where the sunshine of God's love can warm his soul, and the gentle leadings of the Holy Spirit can direct the path he will take as an adult. The formative years determine the direction the man or woman will take after school days are ended. With precious lives—eternal life—at stake, can there be any question but that Christian education is essential?

In this special year, schools will give attention to improving their offerings, their facilities, their spiritual atmosphere. Major educational conventions will be held. Bible textbooks, which in many areas have been non-existent, will be provided. These will be translated and adapted for Adventist elementary and secondary schools throughout the world.

Tying in with the emphasis of the year will be a series of Sabbath school lessons in the fourth quarter, which will bring home the vital elements of Seventh-day Adventist education.

Also available in several languages will be a special four-volume paperback set of Ellen G. White books: *"Counsels on Education," "Fundamentals of Christian Education," "Education,"* and the book *"Counsels to Parents, Teachers and Students."*

The goal of 1978 will be: "Every Adventist child or young person in an Adventist school, learning to be an effective witness for God." ##

THE NEEDS OF TONGA

RALPH AND BETTY MURRAY,
Volunteer Missionaries

THE YEAR 1977 has been called "The Year of the Volunteer" for Tonga, though the needs have been pressing long before that. With grateful hearts the people have welcomed each volunteer.

Pastor and Mrs. A. D. Pietz set the ball rolling, giving five months of devoted time to checking and putting in order the church rolls, re-roofing and painting the district director's home at Mizpah mission station, and even finding time for cooking demonstrations and healthful living.

In July, Mr. and Mrs. Binns and daughter Kerrie, together with Mr. and Mrs. Vosper and infant arrived to spend their two weeks' vacation in doing building maintenance and plumbing at Beulah College.

The day before they left we arrived with our two youngest children for a six-month period, to build a new church at Neiafu and also to spend some time in the agricultural work at Beulah College. Since a hurricane swept away the old church building in 1961, the people have awaited their new church. The bricks have grown moss, and grass has long since grown on the cleared site. Masonite, roofing iron, and rod reinforcing have been stored for many years.

In early October, Brethren Binns and Vosper, after seeing the desperate needs at Pierson Laymen's School in Nuku'alofa, returned with another volunteer, Brother Boyd, to erect six homes for trainee laymen who are better educated and equipped to carry forward the work here. With the help of the Pierson School men, these buildings are now a reality.

All of us have received a great blessing in seeing the work go forward and the buildings become more representative. The beauty of these tropical isles enables us to enjoy a feast of superb views all around us, especially here at Neiafu on Tonga's Vavau Island where the fiord-type harbour, Port of Refuge, has been described as "the most picturesque in the Pacific." It is wonderful, too, to associate and meet with people who have an unfamiliar culture.

Since the establishment of Christianity in 1826, the people of Tonga have had a deep religious conviction. It has been recently expressed thus: "Tonga received this gift from the Western world; maybe it is Tonga's turn now to give it back to the West." We can't wait for that! We have the urgency of the three angels' messages, and a commission to go into all the world and preach the gospel.

While meeting with some of our church members touring these parts, many times we have heard the view expressed that they've been unable to sleep, seeing the conditions all around. They have since gone home to Australia to awaken God's people to the urgent needs. Other help is coming! The Mission Extension Offering for November, 1977, was allotted to Beulah College, our advanced school for Tonga. ##

MORPHETT VALE IS AT IT AGAIN

F. FISHER, Communication Secretary, Morphett Vale Church, South Australia

THE theatre of the Petroleum Refineries (Aust.) Pty. Ltd., at Port Stanvac was generously opened from September 25 to 29 to the Community Services of the Morphett Vale Seventh-day Adventist church conducting their 5-Day Stop Smoking Plan. The down-to-earth medical evidence produced in films has convinced a goodly number of participants to break with this life-destroying habit. While it may be temporarily nerve-soothing, it has been proven beyond doubt that its life-shortening properties claim their victims stealthily and irrespectively. A repeat programme will be considered within a few weeks. ##

WOMEN AND ORDINATION

NEWS RELEASE, AUSTRALASIAN DIVISION

WASHINGTON, D.C.—For the third consecutive year a proposal to ordain women to the ministry of the Seventh-day Adventist Church was set aside by the highest administrative body of the church.

The Annual Council on October 27, 1977, the church took action to name women who were engaged in ministerial roles "associates in pastoral care." It further emphasised that such persons "are not in line for ordination."

Neal C. Wilson, vice-president of the church for North America, in introducing the recommendation, stated, "Since the whole body of the church has not seen light in ordaining women to the gospel ministry, it has made this recommendation."

The associates in pastoral care will carry either a missionary license or ultimately a missionary credential from the denomination.

Robert H. Pierson, president of the General Conference of the Seventh-day Adventist Church, explained that "any position in the Adventist Church not requiring ordination to the gospel ministry is open to women who are members of the church." The denomination is making a definite effort to include more women on its decision-making bodies and in positions of responsibility. Pastor Pierson explained that "for several years this subject has been under review by church leaders and theologians from many nations, both male and female. Currently we find no inspired evidence supporting the ordination of women to the gospel ministry."

"As a church we must move forward unitedly on such an important matter. Thus far," he added, "all Divisions of the world church, including North America, feel that we are not ready to make this move."

The council, which draws delegates from the ten world Divisions of the church, also took action designed to "safeguard the integrity of the ministry." It expanded its earlier requirements for ministers to be men of high moral standards, adhering strictly to the Biblical Ten Commandments.

The new statement enlarged upon the interpretation of the seventh commandment, "Thou shalt not commit adultery." It indicated that "violations involving sexual perversions" would make void a pastor's ordination to the sacred office of the ministry.

The action added that an offending minister, even though he might repent of his offence and be rebaptised as a church member, could never again serve as a minister or teacher in the church.

In further action the council categorised "homosexual practices" as "a violation of the divine intention in marriage. As such," the council declared, "they are just cause for divorce." Heretofore the church has held adultery to be the only acceptable cause for divorce. With this action it interprets the term "adultery" to include homosexual activities.

Other matters to come before the 317-member legislative body at the annual council include the establishment of youth-ministry seminars and better-living centres which provide health services to the community, such as health-screening tests, classes in good nutrition and home nursing care, physical and



A NEW SERIES WHICH WILL APPEAR FORTNIGHTLY FOR THE NEXT SIX MONTHS ...

THE VIEW FROM THE WINDOW

LIKE SPRING after winter and rain after drought, the New Year promises new beginnings, a fresh start. And what better place to begin a new life than in the country? The house may not be finished and the yard a disaster area, but there's a full year ahead, a whole 365 fresh country days, to remedy that.

Through the kitchen windows I can view most of our farmlet and the surrounding countryside. A small stream runs through our property and the river is only a few hundred metres beyond that with green hills rising behind, wave on wave. From the sliding door at front we look up at more hills, and up and down the valley.

Two silky oaks, some camphor laurels, a huge vivid-green lillipilli and several other kinds of trees are growing on our land, but all the other lovely trees in sight belong to us, too, in a sense, being part of "our" view, including the tall gum in the next property, a Namatjira beauty I could wish a little closer. What if we can't afford expensive pictures for our walls? We don't need them here. We're surrounded by scenes no work of art can equal.

"Instead of dwelling where only the works of men can be seen, where the sights and sounds frequently suggest thoughts of evil, where turmoil and confusion bring weariness and disquietude, go where you can look upon the works of God. Find rest of spirit in the beauty and quietude and peace of nature. Let the eye rest on the green fields, the groves, and the hills. Look up to the blue sky, unobscured by the city's dust and smoke, and breathe the invigorating air of heaven."—*"The Adventist Home,"* pages 131, 132.

I suppose we need to put up curtains for privacy, but what a pity to spoil the view! Last night I lay in bed looking up at a sky full of stars.

Father, thank You for this beautiful spot, for the rest of spirit and closeness to You we feel here. Amen.

Carol.



occupational therapy, and specialised therapy for persons addicted to tobacco or alcohol.

Offices in the church which have become vacant at this time as a result of retirements will

be filled, and the world budget for 1978 will be approved. It is anticipated that the coming year's budget will be larger than any in the history of the church. ##

EDITORIAL



A HAPPY NEW YEAR!

THAT'S WHAT I WANT. That's what you want too. And that's what everybody wants: A Happy New Year. The question is HOW? How can this brand-new year, 1978, be guaranteed to be happy? The truth is that, for many people it won't be; it will be a disaster. For some people it will be the "mixture as before." There will be confrontations between marriage partners (ad nauseam); there will be monetary problems (likewise ad nauseam); there will be physical problems which creep up on some unaware and snatch them away (we have to face that unpleasant possibility).

But most of us will make it through 1978 with our health and well-being reasonably intact; our creditors stayed off fairly satisfactorily; our marriages gently crooning "Home, Sweet Home." It is to those who do not have bankruptcy staring them in the face and whose lives are not steeped in chronic disaster that I direct the question, "How can we ensure a happy year?"

The answer, strangely enough, is: "Forget it." Forget that you are looking for happiness and start working on someone else's welfare. Wives, stop that "He doesn't pay me enough attention" nonsense; husbands, stop that "She doesn't care about me" line that you feed yourself. In fact, both of you, get your minds off yourselves completely. Get your minds on your partner. You do not achieve happiness by seeking it; you achieve it by seeking the happiness of someone else.

Most marital splits are not caused by adultery or desertion or liquor or physical beatings. Most marriage break-ups are caused by selfishness; the over-use of the pronouns I, me, my and mine, and not sufficient use of you, yours, ours and us. The undeniable formula for marital happiness is to seek the happiness of your partner. Never mind, girls, if he is the greatest bore, the most selfish oaf this side of the Arctic Circle. Work at making him happy. Somehow, some strange and inexplicable how, you'll find a contentment in your own soul. And never mind, chaps, if she is the greatest scatter-brain in the district (you loved her madly once, you know; just to catch sight of her was enough to give your heart the cartwheels. Remember how you felt unworthy of her lightest glance? Remember how you almost broke into poetry at the sight of her lissome form? OK, so the form isn't so lissome any more, but the person inside is just about the same—unless you've changed her . . . for the worse). Then get started and work on making HER happy, and forget your own miseries. The crazy part of it all is that you will feel good inside too. Don't ask me to tell you why that works; I don't know. I can only tell you that the happiest homes I know are those where husbands and wives are knocking themselves out to make the other one happy.

There is something else, too. Make sure that you feed yourself spiritually. You won't deny that there are four sides to all of us—the physical, the mental, the social and the spiritual. We feed the physical—three times a day or (if you are like some) once a day, all day. But we seldom fail to obey the reflex: empty stomach syndrome—fix with food. We learn it early and never forget it.

The mental side of our beings we feed also. We study whatever we are interested in. If we are keen gardeners (ugh!), we read the gardening pages of the paper and subscribe to the appropriate magazines. If we are interested in politics, we read the political comment. If we are interested in making money, we turn over to the financial section or buy the *Financial Review* and check up on what the bulls and bears on the floor of the Stock Exchange are doing. Wherever we have an interest, we feed it with mental fodder. And it works! The more we feed our interest, the more mentally keen we become. Even theologians must ensure that their input is such that they are mentally stimulated . . . or bee-keepers . . . or punters . . . or motor-mechanics. They all read up on their speciality, and feed their minds—with something.

The social side is not neglected either. We like to assemble where there are people. We love to be with certain groups; even church

groups, some of us. Or tennis clubs; or bush-walking clubs; or a couple of fellows fishing. It's all pleasantly social. It's all part of the feeding of the social being inside you that insists on surfacing every so often.

But the spiritual side is something else again. Too many Christians (dare I say Adventist Christians?) go on a spiritual fast that lasts from one church-appearance to the next. Or their feeding of the spiritual side of their natures is limited to the brief glance at the Lesson Quarterly at night, and that's it. And they can hear such statements as "None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict" ("The Great Controversy," page 593) scores of times, and they murmur, "Yes, I'm 100 per cent for that. Someday I really must . . ." But the day never arrives.

Or their church-appearances are lackadaisical. They go because their wives go. Or they go because they want to see what Mrs. Bonegullet is wearing or what atrocity Miss Chiselwort is parading in today. Or because she wants to catch up on THAT certain story that she has heard drifting about. Or because the kids insist on going. And so on. But if that is feeding the spiritual entity within you, you are on starvation rations.

My friends in the ministry tell me that they seldom are called to counsel with people who are regular drinkers at the fountain of the water of life. In other words, there is very little marital upheaval in that home where parents are regular with their spiritual diet. It's a funny thing, and quite unable to be explained by the casual passer-by, but those who listen to God speaking to them through His Word, and who, in turn, speak to Him, seldom have to worry about whether they are going to have a happy new year with the little woman they married or (on the distaff side) with the special man who stood beside them one day when they were young and someone sang, "O Promise Me."

Of course, it goes without saying that the family altar is something that is part of this spiritual exercise. But it is not all. Individual spiritual nourishment must also be taken. (And you don't get it at the television set. Not even It Is Written, or the Voice of Prophecy, or whatever your favourite devotional programme may be, is a substitute for personal spiritual exercise.)

Finally (and this, of necessity must be a capsule-size statement), if you want a happy new year, try giving yourself away. Not just to your wife and family; not only to your boss because he pays you more than you are worth, and jobs aren't all that plentiful, but to those who cannot repay you. Jesus enunciated that principle when he said that we ought not to invite people to feasts just because we know that they can return the invitation; we ought to do such courtesies to those who can't possibly return the compliment.

Of course, it goes far beyond merely inviting someone to lunch. Give someone the benefit of your talent—for no reward; give someone of your skill, and expect no payment; give someone who doesn't merit your time and ability, whatever you have to offer; give time to a good cause; give effort to someone in need who may never know who did it for them—and who certainly can never repay you.

That's the trouble with the world, you know. That's why we have neurotics by the million and marital smash-ups by the hundreds of thousands. Men and women (even professedly Christian ones) are so obsessed with their own happiness and pursue it so avidly that they miss the real principle of life. Give yourself—to your wife, to your husband, to your family, to your friends, to someone who needs your help, to a good cause, and most of all to God. And you will be surprised by joy. But seek your own happiness earnestly and unceasingly, and you'll be the most miserable mortal of all. And don't say I didn't warn you!

Robert H. Parr.

JOE MAY KNOW, BUT DO I?

HEDLEY J. EAGER, Director, Teacher Training, Longburn College

SOMETIMES it is the catchy title of an article or a spicy introduction to a paragraph that catches our eye. With this as motivation it takes little effort to cast the net and gather in as many ideas as possible from the potentially inspiring concepts hidden among the sea of words and phrases that follow. Other titles may be rather formal, but because they are currently topical it may be worth a literary stopover to do some gleaning.

This latter is how it was as I thumbed through a very recent New Zealand Primary Teachers' Association *Journal*. The title that caught my eye was, "The Dangers of Moral Education." In this article the author, Philip McHale, questioned the validity of the State, a secular institution, endeavouring to become involved in the issues of moral education. The State is an authority figure which "may tell me what I cannot do, but not what I cannot think or believe," he says.

Children in state schools come from a very wide representation of homes, each with its own religious and moral values. Philip McHale recognises that some teachers are content to teach moral education in a descriptive manner as it appears in differing societies around the world; others, however, if they are advocates of moral education, are more likely to aim at making their pupils more moral or amoral, whatever their basis of morality may be. As a member of a secular system, the teacher is moving out of the area of knowledge, skills and behaviour, and into the area of values which touches what one believes.

A Threat

This, according to Philip McHale, is the traditional division between church and state. He considers further that because the population of students in the classes is made up of children and young people from all aspects of society, to introduce moral education into a state system is a threat to the secularity of the State school. On what can the teachers and representatives of the State base their moral certainty? He concludes that there is no satisfactory answer for the teachers of the secular schools.

His next comment challenged my thoughts: "Joe, the Seventh-day Adventist, may know what is right, Eddie, the Zen Buddhist, may know what is wrong, Charlie, the Atheist and Mary, the Catholic, may know, but Big Brother, the State, had better not know, because he represents all of us."—NZPTA *Journal*, August, 1977.

As I read this brief analysis, I became aware of inferences prodding their way into my conscious thought spectrum. To this writer, a Seventh-day Adventist is in a position to know what is right. The first implication began to take shape. He speaks of an Adventist as one who "may" know. What a privilege! Within my reach is the possibility of knowing something of real value and with real certainty. Furthermore, he has mentioned a Seventh-day Adventist at the top of the list. He has selected this choice from a broad possibility of churches or church faiths, but he chose the Seventh-day Adventist for the one to whom he would go as a most probable source of one who may know what is right.

Could I Tell?

Now the second implication began to grow. Do I know what he says I may know? If he were to knock on my door tonight and ask me what I know and the basis for such certain knowledge, could I tell him? I claim to be a Seventh-day Adventist, and because of this he has the right to ask me, "Do you know what is right?"



Somebody else may be able to tell him what is wrong in life or about life, but he wants to know what is right, and he is looking to me, an Adventist, for this knowledge, anticipating or even taking for granted that I would be in a position to know because I am an Adventist.

This leads on to the third implication. Is it possible that as an Adventist I am quick to recognise what is wrong in everything, and to even say it forthwith, without giving time and consideration for what is positively right, or a right solution, a right concept backed up by certain evidence from a "Thus saith the Lord" to keep truth and right to the fore?

Do I really know what is right in perspective with the very Word of God? If anyone is in a position to discover and know, Philip McHale suggests that a Seventh-day Adventist is in such a position.

How many people about us could be looking to you or to me and asking, "Do you know?"

I really need to ask myself the question, "Am I consciously keeping God's truth in full view as my basis of certainty for what is right?" Or, on the other hand, am I taking for granted that I know it because "the church" knows it? I am a member of the church, so I am safe. Such reasoning may be comforting on the surface, it may be a camouflage, but it is certainly quite unsound.

There are some Adventists, it seems, who tend to assume they know what is right (without actually stating it) because they spend much of their time criticising the errors or doings of fellow Christians, saying what is wrong, and dwelling on such themes—but rarely spending time promoting or discovering the deeper knowledge of right and truth. Do I hear you say, "But that doesn't happen around here!" Good! But we must be aware that such a trap can achieve one real purpose—it will fulfil the devil's desire to break down God's truth through division and uncertainty.

The Right Answer in Word and Deed?

Philip McHale was concerned about the threat moral education poses to the secularism of the State educational programme. He recognises Seventh-day Adventists as a people with a definite knowledge of morality—of what is right; but, when the crisis arises, when the pressures of everything and everybody reach the limit, when the crunch hits hard and something has to happen—for you—what then? Can the inquirer still look with certainty to the Adventist to discover the right answer, not just in word, but also in our practical lives?

What a goal! What a challenge!

Is it beyond us?

No! Christ has paved the way. He knew what was right and He lived it. His example is ours. He is ready to assist and guide. He is waiting for the invitation to live His life in you.

"Joe, the Seventh-day Adventist, may know what is right . . ."

Do you? Do I?

##

THIS IS SUCCESS

To live well. To laugh often. To love much. To gain the respect of intelligent men.

To win the love of little children.

To fill one's niche and accomplish one's task.

To leave the world better than one finds it, whether by an improved flower, a perfect poem or another life ennobled.

To never lack appreciation of earth's beauty or fail to express it.

To always look for the best in others.

To give the best one has.

To make one's life an inspiration and one's memory a benediction.

—Selected.

WHAT HATH GOD WROUGHT!

GRAHAM W. WHITE, Publishing Director, South Queensland Conference

AT A TIME when South Queensland has the highest unemployment figures in Australia, and we look at the steady increase in Publishing Department sales, we might well say once more, "What hath God wrought!"

All the glory must go to God for His divine power. Gratitude must also go to the past leadership, when Pastor Noel Smith recruited Arthur Bond, a dedicated, soft-spoken farmer, to start in the literature ministry on May 17, 1960. Over the past several years he has led the Australasian Division in sales, and again at the time of writing he leads the field in sales for 1977. Arthur has one desire, and that is to see a finished work, because he is homesick for heaven. While toiling out west where it is dry and dusty, he is looking for thirsty souls. The following story is told by a thirsty man who is now drinking from the well of salvation. John Watts is currently the pastor of one of our local churches in South Queensland.

Water of Life

"The story of the woman of Samaria as recorded in John 4:1-42 is well loved, for it portrays the aggressive mission of Jesus Christ to seek and save the lost. Though Jesus does not personally approach each of us today, as with the woman of Samaria, nevertheless He has called every member of His church to participate and co-operate with Him in soul winning.

"One of His servants, who had himself given his life to Christ some nine years before, travelled west with his family, impressed for some reason to journey out through Central Queensland at that particular time. As a Christian literature evangelist, his main burden was for souls. He had received a definite call to this work, and rested in the assurance that God would care for him and his family. I well recall him telling me that he wasn't over-enthusiastic about going out west at the time, but there seemed to be a definite leading that way, a leading which he didn't refuse. So Arthur Bond, with his family, headed west for an unexpected surprise.

"In the small town of Emerald lived a family related to the Bonds. Here they would stop and

ask for water to refill their containers and their caravan. On previous visits this had been done, but the Bonds made little headway in their attempts to pass on the living water which they carried. Little could they realise the changes that had taken place in that worldly, satisfied family. Parents separated—a trail of bitterness, frustration, and purposelessness—rebellion against the senselessness of life and the meaning of existence—a young man, atheistic in outlook, desperately wanting answers before self-destruction won the battle. But his hours of concentrated thinking gave him no answers, simply despair.

"Through a series of unprecedented events, the young man, a teacher for the Queensland Education Department, had been transferred to Emerald. The youth of the town knew him well, and a Methodist youth group asked him to take their sporting activities, which he did, tripling their membership. Through another series of 'coincidental events,' he was then asked to care for their devotional well-being as well. Being involved, he accepted the challenge, though knowing nothing about the Bible or Christ; yet he still needed help.

"In June or July the Bond family knocked on the door of the house in Retro Street, Emerald, expecting the same response as usual. However, the Holy Spirit had prepared the soil. Books were requested to help teach the youth; help was given to understand the Bible; book after book was devoured; correspondence courses were done in a short time. The change in his life was remarkable. His friends at school commented; his father noticed, and so did the children.

"The Bonds were delighted, but prayed earnestly for him, because everything was happening almost too quickly. Yet, they had given him the water of life. A few short months after beginning his intensive reading programme he requested baptism, and on November



Arthur Bond, one of Australasia's leading literature evangelists.
Photos: G. White.

2, 1968, he was buried into the death of his Lord.

"The Bonds had arrived only a little while before two Jehovah's Witnesses, so that it might be said—Praise God that there are still some of His people doing the real work of seeking out souls behind closed doors. Praise God, too, that the Bonds were living close enough to God to recognise the call to Samaria at the right time. They arrived before the other visitors. Against the wishes, advice, and mocking of some, the young man resigned from the Education Department, and went to Avondale College. In 1972 he graduated from the ministerial course, and is currently playing a small part in God's worldwide work of seeking and saving those behind closed doors. As a minister, he looks back to the happy occasion when Arthur Bond, still a fellow minister (in the field of literature evangelism) knocked on his door, and shared with him the water of Life. Such is the real work of every church member."



Husband-and-wife team Allan and Stella Goltz, have spent six years in the literature ministry in Queensland.



South Queensland's team of literature evangelists for 1977, with the chart showing the record of their successes.

One Week's Work

Why do farmers make good literature evangelists? First of all, they have acquired the habit of rising early and working late into the night, and they have learnt the habit of perseverance.

Brother and Sister Allan Goltz also have a farming background. They accepted the call to the literature ministry under the leadership of Brother Jeff Webster. During the past six years, as literature evangelists, they have been sowing seeds for Jesus. Stella has sold over \$1,000 worth of truth-filled literature to a Catholic lady who looks forward to seeing our loving sister because she longs for Christian fellowship.

Last month it was a pleasure to introduce Allan and Stella to our new method of approach to the public, "Audio-Visual Aid." This wonderful colour film and sound-machine has instant appeal, and when shown in the home for eleven minutes, people are shut in with God while the world is shut out. During that time they are introduced to "Prophets and Kings," "Patriarchs and Prophets," "The Desire of Ages," (Jesus Christ) and great "Acts of the Apostles," and finally to the "Triumph of God's Love."

What are the results? In one week thirteen demonstrations were given and fifteen sets of the Conflict Series sold (to old customers). The value of these books was \$2,000. Only eternity will reveal the real value of these message-filled publications. Who buys these books? Many people from professional and all walks of life.

Teaching a Teacher

Late one evening Allan and I called at the home of a lecturer for the Institute of Technology. This gentleman had purchased "The Bible Story" and "Bedtime Stories" from Allan and Stella, and had asked them to call back when they had some new publications.

When we arrived for the appointment to visit this home, the outside light was on, informing us they were ready for our visit. After being invited into the home Allan introduced me to a very friendly couple. In my twenty years of literature ministry I have never met a man who has impressed me as much as this gentleman. Even though he was a man of great learning, I have never met a more humble man. It was evident that he was seeking truth, revealed by his searching questions. We sat down and it wasn't long before the audio-visual presentation was thrown on the beautiful lounge-room wall. It was an ideal situation, the children in bed, the television turned off, and everything was in preparation for our visit.

After the demonstration he expressed his love for Jesus Christ. We capitalised on this statement by telling him of our personal relationship with Christ. Naturally the first volume I placed in his hands was "The Desire of Ages." After reading about half a page, he expressed his wish to know more about Christ. He also told us that he was currently helping his church translate the Bible into the national language of Papua New Guinea, and said he was finding it very difficult to find a way to express the word "sheep" in the native language because in some places the nationals have never seen a sheep. He went on to say that there are some words, such as *justification* that you could never change in the Bible. What

could you put in its place? He truly was a man of great learning, and he possessed spiritual eyesight.

He also informed us that there is a great change in the thinking of the teaching profession, especially when it comes to morals and character training. By way of illustration he told us about the downfall of President Nixon and how the American nation had been shocked at the decline of morals and the lack of character in many influential people.

This situation has set many minds back to the teaching of the good old Book. At present he is preparing a paper dealing with the question of moral standards. In his thinking it is not a question of whether a thing is "right or wrong." He believes it is a question of whether a thing is "good or bad," and he says there is a vast difference. He is very much against situation ethics. We were certainly made to feel at ease, and we spoke for two hours on Bible subjects. On one occasion his wife joined in and

made comments on the volume, "Prophets and Kings," expressing to her husband that this book contained the very information she was seeking.

There is no doubt that the Holy Spirit was impressing these dedicated Christians with the value of the Bible Reference Library. The husband turned to me and said, "We will take a set."

Books That Reveal Light

Sister White writes in "Colporteur Ministry," page 123: "Instruction has been given me that the important books containing the light that God has given regarding Satan's apostasy in heaven should be given a wide circulation just now; for through them the truth will reach many minds. 'Patriarchs and Prophets,' 'Daniel and the Revelation' and 'The Great Controversy' are needed now as never before. They should be widely circulated because the truths they emphasise will open many blind eyes." ##

TONGAN INTERLUDE

HARRY RICHARDSON, Greater Sydney

IT WAS DRIZZLING rain as we arrived back at the International Dateline Hotel in Nuku'alofa after spending a day seeing the sights and visiting Brother David Sutcliffe, principal of the Beulah Adventist College, and his charming wife Patricia.

"Can I sell you a wood carving, Sir?"

A smiling-faced boy appeared out of the semi-darkness waving an assortment of native artefacts.

"Only two dollars," he said as he held up a beautifully carved fish and put it into my hand. "Only two dollars, Sir," he pleaded. "Just two dollars."

And then he stopped. "Oh, I've seen you before. You were at Beulah College at church yesterday. I saw you. You are from Australia."

"That's right," I told him. "And what are you doing here?" I enquired.

"I make good carvings and I sell them to the tourists. I try to make some money to pay for my education so I can tell more people about Jesus. I want to be a minister. I want to train for God's work."

"Are your family Seventh-day Adventists?" I enquired.

"No, but my uncle told me that if I want a good education I must go to Beulah College. I was baptised last year."

"Listen," I said, "Go and carve your name

on that fish and I will give you four dollars for it. I will come back here in about ten minutes."

He disappeared into the darkness.

We later met as arranged and completed the deal.

"Thank you very much, Sir," the young lad said as we departed. "May God give you a safe journey home."

Well, another souvenir has found its way onto my mantelpiece in our lounge-room, and as I sometimes look at it and the name of the little boy who so painstakingly fashioned it, I think of the needs of the Tongan Mission field and the earnest desire of these lovely young people to obtain a Christian education and prepare themselves for a part in God's finishing work. A new boys' dormitory is to be built at Beulah, and the plant and equipment upgraded to meet the demand for increasing educational facilities. When the offering-bag comes around to support the Tongan Mission, I shall dig a little deeper and be urging my many friends to do the same. ##



Mr. Harry G. Richardson among his souvenirs. The beautifully carved fish he holding is the one purchased from a Beulah College student.

NEVER ALONE

P. R. JACK, Lay Activities, Sabbath School, Communication Director, South New Zealand

IT SEEMS to many that the challenges of life are far greater than their capacity to meet them. It is believed that every man faces a crisis of existence, where we believe we are all alone, and no matter how much we try, we can never win.

David's Challenge

David must have been tempted to think just like that, as he went down into the valley of conflict to do battle with Goliath. His opponent was more powerful than he. He would have been tempted to believe he was alone, and defeat was inevitable. If ever a man had reason to experience an existential crisis, it was David.

In spite of all the circumstances, David believed he would be victorious, and the reason for his confidence was based on his conviction that he was never alone. As he approached Goliath in that historic encounter, he declared, "You attack me with sword and spear and javelin, but I attack you in the name of the Lord of hosts, the God of the armies of Israel, which you have insulted this day." 1 Sam. 17:45, Moffatt. David believed the battle was not his, but the Lord's. Earthly appearances and obstacles do not count in our personal conflicts if we know we aren't alone. To have this conviction, we must realise that our personal conflicts are part of a larger conflict. We are sandwiched between the contending forces of good and evil. Whether we like it or not, we are involved in the great struggle between Christ and Satan.

Paralleling Victories

The encounter between David and Goliath is a picture of that conflict, as it found expression in the wilderness, where Jesus was tempted of the devil. (Matt. 4:1-11.) Just as David was sent by his father from Bethlehem to the arena of conflict, so Jesus began His journey to the wilderness of temptation at Bethlehem, where He was born.

We read of how David was anointed with oil. (1 Sam. 16:13.) The Bible declares, "From that day onward the spirit of the eternal God inspired David strongly." (Moffatt.) He was given the assurance that he was not alone. We read in the New Testament of how Jesus was anointed with the Holy Spirit. (Acts 10:38.) The Gospel writers reveal that this anointing happened on the occasion of Jesus' baptism, when the Holy Spirit, in the form of a dove, came and alighted upon Him, and a voice from heaven could be heard saying, "Thou art My beloved Son, in whom I am well pleased." Mark 1:9-11. Jesus, like David, received the assurance that He was not alone.

We are told it took forty days to find an opponent for Goliath. (1 Sam. 17:16.) For forty days, Goliath challenged, mocked and taunted the armies of Israel. No one was prepared to accept the challenge. He was ten feet tall. He had a bronze helmet and wore a bronze breastplate of scaled armour that weighed 200 pounds. He had a bronze javelin slung between his shoulders. The shaft of his spear was as large as a weaver's beam, with its iron head weighing twenty-five pounds.

What an imposing sight! No wonder the soldiers of Israel were afraid. For forty long days, Goliath appeared on the hill, on his side of the valley that separated the two armies, and thundered his challenge to Israel. "I defy the



forces of Israel this day," he shouted. The Israelites were in a state of fear and dismay, for they believed they were alone, and defeat was inevitable. David came as a representative of human weakness, to challenge Goliath. He was just a boy, not even able to wear the armour and bear the sword that were offered him. How could this stripling measure up to that mighty giant of a man who had humbled the armies of Israel for forty long days? It was God's plan to demonstrate the fact that victory in life is dependent more upon faith than human power. He was going to confound the might of Goliath by manifesting His power through a boy.

Faith Is the Victory

In like manner, Jesus was in the wilderness, fasting for forty days, preparing for His encounter with Satan. He must meet his adversary at the lowest ebb of human weakness, to demonstrate the fact that faith is the way to a victorious life.

As David made his approach to Goliath, we read of how he collected from the brook, five small stones. Why did he need weapons, if he believed the battle was not his, but God's? Man needs to express faith in a tangible way. Whenever Jesus ministered to the sick and needy in the New Testament, He called for a physical expression of faith. A withered hand was healed in response to the invitation, "Stretch forth thine hand." Matt. 12:13. An impotent man was healed as he responded to the command, "Take up thy bed and walk." John 5:7-9. A blind man was healed as he obeyed the command to go and wash clay from his eyes. (John 9:6, 7.) David, in selecting his stones, was co-operating with God at the practical level of faith. Jesus went into conflict with Satan in the wilderness with the equivalent of those five smooth stones. He was armed with Scripture. In each of the temptations he encountered, His defence was the Word of God. Each temptation was resisted as He declared, "It is written." Matt. 4:4, 7, 10.

The parallels in the experiences of David and Jesus reveal how God confounds the might of the enemy through human weakness. A single stone from the sling of a boy was enough to overcome the adversary. Victory was completed as David rushed forward and, taking the sword of Goliath, used it to cut off his head. Jesus, the divine David, turned back the attacks of Satan in the wilderness with the smooth stones of the Word of God, and then used the cross, the weapon of Satan, to bring about his defeat.

The Cross—Still the Way of Victory

The Old Testament Scriptures, through stories like that of David, point forward to the defeat of Satan. As we turn to the New Testament and look to the cross of Calvary, the promise of that defeat becomes a glorious reality. The cross is the instrument of victory for all who will accept it, assuring us today that God's love is absolute, and we are never alone.

David's victory against Goliath is a prophetic illustration of Jesus' victory over Satan, that in turn assures us of personal victory at the level of our needs as we find ourselves struggling in the midst of the conflicts of life.

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WORLD NEWS

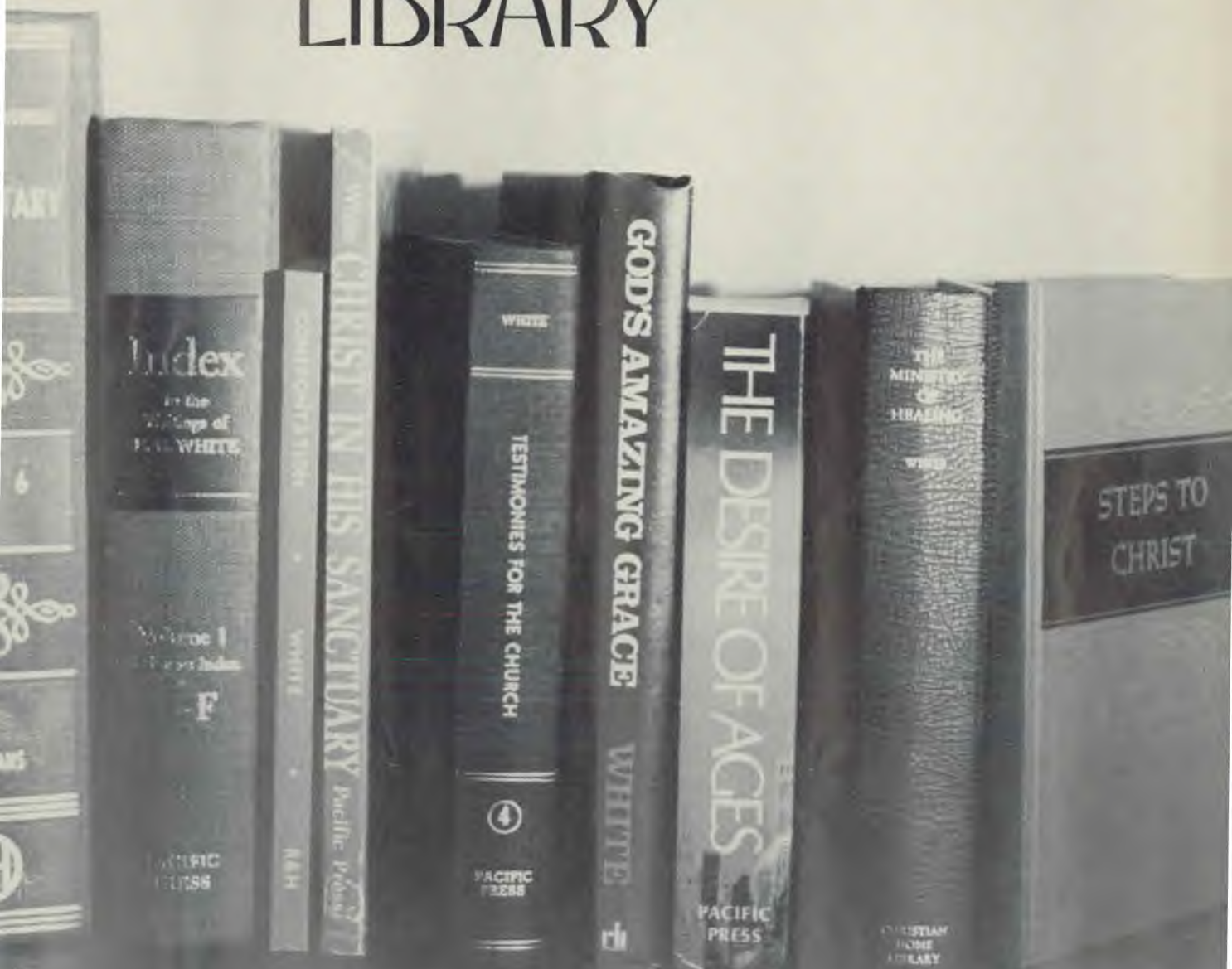
WAR hero Desmond Doss is still making news for the church. The *News-Free Press*, of Chattanooga, Tennessee, devoted three pages and eight pictures to its Sunday feature entitled "A New Project for Desmond Doss." In one of his speeches Desmond Doss mentioned how much more effective he would become if he had a hearing-aid (he suffers severe hearing loss as a result of his war wounds). A woman in the audience sent him \$500 for the hearing-aid. In the meantime the Veterans' Administration provided him with an aid. Desmond Doss asked permission to give the money to the local Adventist school which would have to close that year because of severe financial difficulties. Not only did the woman agree, she donated \$2,500 more. Inspired by this contribution, the school decided to sell fruit to raise additional funds. When the school's new addition was dedicated, Desmond Doss and his wife were presented with a plaque in appreciation of their untiring effort, enthusiasm and labour of love.

Desmond Doss is the recipient of the Bronze Star, the Purple Heart, and the U.S.A.'s highest honour, the Congressional Medal of Honor (the only non-combatant to receive this award). As a medic he rescued and saved seventy-five lives.

He was chosen by World War II Medal-Holders to represent them at the 100th anniversary celebration of the creation of the Congressional Medal. His life and military career was the subject of a book, "The Unlikeliest Hero," by Booton Herndon. In 1959 he was honoured on the popular "This Is Your Life" television show.

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CHL = Christian Home Library, cloth edition
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 BMP = Bible Made Plain

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Teti Pahulu speaks to interested spectators at an agricultural show in Tonga.

Photos: R. Nixon.



This float displayed the evils of intemperance in the parade in Suva.

PARADES, FLOATS, LECTURES AND FILMS ARE ALL PART OF ...

W.A.T.E.R. ACTIVITIES IN THE CENTRAL PACIFIC

R. R. NIXON, Temperance Director, C.P.U.M.

Cook Islands Mission

Pastor George Porter, president of the Cook Islands Mission, in a recent letter states: "Pastor Tuaineiti and I have spent many hours and days trying to organise the W.A.T.E.R. programme. We have visited our churches and talked to our young people. We have met with the Health director in each of our churches and explained the programme to them.

"As chairman of the Religious Advisory Council, at our last meeting I presented the plan to them. I asked them to support us and to attend the meetings. They voted to support the plan wholeheartedly and also to participate in the programme and to present speeches. We had many advertisements in the press and on the radio. We also had the items put in the press that were prepared for us by the General Conference Temperance Department.

"On the opening night we had a good turnout. The young people's march was escorted by the police from the Post Office to Constitution Park, where we held the meeting. The policemen enjoyed it as much as the young people. The press photographer came and took their photo.

"Young people from some of the other churches also joined in and marched together with us. A representative from each church represented on the Religious Advisory Council gave a three-to-five-minute talk on alcohol and what it is doing to Rarotonga. The Secretary of Internal Affairs, who is also the secretary of the Religious Advisory Council, gave a ten-minute speech on what he is finding on Rarotonga, and the problems that alcohol is causing the Government. It was a very moving meeting, and we had many Seventh-day Adventists there and a goodly non-Adventist representation.

"Before the film was shown, Pastor

Tuaineiti gave a very good description of the human brain and the effect of alcohol upon the blood-vessels. Brother Armstrong screened the film, 'Just One,' and I can tell you it really made an impact. After the film was over we asked the people to sign a petition, and we received many signatures.

"W.A.T.E.R. is a great success, and we pray that God will use the witness of His young people and His church to help slow down the sale of liquor."

Fiji Mission

Pastor Ilimo Tulevu, Temperance director of the Fiji Mission, reports in a recent despatch: "The W.A.T.E.R. programme in Fiji was organised in two places. Pastors Baines and Savenaca helped with the planning. One campaign was conducted in the city of Lautoka, and the other in the city of Suva. We believe this is the first time such a public exhibition against alcohol has been held.

"At Lautoka about 800 people took part in a march. Most of these were Adventist young people. Our youth, the Pathfinders, and the Dorcas ladies, all presented a very attractive picture in their uniforms. The banner also displayed against alcohol attracted a lot of interest and attention. The Police Band led the way, and they too looked very colourful in their uniforms. In the centre of the marching group we had a float displaying a damaged vehicle. The march began at the wharf, went through the city to Namoli Park, and here speeches were delivered in Hindi, Fijian, and English. Later, literature was distributed, and fruit drinks were given to the public.

"In Suva some 500 Adventist youth, all in uniform, participated in the march. The Salvation Army Band led the way. As they

marched through Suva city they held aloft about eighty anti-alcohol banners and posters. In the front of the band were seven church elders and an ordained minister holding high a W.A.T.E.R. banner. Thousands of people watched the colourful procession. A lot of interest centred around our float displaying a crashed vehicle with two young people injured inside, covered in make-believe blood. On the float also appeared a large bottle of beer with these words written in large letters: 'The Bigger the Bottle, the Thicker the Head.' The march concluded at Sukuna Park, and when all were assembled, Dr. Taukave delivered a very interesting speech on the evils of alcohol in society. A similar speech was also presented in Fijian by Apolosi Domona. As in Lautoka, literature and fruit drinks were distributed to the public. At that stage the sun had set and so films on alcohol were screened. All told, these programmes were a great success."

Tonga Mission

Mr. Teti Pahulu, Temperance and Health director of the Tonga Mission, decided the best way to make the biggest impact in Tonga would be to run programmes on W.A.T.E.R. in each of the districts on the main island of Tongatapu.

Consequently, the same programme was conducted several times, but in this way more people were given the opportunity to know what W.A.T.E.R. was all about. People from other churches and organisations figured prominently in all these District programmes. For example, in one such programme, a Methodist bishop was pleased to participate, and presented a talk on the hazards of alcohol. Typical W.A.T.E.R. programmes featured an explanation on the objectives of W.A.T.E.R., singing by the "Waterlily" Group, a medical talk on alcohol, a humorous poem, short speeches from representatives of non-Adventist organisations, and the screening of films.

Brother Teti was also given opportunity to travel with the Royal Party from one island to another to visit agriculture shows. He was given a stand at each of these shows, where he was able to give demonstrations, with the help of visual aids, on the evils of alcohol and tobacco.

##

WHEN THE SAMARITAN PASSED BY

LYNETTE V. MARTIN

IT WAS a Camp Sabbath, crisp and clear after the rain which had fallen on the preceding two days. The smiling sky was reflected in the faces of the Adventist family gathering *en masse* for the Sabbath service. Truly, God was with us! We filed into the big tent, smiling a greeting to our neighbours, camp friends for many years, and also at the more recently noted faces. There was a bond—one could feel it.

The tent itself had been decorated tastefully. After all, it is here that God's messages are given to His people. The people themselves were dressed for Sabbath. In fact, it was all very beautiful, and we waited expectantly for the hymns and the sermon. Then the strident coughing of someone a few seats to my right somewhat unsettled me. It sounded as if the poor fellow was choking. There was silence for a few minutes, and then this really dreadful coughing came once again. Curiosity won out over good manners—I just had to see who it was. It wasn't difficult, I just waited for the next attack and saw the people start to edge away, . . . and there he was!

I doubt whether I could describe Arnold without upsetting people. It is so easy to describe pretty people, attractive people, even just normal people, but you see, Arnold was nothing at all like this. He was, by what I could see, fairly old and worn, and when he coughed I saw that the drawing back by his neighbours was to prevent being showered, as his twisted hands had difficulty in managing his handkerchief. Something, or Someone, touched my heart at that moment and whispered, "He is your brother." But I concentrated very hard on that service and hardly even noticed the coughing.

Spiritual Burden

However, just when I thought that I had the soft, sentimental part of me completely controlled, what should happen but the Thank Offering was announced, and guess who struggled to his feet to participate in this? Yes he did. It was then that I noticed that his legs were crippled. He moved slowly out in that pathetic, limping, swinging movement that is characteristic of those who have to bear the burden of being spastic, and proudly gave his thank offering. The thought struck me, "We all have so much, he has so little, and yet he is grateful." Of course, I didn't know at the time, but at times he had actually placed his whole pension in the offering and gone without necessities because of his belief and burden, not physical this time, but spiritual.

The voice became more insistent. "At least acknowledge him. Let him know that you want to meet him." It was then that another pressure came to bear. The person I was with did not feel this way, and so I filed out of the big tent with



everyone else. However, the voice persisted, "You should speak to that poor fellow!" After doing battle and losing, I retraced my steps only to find that he had gone. A lump came to my throat and I felt an emptiness which can only be felt by those who have left undone that which is spiritually important. For me the day seemed to have clouded, and I wished that time could have been turned back—I knew then what I would have done!

Time passed quickly and soon camp closed for another year. The shadow cast on the first Sabbath never entirely left me, and there was no second chance the next Sabbath. Then on the first Sabbath back at my home church, you can imagine the amazement and even the joy I felt when, who should be outside the church, but Arnold! This time there was no drawing back; I went up to him and greeted him. He was very hard to understand, as his speech was affected also, but he would keep on until you understood what it was that he wanted to say. The most easily understood sentence was when he said, "Will you be my friend?" and that is how I became Arnold's friend.

Taken for Granted

I, and several others, brought him lunch on Sabbaths, gave him clothes, sat with him, wiped his face when it needed it, and I suppose in some ways we were helpful. But as time went on, the great joy of even being able to speak to Arnold, was, like too many other worthwhile gifts, taken for granted, and when he moved to

another part of the city, into a home for the aged, his friend, meaning me of course, was either not well enough, going somewhere else, having car trouble, or some other excuse which prevented me going to see this poor, old afflicted saint of God who had no family apart from his spiritual one.

This morning, on our way to church, my girls said, "Let's go and see poor Arnold," and that was exactly what we were going to do when along came one of our church friends and said, "Have you heard about Arnold? He died last month, and because he had no family and nobody knew whom to contact, they were not able to bury him. He's to be buried on Monday."

Failure

How does one explain the feeling to anyone else? Truly, once again we had failed him, and in failing, caused loneliness and suffering. It is all very well not doing the wrong thing; in fact it is very creditable, but what of all the things we leave undone? We wouldn't deliberately do anything to hurt anybody, but how often we do by being thoughtless and forgetful of other people's needs, even if the need is merely a smile and a friendly handshake.

I do hope that I will be able to see Arnold again, without his physical deformity—a body to match the loveliness of his soul. When I do, there is something I must do—I must go up to him and say, "Arnold, for the second time—I am so sorry."

##



A view of the new Margate hall interior and of the crowd who attended the opening ceremony.

Photos: R. L. Roberts.



The official platform party, from left: Pastor E. Ferris (standing), Pastor K. DeVille and Mr. P. Stanton obscured by Pastor Ferris, Pastor V. Parmenter, Mr. M. Smith, Mr. W. Hodgman, Pastor S. Uttley, Pastor C. Adams, Mr. P. Hodgman, Mr. M. Hodgman, Mr. R. Stanton.

IN TWELVE BUSY MONTHS ...

Margate Makes It Happen!

V. B. PARMENTER, Communication Director, Tasmanian Conference

SUNDAY, September 25, 1977, saw a large crowd seated expectantly inside the modest, yet dignified, new Margate church hall. The occasion for such an august assembly was the official opening of the now completed building. This special day attracted many people from the community, including politicians and many folk from all walks of life, as well as faithful church members.

The official platform party provided a unique situation in that three politicians, all from the Hodgman family, were special guests and took part in the ceremony. The Hon. Bill Hodgman, M.L.C. and Warden of Kingborough, father of Peter and Michael, complimented the members of the Margate church for providing such a wonderful asset for the municipality. Michael Hodgman, federal member for Denison, went on to add that while the church must be praised for its outreach to the community, this achievement was an evidence of the church's progress within.

Peter Hodgman, M.L.C., officially declared the new hall open when he presented the keys to the chairman of the building committee, Mr. Ray Stanton. Mr. Hodgman stated in his address that the Adventist Church had never been insular from the community. "As a member of parliament," he stated, "I see your activities as a church and admire you for what you do."

He went on to state that while much of the work on the hall had been done by volunteers, it had a professional finish. Better still, the achievement was made without government assistance and brought tremendous inspiration to the community. Others will say, "the Adventists did it, so can we."

"More Urgent Than Ever"

Pastor S. M. Uttley, president of the Trans-Australian Union Conference, stated in his dedicatory address that a hall was just as important as a church, but went on to add that even more important yet are the "people who live beneath the steeple." He further stated that the work of the church is more urgent than ever,

and that it was encouraging to see the members of the Margate church doing their part in meeting the great need of our time.

The ceremony also included Pastor C. S. Adams, president of the Tasmanian Conference; M. R. Smith, secretary; Pastor E. A. Ferris, Youth director; Pastor V. B. Parmenter, Lay Activities director; and Mr. Ray Stanton, chairman, Building Committee. Various musical items were rendered throughout the programme by members of the Margate church.

The Margate church was organised in 1957. It was not until twelve years later in 1969, that the church building was completed. Only a few short years following this, it became obvious that further facilities were needed as a number of the young people were forced to meet for Sabbath school in a hired hall a mile or so down the highway.

Enthusiasm and Drive

Just over twelve months ago it was realised that the much-needed hall would soon become a reality. The church building took almost ten years to complete, but the hall was erected in less than twelve months. Much of the credit for this wonderful achievement is due to the enthusiasm and drive of their building committee's chairman, Mr. Ray Stanton. However, without his committee and faithful church members who worked tirelessly night after night, Brother Stanton could not have done it.

The hall has a high ceiling for the purpose of sporting activities, and can accommodate 300 people seated comfortably. It also boasts a modern kitchen, welfare rooms, spacious toilet facilities and a mezzanine floor which

comprises storage facilities and a Sabbath school room. The total cost of the building was approximately \$70,000, which includes \$6,000 worth of floor coverings. The main hall floor is furnished with a new Swedish material designed for gymnasium floors, which puts a beautiful finishing touch to the building.

A structure such as this magnificent building represents not only hours of sacrifice, but tremendous faith and a concern that says to the community and to the world, "We care!" The Margate members must be congratulated for a selfless task done so beautifully.

##

WALKING WITH CHRIST

A Prayer for the New Year

*O Saviour, let me walk with Thee today,
And follow whither Thou shalt lead the way,
In sunshine or in shadow, as Thou wilt,
For near Thy side are never pain or guilt.
With Thee are all the dearest dreams of life;
There comes no whisper of the worldly strife.
Thy peace enwraps, Thy love makes all men
free—*

O Saviour, let me walk with Thee!

*Dear Saviour, may I ever follow Thee,
Kept by Thy love, yet wonderfully free.
And while I walk beside Thee, hear Thy voice,
Repeat the precious words that all rejoice,
Bearing God's message to each waiting one
Who follows Thee from weary sun to sun.
No love so wondrous as Thy love to me—
O Saviour, let me walk with Thee!*

—Alice Ross Williams.

EXPLOITS, LARGE AND SMALL

J. K. AITKEN

QUITE AN INTERESTING story is told by Pastor Frank Slade concerning his father's practical faith that worked realistically. The father was the foreman of an engineering firm at Box Hill, Victoria. This firm was asked one day to do up a suction-gas engine that broke down at one of the big shoe factories at Melbourne. So he took a number of men down there, went into the engine-room, worked all that week on the engine and couldn't get it going. The shoe factory was out of work for that week, and all hands were advised to come back the following Monday. Friday afternoon came up and they hadn't got the engine going. The men said to Mr. Slade, "You'll have to come tomorrow. We've got to get this engine going."

What would you have done if you were an Adventist? Would you say, "I'll forget the Sabbath"? Pastor Slade's father just stood up and said "No, men! I won't be here tomorrow. Tomorrow is the Sabbath. You won't get it going tomorrow. We'll get it going on Sunday. I'm going to church tomorrow. I'm going to worship God." They just laughed at him.

"I'll never forget that Sabbath morning," said Pastor Slade. "We were living in Mitcham Road, Mitcham. Very early in the morning there was a knock on the door. Dad went to the door. The men who were there said, 'Come on, Mr. Slade, you've got to come down to this job today. We've got to get this engine going.' 'Sorry, men,' said Dad, 'I'm going to church today. I'm going to worship God. It's all in the hands of God. We'll get it going tomorrow. The men can come back to work on Monday.' They went away yelling and screaming out as they drove off in their cars. Dad just went to church and enjoyed a real Sabbath. Very early on Sunday morning Dad went down to the job, walked in, and said, 'Well, men, how are you going?'"

Success!

"The men had been around and scoured Melbourne for engineers and experts on suction-gas engines. They had a whole twelve of them on the job, but they couldn't get that engine going. Dad was foreman, but the men greeted him with grunts and growls. 'You should have been here yesterday. We can't get this thing going. The people are coming tomorrow.' 'All right,' said Dad, and he checked over the spark, the gas, the timing and so on. 'Now give it a turn.' It had one of those big ten-ton-flywheels, you know, the great big ones. They got on it and gave it a turn. Nothing happened. He just checked it over again. 'Now give it another turn,' said Dad, and it gave a kick. He said, 'Give it another turn,' and away it went."

"They just stood there and looked at him, while Dad gave the best sermon he had ever preached on Sabbath observance. He said 'God won't let you down if you're faithful and true. God is looking for Daniels today, who are willing to go down into the den of lions. God is looking for Hebrews who are willing to go into the fire because they won't bow down to an image, whatever that image may be. Don't do any works that will hinder you from giving a testimony to the Lord Jesus Christ.'"

Seed Sown

By contrast, the growth of seed planted in a child's mind and its growth to fruition, was shown in the case of the mother of the Engelbrechts in the Christchurch area. Mrs. A. E. Engelbrecht's two sons have given the

following story from her record. She remembers attending a Church of England Sunday school with a devoted teacher, who often spoke about the second coming of Christ, and she remembers, too, that through her she became interested in the subject. One statement she made, she never forgot, namely, "Girls, would you like to see Christ coming in the clouds, and find you in a dance hall?" She declared, "I would not."

When later she was married, a colporteur came to the door with "The Coming King." She was rather impatient because of its late delivery, but had to wait until she had the money for it. When the book arrived, she much enjoyed reading it. A little old German lady used to call and leave *The Signs of the Times* each week. Another person left some tracts on her doorstep every week, which she really enjoyed, as they were on Signs of Christ's Coming, The Millennium, etc. At the same time she was interested in the Mormon message and their "Coming of Christ," and was tempted to go to Salt Lake City in the United States.

Providentially at this time there was in the *Signs* an article on "The Blessed Event," which she accepted as correct. Another issue gave an article named, "Come out of Her, My People," and she was concerned, as she loved her church. She says she was very thankful to say that the Holy Spirit was working in her heart until she felt that she must keep the Sabbath. She said as soon as she made the decision, such a joy and peace came into her heart. All worry was gone. She said, "I have never regretted that decision. May God keep us faithful till Jesus comes."

Christian Literature

Another story of seed sown in the mind of a child is the story of Miss Ann Newly. She tells of her christening in the Church of England, of fortnightly Sunday school, and monthly church services at the Presbyterian Church. She mentions that some good old-time Christian story-books contributed to her growing faith. She tells how, after high school one day, she saw a mission van having the words of 1 Thess. 4:16-18, which raised the question of the dead rising at Christ's return, this being contrary to her belief of the dead being in heaven. She continued her prayers and searchings, and becoming dissatisfied with Protestant teaching, was attracted by the thought of becoming a nun.

She states how she was still searching for the truth when the family listened to the Voice of Prophecy, and while she did not respond till later when Pastor L. C. Naden spoke regarding Jonah, she was led to think of her own need. As she received the Bible Course, she found much

Biblical knowledge including the State of the Dead, the Trinity and many other subjects. She did her studies faithfully, and was pleased to have occasional visits from Pastor J. P. Holmes and his wife as the Voice of Prophecy representatives. She continued with the studies until, although having opposition from her Church of England mother, she accepted the truth. Her father was also interested in the lessons and found and embraced the truth through his previous reading of his grandmother's "Bible Readings for the Home Circle." How surely seed sown many years ago grew to fruition! Anne was later baptised after attending church at Armidale, where she was attending teachers college. Pastor Wyborn and family and Pastor D. Watson studied with her. After teaching for a time at Hamilton School she developed multiple sclerosis and now lives at home at Tenterfield with her mother who still does not understand the truth. In spite of this, Ann declares that God has been very patient with her. How wonderful to see her continuing faith in a Saviour who continues to lead her!

Christian Upbringing

A similar story concerns Mrs. G. Savige. Although living well into the country and away from any church, she was taught to say grace at meals and to repeat "Gentle Jesus" before retiring at night. She well remembers the visit of a Seventh-day Adventist aunt for a few months.

One Saturday morning before all had risen, she came and told this girl and her sister some Bible stories, and declared how the seventh day was God's true Sabbath. Years later the family shifted to Brisbane, where she attended the Presbyterian Sunday school and later became a teacher at a Methodist Sunday school. She declares that the seed of truth planted so many years ago had not died, and that as she taught the children the Ten Commandments her conscience would trouble her. The death of her only brother at nineteen on a motor-bike brought the conviction that she should bring her life-style into order. Consequently when she applied for a job as a trainee nurse and was asked her religion, she stated Seventh-day Adventist, and the matron would not accept her. When she told her mother of the difficulty, she was able to join her mother who was already attending the Adventist church. Avondale was suggested as a preparation for Sanitarium nursing training, and her mother gave her the insurance money from her brother's death, which she used for college. Later she was baptised at the Dry Log, Cooranbong. How wonderful are the ways of the Lord in continuing to guide into the truth!

Avondale Environs

The story of Sister H. Clouten (previously Miss Pearl Hawkins) revolves around Avondale Missionary College involvement, together with local Adventist families at Martinsville, and finishes with her parents being baptised at the Dry Log. (There must be some interesting stories centred in Dry Log baptisms, but how to find them? Any assistance would be welcome.)

The family, having moved from Sydney to Martinsville during the last years of the first world war, received various reports of Seventh-day Adventists. Many farmers said what fine people they were, and spoke well of Sister White's good deeds in helping poor folk in the district. Some of the bullock drivers said,

"Don't have anything to do with them there Adventists! They're a crazy lot! Don't smoke or drink tea or eat meat, and keep Saturday for Sunday."

Sister Clouten mentions how small the school seemed after the Sydney school with 700 pupils, but declares that she still has happy memories of the old bush school!

The Rosendahls and the Pringles were the only Adventists at Martinsville. Mr. John Rosendahl called to invite the family, who were Anglicans, but sometimes attended the Methodist Church, to visit some Adventist meetings held on Sunday night where twenty to thirty attended weekly. Members of the college faculty, some of whom were Pastors Robert Hare and Smart, and Brother C. V. Bell, and some students ran the meetings. A Sunday school was also run on Sunday afternoons by Brother and Sister Rosendahl on Wilkinson's Road in Wilkinson's barn. She mentioned how the Rosendahls picked up the children in an old single-seater car. The children had to perch on the dicky seat, on the sides and on the roof, all sticking on like leeches. She said the car had to crawl along, but that she has very pleasant memories of the outing, including singing songs and hearing Bible stories.

"The Great Controversy"

Later the Rosendahls sold out and moved to Queensland, but they still received visits from some Avondale folk. Mrs. Clouten recalls how her father used to sell his fruit to families around Avondale and, in visiting the factory to buy waste, got to know the Avondale folk well. Brother Will Fairfoul lent him the book *"The Great Controversy."* He took it home and read it thoroughly, often sitting up late at night. Then he said to his wife, "There's no doubt about it, those people are right. Saturday is the true Sabbath." When he returned the book to Brother Fairfoul, he was invited to church by Brother Barry Smith. Sister Clouten went along, for somewhere to go, but upon being introduced to Brother Smith's two daughters about her age, she went with them to Sabbath school and enjoyed it. She was impressed with the friendliness of the Adventist folk, and remembered another Sunday school at Owen's Road helped by Misses May Rutter and Minnie Everett, and how they collected the children in three sulkies.

Her father also got Mr. Escott and the Morgan family to link up with the church. She tells of fruitage that spread much joy around. She was also able to help an ex-Martinsville lady, Mrs. Haynes (now living in Sydney), greatly troubled after her father's death, by bringing her to Avondale church where she received real comfort. Later her son Keith rendered further help and she became a happy member of the Ashfield church.

Fishermen

The story of Brother H. Clouten began also at Martinsville where his father accepted the message. He was born at Tacoma on the Wyong River where his father was a sleeper-cutter, boat-builder and fisherman. He knew Sister White personally, and helped build the old Health Retreat. Unfortunately, through some criticism, his father left the church, and made various moves, but eventually finished up at Stony Creek, Toronto. He was the youngest of a large family, and the father, as he did for each

boy, built him a boat so he could go fishing for a living. He says that coming to Toronto was God's moving, and part of His mysterious ways.

His father became friendly with a Mr. William Press, an Adventist, and soon began to keep the Sabbath again. The son thought this was ridiculous, particularly as Saturday was such a busy day. They were invited to a mission to commence close by at Lorne, Fennell's Bay, with Allan Butler from the College as the speaker. Sunday night was a most inconvenient night for him, as Monday morning was the best time to sell fresh fish. He finally decided to go to the Mission and then go fishing after the programme. He thoroughly enjoyed the meeting and looked forward to the following Sunday night. What wonderful people they were! Allan Butler, Oliver Goldsmith, Alan Shepherd, and others led out at that time. What a welcome they gave everyone! Although he was late getting off to his fishing-grounds on Sunday nights, he usually came in with a good catch of fish on Monday mornings. Brother Schwartzkopf's meeting made him kneel down later in his boat, and make his decision to follow the Lord. A few weeks later, both he and his mother were baptised and also his father was rebaptised at Avondale.

Apparently Martinsville was a favourite area for missionary work in the early days of Avondale. A report in a 1976 RECORD tells of a gathering for Pastor J. B. Conley and family and his remarks on that occasion. He stated, "I wish to read what Ellen White said. 'Martinsville is very, very dear to my heart.'"

"This is my home. She visited my parents. There was no place for preaching, so the hauliers dragged logs for pews and a stump for preaching. Services were conducted outside." He told how his father worked to lath and plaster all the Avondale buildings. Apparently some bullock drivers must have changed their minds of their opinion of Seventh-day Adventists.

Solid Fare

A couple with some slight Christian background, Brother and Sister Green, now living at Buff Point near Toukley, enumerated many points of how the Lord had guided them along their way. The first told of how, while riding a tram past the Woollahra church, they saw a notice advertising a mission on Armageddon by Pastor W. E. Battye. This was something solid after some other meetings they had attended. When they came to accept the Sabbath, there were thirteen week-ends of rain. Since they generally played tennis on Saturdays this helped their decision.

The other fact which they record was that because the husband was out of work, the wife's money was needed. She had decided, if necessary, to leave her job. However, when she approached her employers, she was allowed the Sabbath off. Surely the Lord intervenes.

Some other stories surely show the Lord's help in their lives. After canvassing in the country for some months they returned to the flat in the city, having only dry Weet-Bix to eat. Then for some reason they opened the door, to find a bottle of milk the milkman had left to get

Dare, and the world yields; or, if it beats you, dare it again, and it succumbs.

their custom. The wife was also given back her former position. The husband also found another good position, after he had turned down one which involved some Sabbath work. Sister Green also recalls when the children were attending the dentist, she had to pay two guineas which she couldn't get, and how the Lord provided for her need. It was a mile to the bank, and she was too ill to walk. However, as she went to catch the bus with her children, she found on the footpath four ten-shilling notes. She said, "I believe the Lord placed them there to help us out of a dilemma."

Public Missions

Pastor R. H. Abbott's mother and father were both officers of the Salvation Army, but mainly attending other churches. His father became superintendent of the Sunday school of one Fremantle Methodist church in Western Australia, but later when they moved into the Karragulan country they attended the Congregational Church. It was through a neighbour's studying with Brethren Hiscox and Laird, that interest developed in many places, so that Pastor H. C. Harker came and settled in the area and was most diligent in visiting with his horse and buggy, conducting public meetings, and eventually building the Karragulan church, just beyond Carmel. Pastor Abbott pays tribute to the influence on his life of a mission conducted by Pastor E. E. Roenfelt at Victoria Park, and later at the Carmel College. He also tells how a family, named Tarburton, was led to the truth in Albany. He states that the Dorcas ladies had made up a parcel for a lady living on the outskirts of the town who was suffering because of the death of her husband. They felt it might be a good contact, and he was asked to deliver the parcel, but found the lady having difficulties trying to paint the roof. Doubtless she received some help which was more than physical, and was led to the truth.

I wonder if anyone could help with the story of my own family's coming into the truth? I know my Grandfather Aitken became an Adventist at Moonee Ponds, but how? Also on my mother's side, I know my grandmother, Mrs. Kingston, my mother and her sister Mrs. Dorrington, became Adventists in Western Australia, but once again I would be glad if someone could give more detail. In Australia and New Zealand most conversions are apparently traceable to some Christian background. It would be interesting to know! Of course Africa and Papua New Guinea would be different, but how thankful we can be that the Holy Spirit is working all over the world to bring souls to a knowledge of the truth.

It does seem that that icy land of New Zealand must be iced in, for we have heard of practically no exploits or miracles of conversion from that land. How wonderful if some laymen or workers could take the time to tell of some stories, or at least some clues so that those concerned could be contacted and some stories obtained! But perhaps New Zealand is not the only land iced in. Apart from some miracles at Murwillumbah, which were certainly positive sharing of God's wonderful grace, much of Australia seems trapped in the lukewarm state. If there are miracles they are surely well-hidden. As the message spreads, surely there must be many varied exploits. We would be glad to hear them. Address such stories to J. K. Aitken, 78 Minnamurra Road, Gorokan, N.S.W. 2263. ##



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.

GIEMANN. Ernest August Giesmann, in his ninetieth year, died in the Ipswich General Hospital, Queensland, on August 21, 1977, and after a service in the Gatton church, Queensland, was laid to rest at the Laidley Cemetery. During his farming days at Forest Hill, some sixteen years ago, he accepted the Advent message to join with his wife in the church. To his dear wife, members of the family circle, and friends who mourn his passing, we convey our sympathy, and point them to the only Saviour, who is the Resurrection and the Life. H. A. Grosse.

GOULTON. Don Goulton passed away on July 20, 1977, at the Shoalhaven District Hospital, Nowra, New South Wales. Don was born near Auckland, New Zealand, on October 19, 1912. He became a church-school teacher (Victoria), R.A.A.F. pilot, state-school teacher (New South Wales) and dance-band pianist. Ill-health ended Don's teaching career in 1963, and the family moved to Huskisson near Nowra on the south coast of New South Wales. Further illness gave the Spirit opportunity; finally when Don's older son began his own search for truth, Don contacted the church, Bible studies followed with both father and son, and Don became fully reconciled with his Lord. On July 21 we laid Don to rest in the Nowra Cemetery, and his wife Joyce and sons Peter and Graham now rejoice in the hope of the resurrection. S. Hart.

HALL. Lillian Hall, after a protracted and painful illness, was called to rest on August 5, 1977, at the Middlemore Hospital, New Zealand, where she had been a patient for some time. She was in her seventy-sixth year. Our sister died in the faith which had for so long been her joy and sustenance. She is survived by her husband, Stan, and four children, Una, Merle, Max and Stan. Words of hope and comfort were spoken at the well-attended funeral service in the Papakura church, North New Zealand, and afterwards we tenderly laid our sister to rest in the Papakura Lawn Cemetery to await the call of the Life-giver. R. R. Faithfull.

HARDES. Hector M. Harde passed away suddenly on November 6, 1977, at the age of seventy-two years. He was the son of the late Brother William and Sister Sarah Harde, by whose graveside in God's sacred allotment at Avondale, New South Wales, he now rests, awaiting the call of the Life-giver. Left to mourn are his wife Dorothy, son Colin, daughters Marie and Pat (Mrs. P. Brittain), also four sisters, Kathleen (Mrs. B. Gough), Rita (Mrs. A. Kelly), Rose (Mrs. G. Hayden), Connie (Mrs. L. Eager), and many relatives and friends. The large number of relatives and friends who assembled at the graveside were reminded of the precious promises of God's Word and the glorious tomorrow when the veil of sorrow shall be lifted; then there shall be no more partings and no more sad good-byes. The writer was assisted by Pastor E. J. Johanson. A. J. Gathercole.

HARDY. After a terminal illness, Sister Isobel Hilda Hardy, aged seventy years, peacefully fell asleep in Jesus on Sabbath, October 2, 1977. Sister Hardy became a Christian because of the witness of her Adventist neighbour, and was baptised by Pastor J. Beamish in the Midland church four years ago. She was a cheerful soul who, wherever possible, gave of her time and influence. Our sister was committed to the Lord's keeping on October 4, 1977, in the Fremantle Cemetery, Western Australia. There she sleeps until the sound of the Archangel's voice. David Rodgers.

GOOD FOOD

with SALLY HAMMOND



The Middle East has given us much by way of culture and history, but rarely do we give these people credit for what they give us in the culinary field. For many years I have wanted to make Pita, or Pocket Bread as Westerners call it, but had no recipe. Recently I found one, and after some experimentation discovered that although the original called for a white-flour dough, the method works just as well with my basic whole-meal dough and method. Use this bread for sandwiches as the answer to spilly fillings, or even to hold warm savoury fillings in gravy. Ideally the bread should puff almost ball-shaped while cooking, then cool, leaving a hollow or pocket in the centre, so the bread may be broken open and filled. Even if it does not make a pocket, cut the bread open, without cutting in half, to make a pocket to fill.

POCKET BREAD (Makes twelve loaves)

1 oz compressed yeast
1 pint warm water
¼ cup dark brown sugar
¼ cup gluten flour
¼ cup semolina (optional)

3 teaspoons salt
¼ cup oil
approx. 6 cups flour—either all wholemeal or combination

In a jug dissolve sugar and yeast with water. Cover, and leave while mixing all other dry ingredients in a bowl. Add yeast mixture and oil to bowl and knead to a smooth, elastic dough. Cover and rise till doubled—about 1 hour. Punch down and divide into 12 pieces. Roll each piece into a ball and cover with a cloth for 10 minutes while heating oven to 450°F. With a rolling-pin flatten each ball and roll out to about ¼" thick. Place on ungreased biscuit trays or sheets. Place in very hot oven and bake 6 to 10 minutes till lightly browned and puffy. Do not cool on a rack, but place on bench and cover with a cloth. As the bread cools, steam will escape and loaves will flatten, leaving a pocket. If oven space is limited, trays may be placed on oven floor. Bread may cook more quickly, but should puff well.

HOBBY. Etta Violet Hobby, nee Wallenstein, passed to her rest in the Lord at the age of eighty-two years. Her marriage to Mr. Coombe in 1914 was the first wedding in the old Grote Street church, Adelaide. Although she was partially incapacitated for some years, she manifested a remarkable faith in the promises of the blessed hope. After a message of comfort and the expression of hope in the certainty of the resurrection were given to her son Mervyn and daughter Eileen and their families and friends, our late sister was laid to rest in the Dudley Park Cemetery, South Australia, on September 30, 1977. H. G. Josephs.

HOLMES. Emma Elizabeth Holmes, in her eighty-ninth year, passed peacefully to her rest at the Freeman Nursing Home, Western Australia, on September 23, 1977. Formerly a member of South Perth church, her consistent Christian witness was the admiration of the entire membership. Her love for humanity was boundless, resulting in acts of kindness being given to all she found deserving of help. Among the many tributes heard at the Karrakatta Cemetery, where she now will rest to await Christ's returning, I conclude with her daughter's testimony: "I think I can truly say this world has been a richer place for her life, and we as a family have gained from her example." G. I. Wilson.

IRELAND. It was on Wednesday, October 12, 1977, that we laid to rest in Hastings, New Zealand, Sister Alice Ireland. The service recalled to mind her acceptance of the gospel under the ministry of Pastor R. A. Anderson in

Napier, and her subsequent faithful witness to Jesus. Her passing at the age of seventy-six brought release from many months of patient suffering. Family members and friends were comforted by the words of Scripture, and the sure and certain hope of the resurrection. L. V. Heise.

KABLE. Following a tragic car accident two months earlier, Prosper John Kable passed to his rest on July 1, 1977, in the Royal Newcastle Hospital, New South Wales. Prosper was a highly respected and much-loved elder of the Charlestown church, and also the building supervisor of the North New South Wales Conference. The Conference president, Pastor A. H. Tolhurst, and Conference secretary, Pastor O. H. Twist, associated with the writer in bringing words of comfort and hope to Prosper's loving wife Iris, daughters Lyn and Diane, and son John. The promise of the resurrection and reunion softened our sorrows as we laid our brother to rest in the Avondale Lawn Cemetery. H. R. Parkin.

NELSON. Dr. Arthur Nelson passed to his rest at Loma Linda, California, on October 17, 1977, at the age of seventy-nine. The funeral was conducted on Thursday, October 20, and a memorial service was held in the Hastings church, New Zealand, on Thursday, November 10, 1977. Dr. Arthur Nelson has been particularly known and loved in New Zealand since his marriage to Dr. Marjorie Young in 1970. His long and eventful life saw a successful medical practice in Los Angeles, as well as a great deal of overseas travel. During his travels, Dr. Nelson visited and assisted

many outposts of Adventist medical missions. Of more recent years, the Nelsons have been living at Haumoana, on the ocean in Hawke's Bay, New Zealand. They spent the past few months in California, and it was in his Loma Linda home that Dr. Arthur passed peacefully to his rest. He leaves in sorrow, yet also in hope, two sons, Paul and Wilbur with their families, in California and the Philippines; his wife Dr. Marjorie, with her family; and a host of friends who cherish his memory and look forward to the reunion day. The writer was assisted by Pastor A. F. J. Kranz at the memorial service in Hastings. L. V. Heise.

RICE. Gerald Humphrey Rice passed suddenly to his rest after a road accident on September 26, 1977. He was twenty-nine years of age. A large number of relatives and friends filled the church at Gympie, Queensland, and these were pointed to Christ, death's Conqueror, the One whose will it is that not any should perish. "And God shall wipe away all tears from their eyes." R. J. Allen.

RODERIQUE. Ella Roderique fell asleep in Jesus on Sabbath, September 10, 1977, at Invercargill, New Zealand, at the age of seventy-two years. She was a faithful church member for sixty years, widely known and well loved. A large number gathered outside her home overlooking the bay at Riverton for the service. Later, at the graveside, surrounded by the green fields, we laid her to rest, with the hymn, "How Great Thou Art!" The text "Precious in the sight of the Lord is the death of His saints" (Ps. 116:15) brought comfort to her husband Fred, her family, Coralie Chernside, Tom, Peter, and her sister Mrs. Janet Hubber. Kyrill Bland.

SETTER. Lillian Setter, an earnest and faithful member of the Lakemba church, New South Wales, passed to her rest on November 8, 1977, at Canterbury Hospital after a brief illness. Sister Setter was born in 1905 and baptised in 1962. After attending Concord and Ashfield churches for five years, she became a stalwart at Lakemba for over a decade. She rests in the Pine Grove Cemetery where she was interred on November 10, 1977. Our sister was predeceased by her husband, and leaves to mourn two sons and one daughter. She knew in whom she believed, and we confidently assert that there is indeed laid up for her a crown of righteousness. Allan Butler.

SMITH. Ada Ann Smith of Glenhuntingly, Victoria, aged ninety-two years, went to sleep in Jesus on Sabbath, October 1, 1977. A true "mother-in-Israel," Mrs. Smith will be sadly missed by her family and friends of the church. Her unfeigned faith in Christ was ever a blessing to all who knew her. At the service all were reminded of the coming of Christ, when we who are faithful will see our loved ones again. Deepest sympathy was expressed to the family and many friends who came to honour this most loving Christian lady. E. H. Winter.

STRAHAN. Brother Harold Strahan, husband of Sister Alice Strahan, passed away in Toodyay, Western Australia, on September 19, 1977. He was eighty years of age. Brother Strahan had never missed a camp since the first camp meeting held in Western Australia. The theme of his final camp meeting was "Spotlight on the End Time," and he came away determined to be prepared to meet his Lord. The Strahans' seven children, Tom, Doug, and Esther Lane of Brisbane, Dorothy Hort of Collie, Western Australia, Malcolm of Burrakin, Western Australia, William in the Northern Territory, and Stan in the South Pacific Islands, look forward to the day when God Himself shall wipe away all tears from their eyes. Brother Strahan was laid to rest in the quiet seclusion of the Jumperding Cemetery near Toodyay on September 22. R. I. Henley.

THORBURN. After several years of failing health, Hugh Hamilton Thorburn passed rather suddenly to his rest on September 19, 1977. He was eighty-four years old. Our dear brother was a tireless worker for the Lord in the southern area of the Greater Sydney Conference. At the time of his baptism he became a member of the Hurstville church. When the Oatley church was formed, he was a charter member. Being of a pioneer spirit, he worked untiringly in the formation of the Caringbah church. He served as a colporteur for a time and also spent a period collecting full-time for the Appeal for Missions. We laid him to rest in the Woronora Cemetery, New South Wales, on September 21, 1977, where he awaits the call of the soon-coming Lord. Max Hatton.

VINCENT. On the afternoon of Friday, October 7, 1977, friends and relatives of Sister Evelyn Pearl Vincent gathered at the funeral parlour of Lamb and Hayward, Christchurch, New Zealand, to pay their last respects. Sister Vincent unexpectedly passed away on Tuesday, October 4, and we laid her to rest in the Ruru Lawn Cemetery with her husband, who predeceased her in 1964. She is succeeded by two sons, Harry and Corran, their wives and four grandchildren. She will be sadly missed by her family, who look forward with keen anticipation to the resurrection morning. C. V. Christian.

WEBSTER. Highly respected for his friendship and unassuming spiritual leadership in the former City church, Melbourne, Victoria, and more recently at North Fitzroy, Brother Victor Webster quietly passed to rest on November 12, 1977, aged eighty, after a brief stay at the Heidelberg Repatriation Hospital. Active in earlier life in the Church of Christ, Brother and Sister Webster joined the Advent family through the work of Miss Jean Cormack, being baptised by Pastor W. J. Hawkin, thus continuing his life of service for Christ. After a service in the North Fitzroy church, at which the "blessed hope" was presented as the Christian's radiant hope to Sister Webster, and son Gordon and family, we reverently laid him to rest amongst a group of fellow-believers in the Coburg Lawn Cemetery, there to await the call of the Master in whom he trusted. Llewellyn Jones.

ADVERTISEMENTS

OPPORTUNITY EXISTS for an experienced, fully qualified pastrycook to make a contribution to the work of the church. Modern working conditions; scope to use initiative and supervision. Wages award plus fringe benefits. Suitable accommodation could be provided for successful applicant. If you have the qualifications and desire further information, write to The Manager, Sanitarium Health Food Company, P.O. Box 149, Chatswood, N.S.W. 2067, or phone (02) 406 5599 (business hours) or (02) 869 1450 (after hours) and reverse charges.

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The Akon, Simmons, and Walker families would like to thank very sincerely all those who helped us with books, clothing, etc., after the Creswick fires.

RETURN THANKS

The family of the late Mrs. Eva Gall wish to thank sincerely all our friends who sent messages of sympathy and floral tributes at the time of the passing of our loved wife and mother.

AUSTRALASIAN RECORD and Advent World Survey

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

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FLASH POINT



☆ SO I WAS WRONG. A couple of weeks ago I said that the picture on the front of the Morning Watch Calendar looked as if it were a New Zealand shot. (Well, I knew that the colonials over this side of the Tasman didn't have THAT kind of scenery; "I love a sunburnt country" and all that.) Actually, it was a picture taken by Dale Holmes (now a ministerial intern in South Queensland) when he was in Scandinavia. That's official; I heard it third-hand.

☆ The retirement of Pastor S. M. Uttley in late November caused a little double-shuffling. Pastor C. D. Judd is the new president of the Trans-Australian Union. The Trans-Tasman Union immediately called as a replacement Pastor H. C. Barritt out of the Victorian presidential chair, and he is installed now in the Gordon office of the T.T.U.C.

☆ Meanwhile, back in Greater Sydney, where THEY had lost their president (Pastor Arthur Duffy having been called to the Ministerial Association secretariat of the Division), their committee met and called Pastor Ken Bullock from the S.N.S.W. Conference. Which leaves a gap. . . . However, in Victoria, there is also a new president (Pastor H. C. Barritt having been called to the presidency of the T.T.U.C.). On December 6 the Victorian executive committee met and elected Pastor Ken Low, presently pastoring churches in the Palmerston North area of North New Zealand.

☆ It seems to be the cookery-book season. No sooner have I announced with suitable fanfare that Gillian Ford's cook-book is a Going Concern (write to the Student Wives' Assn., etc., at Avondale) when another and yet ANOTHER hit the market! However, I'll spare you TWO on one day, and will merely announce the printing (Signs Publishing Co.) and publishing of Our Sally Hammond's "Kitchen Talk," which is chock-full of recipes, and is obtainable from our Adventist Book Centres. Many a time have I pushed back my empty plate at lunch-time, feeling all mellow and content, and murmured, "You have excelled yourself again, my dear," only to be informed that it was one of Sally Hammond's recipes from the RECORD. So, if you can't actually be MARRIED to Sally (as Pastor Gordon Hammond is), you CAN have Sally in your galley, chaps. Buy the little woman a copy of "Kitchen Talk" for Christmas. You'll be getting bonuses all the year. The price? A miniscule \$1.35! (And that's not a misprint: \$1.35!!)

☆ One of the transfers that ought to have been announced last week and was overlooked was that of Mr. H. T. (Bill) Irvine who will come from the Ed. directorship of the C.P.U.M. to the assistant Ed. director of the Division, with headquarters in Wahroonga.

☆ Over in North N.Z., their Ed. director, Mr. D. Oemcke, has asked for a slightly less onerous position for health reasons, and is moving to the Wanganui school (a

beautiful new one, the word is), and his place is being taken by Mr. Ian Howie, formerly the headmaster of the South Auckland Primary school.

☆ A new unit for the treatment of malignant diseases was opened by the N.S.W. minister for Health, the Hon. Kevin Stewart, at the Sydney Adventist Hospital on Tuesday, November 1. It is understood that the S.A.H. is the only private hospital in Australia to offer this facility. A full report is doubtless in the mail, and will be featured in our news columns later.

☆ I had a good idea when I called for those "Appealing Appeal" stories. I've had ONE letter! Yet I hear stories from everywhere. Why not write and tell it first-hand? I'm sitting here waiting. Here's one that got away. Someone (like Pastor Rex Tindall, for instance) has lost a free book prize for this story. . . . In the South Q'land Conference ten people who were first contacted on the Ingathering last year have now been baptised. AND, the current campaign is already bringing results. One of the ladies of the Nambour church was visiting on the Appeal and spoke to a man who said, "I think you are keeping the wrong day." "Why do you say that?" the Ingatheress asked. "Well," said the prospect, "it seems to me that we ought to be worshipping on Saturdays." "That's exactly what we do," she replied. Result: he's been along to church each Sabbath ever since and is having laymen-conducted Bible studies. (There must be a million stories worth the telling. I've received ONE!!!)

☆ What is a missionary? You picture, don't you, a lean, tough, wiry fellow with sinews like wire rope and skin bronzed by the tropical sun. They aren't all like that. You picture them as giving up the comforts of home and living in some remote area back o' beyond, with all sorts of privations and hardships to tackle, which only a mature man, seasoned and tough (with a wife to match, bless her), could endure. But that's not always so, as I have said before. . . .

☆ Once upon a couple of years ago—or was it three years?—we had at the office here a demure lass with burnished-gold hair and a complexion to match. We called her Sallymae (because that was her name), and we were sorry to see her go, but seeing it was to College, we said it was in a good cause, and waved her good-bye. Well, after working, in her post-college years, in the S.N.S.W. office, Sallymae Bailey was asked to go to the Solomon Islands to work in the Union Mission office there. Well, that was quite a decision to make, and yet it didn't take Sallymae long to make up her mind, and she's there right now, and I suppose she gets a mite lonely now and again (why don't you drop her a line; she was your friend once), but she's loving the work even though she had little more than what she stood up in for seven weeks until her luggage caught up with her. But if it's the Sallymae I know, she's adjusted to the heat and the loneliness and the isolation and all the rest. (She's already teaching a S.S. class of twenty-five nationals.) Yes, missionaries come lean and tough, or pleasantly rounded and nicely feminine. Toughness is only another name for dedication, and some of the gentlest of ladies can match it with the sinewiest of men. Nice work, Sallymae; somehow I think you're where God wants you to be.

☆ At the date of writing this, the Appeal total for the Division stood at \$677,270, which is about two-thirds of the total expected. Pastor R. H. Abbott, the man who positively WHISTLES with enthusiasm when you talk about the Appeal, says that he is confident this year that the Appeal total will topple the million-dollar mark.

☆ "Finally, brethren . . .": People who are so sure they know where the younger generation is going should try to remember where it came from.