

# Australasian RECORD



AND ADVENT WORLD SURVEY

Volume 67

WARBURTON, VICTORIA, MAY 27, 1963

Number 21

## The Local Church in Time of Disaster

IN March of this year, disaster suddenly struck the coal-mining town of Harlan, Kentucky, U.S.A. Already high as a result of melting snow, the peaceful river winding through the town was transformed into a raging torrent. Many homes were destroyed or damaged, and the possessions of the people, including clothing and bedding, were ruined. It was the worst disaster in the history of the State.

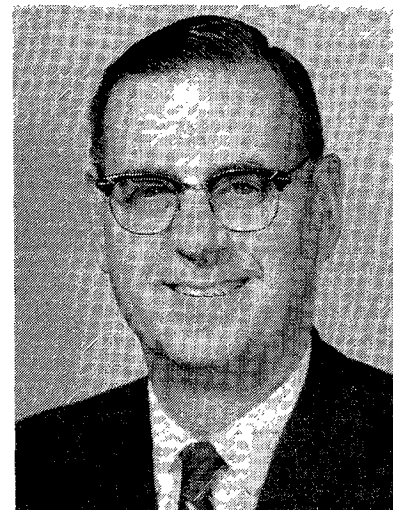
The Seventh-day Adventist church in Harlan was welfare and community conscious. In the latter part of 1962 they had built a new Health and Welfare Centre. It housed a stockpile of emergency supplies ready for instant distribution. Though shocked by the death of their pastor on the day of the disaster, the members went to work helping people as he had urged them to do in every time of need.

The Kentucky-Tennessee Conference also had equipment and relief ready. When Harlan called for help

### C. E. GUENTHER

Associate Secretary, Home Missionary Department,  
General Conference, Washington, D.C.

This report reached Pastor Guenther on May 2, a few days before he flew back to the United States. It is an illustration of what can be done by a local church for the people of the community.



the large conference disaster van was quickly loaded with supplies and started rolling toward Harlan.

From another part of the conference the Federation president, Mrs. Faye Campbell, started in her station wagon on an all-night drive to the scene of the catastrophe. Seven miles before reaching Harlan, the relief van was stopped on the highway by people pleading for clothing and bedding. At that point a beautiful home had been covered with water; and fine furniture,

and other goods and appliances valued at approximately £11,000 were ruined. Nearby, a family of eight children were without any clothing whatsoever. There were dozens of families in this locality requiring help, but the van had to move on to the town. However, the people received a promise of aid to be sent later.

While the van was unloading at the Adventist Welfare Centre, a call was placed for additional supplies from other conferences. Michigan responded immediately with a large van-load, and Iowa promised another. Said Mrs. Campbell, "We worked with joyful hearts, knowing that now with the incomparable unity and organization of the Adventist Church we could do a great deal to alleviate the distress of the disaster victims."

### Valued Assistance by Youth and Children

The believers in Harlan manifested a wonderful spirit of co-operation. Although many of them had relatives and friends affected by the flood they worked all day at the Welfare Centre. "The young people and children were marvellous. We just couldn't have done the job without them," Mrs.



Campbell declared. The Dorcas-Welfare leader worked almost full time day after day, showing great devotion to the people.

A pastor from a neighbouring district helped to interview those seeking relief at the centre. The children were asked to entertain other children coming with their parents for aid.

Announcements were made hourly by radio about the help available at the centre. Red Cross officials on the scene were deeply impressed with the quality of materials, the perfect organization, and by our workers in uniform. Much of our clothing was new and all was of excellent quality. When the van arrived from Michigan there were frequent cheers as workers saw boxes labelled with critically needed items, such as children's underwear and boys' trousers.

Many victims were working in their ruined homes without radio communication. So a number of our Welfare staff went out in the station waggon to visit and talk with them. They drove back along the highway where people had been promised assistance, and arranged for a truck to transport them to the centre. Many people just wanted to talk to someone who would listen and sympathize. A number expressed interest in the prophecies and in the meaning of all this trouble. These were enrolled in the Bible course.

Back at the centre, mothers who had to abandon homes without notice and who were without a single napkin for their babies, received layettes, and there were tears of joy in many eyes. One young father was seen running down the street showing everyone who would look, the layette given him for his little one.

"We thanked the Lord that we were able to help these very needy people," Mrs. Campbell said.

Other organizations, including churches, were making wonderful contributions, but none of them had prepared, processed, labelled, and stored good clothing and bedding ready for distribution in such an emergency. The workers at Harlan discovered that clothing collected and sent in hastily was mostly of poor quality and very often consisted of items not required.

At the close of the sermon on the first Sabbath following the disaster, there was a heart-warming experience meeting and a time of encouraging one another to continue the good work.

#### Observations in Australasia

Judging by the news reports ever since I arrived in Australia on March 1, this great land is also flood-torn. During these last two months I have found our leaders and people in Australasia just as capable, as warm-hearted, and as willing as they are in any other part of the world. In several instances their Dorcas-Welfare workers have already given outstanding service in flood situations.

My present itinerary has convinced me that this division is on the verge of major new developments in Community Welfare and Disaster Relief Service. This

wider programme must begin and be based on a strong Welfare programme in the local church. This includes the establishment of Welfare rooms exclusively devoted to that purpose, and of new Health and Welfare Centres, both preferably located away from the church building. It includes training classes and enlargement of our family service programme for burnt-out victims, for the sick, etc. It must involve the help of men, women, and children. Conference depots and relief vehicles are a second step in the programme.



## Around the CONFERENCES

### Press Personnel Confer at Katoomba

R. K. BROWN

Public Relations Secretary, Greater Sydney

Katoomba, on the New South Wales Blue Mountains, is normally a great tourist attraction for city people seeking respite from the pressures of life. Over the week-end of April 5-7 it was a retreat for forty-four pastors and press secretaries from Sydney, who participated in a Public Relations Seminar.

In the two days we were together, more than twelve hours were spent in intensive study of the public relations techniques. The school provided instruction in news story writing, news sources, evangelism and public relations, radio, TV, photographs, church exhibits, church identification, films, and general discussions.

During divine service held in the local church, the president of the Greater Sydney Conference, Pastor S. M. Uttley, challenged delegates with a message based on Matt. 5:16: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

"Public relations is more than writing articles for the newspaper. It is the promotion of understanding. Public relations gives coverage to all departments," averred Pastor Uttley.

"A public relations person, and we are all such persons, must have a message. Jesus said, 'I am the light of the world' (John 8:12). He also stated, 'Ye are the light of the world' (Matt. 5:14). We are Christ's representatives to pass on His message.

"Christ believed in publicity for the gospel—'Let your light so shine.' The onus is on us to feature the work of the church 'that they may see your good works.' By reading, hearing, and seeing the 'good works' of the church, attention will be drawn to the message of the

Disasters will multiply and increase in intensity. No place on earth is immune. These great catastrophes are at once signs of our Lord's return and opportunities to demonstrate what God's last message will do with and for people. Of the Samaritan's disaster relief work along the Jericho road Jesus says, "You go and do the same" (Phillips). Seventh-day Adventists in Australasia, as in all the world, are called to be Good Samaritans in these latter days. We have a hope and a message that will comfort, sustain, and satisfy men in every time of distress.

church, 'and glorify your Father which is in heaven.' Many will ultimately come to reverence and serve God."

The seminar group was pleased to have the enthusiasm and effervescence of the division Public Relations secretary, Pastor E. H. J. Steed. With competency and zeal he emphasized the basic principles of public relations.

The Trans-Tasman Union Conference Public Relations secretary, Pastor M. G. Townend, in his relaxed and inimitable style, brought great strength to the teaching staff of the seminar.

The ministry present participated in the discussions and shared with us their experience in some of the practical aspects of public relations.

The twenty-two press secretaries have returned to the ordinary duties of life fired with a new vision of the extensive opportunities within our reach for bringing the work of the church before the public. Many letters have come to my desk telling of the inspiration received and the fresh determination to render more faithful service.

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### Hobart Adventists Look Back Seventy-five Years

EVE TOLMAN

We have no doubt that you would like to be with us in Hobart at this present time. True, winter is letting us know it is not far around the corner, but we haven't time to think about this, for we are having the joyous experience of preparing for an evangelistic mission!

In every quarter the people of Hobart are confronted with the information that "Dead Men Do Tell Tales," and they are invited to come along on Sunday, April 28, to hear Pastor John F. Coltheart's proof of the fact.

It is most appropriate that this campaign, perhaps the biggest Hobart has

ever known, should be planned for this city at this time, for 1963 marks the seventy-fifth anniversary of the coming of Seventh-day Adventists to Tasmania, and it is right that such a milestone should be marked in this way.

With this thought in mind we fell to reminiscing concerning the mission held here in Hobart just seventy-five years ago. At that time there were but two Seventh-day Adventists on the island, and they were the two who had come to conduct the meetings. For audience they had a mere handful of people whose interest had been aroused the previous year when two colporteurs, Brethren W. Arnold and Newman, had ventured across the straits equipped with a supply of "Daniel and Revelation" and a burning desire to bring the third angel's message to this new field.

The first genuine interest was one, George Foster, who became so enthusiastic that he and his wife began keeping the Sabbath and soon had others worshipping with them. Such was their hunger for knowledge that they wrote to Melbourne for literature and finally for ministerial help.

Toward the latter part of February, 1888, help came in the persons of Pastor M. C. Israel and Brother W. L. H. Baker, both of whom had served the cause in America before coming to Australia. These godly and energetic men lost no time in choosing a site for their tent, on the corner of King and Regent Streets, Sandy Bay, and commenced their mission almost at once.

But here as elsewhere it was not easy. As Pastor A. W. Spalding puts it in "Captains of the Host": "Americans, brash Americans, any Americans, were not too welcome in Australia; and when they came bearing such gifts as a strange Sabbath and a proclamation of the end of the world they found the conservative population, and particularly the ministers of the churches, quite antagonistic."

Nevertheless the honest in heart recognized the truth of the messages presented; and such was their joy in their new-found faith that they were willing to become a "spectacle unto the world," and band together into what was to become the first Seventh-day Adventist church in Tasmania. On Thursday, June 28, 1888, the Hobart church was organized with twenty-two members, and at the end of another year the number had jumped to fifty-five.

In recording the events within this little church group during the intervening seventy-five years, each church clerk has given us a broad outline. But it is inevitable that in spite of their faithfulness there are countless questions that force themselves upon us who came after, and which will have to remain unanswered unless some of those dear pioneers who have already brought us so much encouragement and challenge will share with us some of their memories.

We glance down the early church rolls and long to ply those named therein who yet live, or their descendants, with our

questions. But not knowing where many of them are, we will have to rely on those who read this story to get in touch with us. We would love to mention the names of some whom we know have a story to tell, but will leave each one to send the information which he or she feels will help round out the picture for us.

We are particularly anxious to gather all the information possible concerning the visit here of Sister E. G. White in 1895. We are firm believers in the inspired statement that "we have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history." We want to know more of God's leadings in the past so that we may be encouraged for the future.

We share with you, too, our plan to erect a new house of worship. Our present sanctuary, erected in 1896 from timber from the old Exhibition Building, is filled with many hallowed memories. But as we have reached the limit in extending it, and looking in faith to the great influx of souls that will surely come from Pastor Colheart's mission, and others that may follow in the future, we feel the time is ripe to make adequate preparation to accommodate them.

Please help us in any way you can to make our anniversary a day of unparalleled blessing.

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## *A.B.P.M. Holds Second Annual Convention*

### LAYMEN'S GROUP REVIEWS PROGRESS

R. H. PARR

The week-end of March 16 and 17 will long be remembered with pleasure by the members of the Association of Business and Professional Men who gathered at Concord (Sydney) church hall for their Annual Convention.

From three states the members came, some by car, some by plane, to attend the second Annual Convention and the Annual Meeting. The Concord church members cheerfully moved into their commodious church hall for the Sabbath exercises.

Sabbath school was conducted by the local officers, with the superintendent, Ray Fraser, in charge; but in the main the hour was in the hands of A.B.P.M. members. This profitable hour was followed by divine service, at which the preacher was Pastor L. C. Naden, president of the Australasian Division. In his address the speaker challenged the laymen to unite their efforts with the efforts of the ministry in the task of finishing God's work.

Most of the members of the A.B.P.M. were present at the Trocadero to hear Pastor E. L. Minchin speak in the afternoon. Then on Saturday night at eight o'clock they gathered for their annual dinner, at which they were addressed by Pastor E. E. Roenfelt, who was visiting Australia on furlough.

On Sunday, the convention got down to the meat of discussion. After the chaplain had led out in a devotional period, and two new members had been inducted, Pastor R. H. Adair, recently retired from the Treasury Department of the General Conference, led the forum at which tithing was discussed.

Pastor Adair read a stimulating paper on the subject, and then the meeting was thrown open for discussion. Members were quick to respond, and many were the incidents related in which the blessings attendant upon faithful tithe-paying were experienced. But practical problems were also thrashed out—not always to finality—but difficulties were aired and helpful counsel given.

What's that? How can there be any difficulty in paying tithe? You just deduct one-tenth of your income and pay that? Well consider the dilemma of one of the members whose tax bill for last year (including income-tax, provisional tax, etc.) exceeded his gross income for the present year. That member certainly has his private tithe-assessment problem!

In all the discussions, however, a spirit of goodwill and friendly counsel predominated, and whatever the divergent views of members, this one thing emerged above all others: there was an earnest desire to be faithful in the paying of the Lord's tithe by the members.

Following the excellent luncheon prepared by Mrs. Lyn Knight and her aides, the afternoon session began. This highlighted some of the activities of A.B.P.M., and the vigorous programme now being carried indicated that the Association is up and doing. At the end of this closing session, Pastor E. J. Johanson congratulated the A.B.P.M. on its forward-moving policies, and urged it to continue as it had begun.

Mr. A. L. Knight, the president of the organization, responded and thanked Pastor Johanson for his remarks, and especially thanked the brethren of the division who had attended the convention as guests. The members of the A.B.P.M. were enthusiastic in their support of these sentiments.

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## *High Finance in Victoria*

E. H. CLARK

Home Missionary and Sabbath School Secretary,  
Victorian Conference

The 1963 Appeal for Missions in Victoria has almost concluded with the total now in excess of £22,000. This is an all-time record, last year's total being £20,857. An important factor contributing to this outstanding sum was the splendid leadership given in the local churches by our pastors and missionary leaders; and at the time of writing most of our congregations have already attained their goal.

The total Sabbath school offerings received for the first quarter of 1963 was also the highest yet, £7,502. The thirteenth Sabbath offering was £2,105, which is some hundreds of pounds above the amount usually given on such an occasion. Reports show some extra large per

capita offerings given by members of smaller Sabbath schools.

Heading the list is Jeparit with an average of £1 2s. 3d. per member per week. Ferguson, 10s. 10d.; Cohuna, 9s. 9d.; Ouyen, 8s.; Mansfield, 6s. 1d.; Hamilton, 4s. 11d.

Prominent among the larger Sabbath schools is the achievement of Warburton with a church membership of 484. They contributed 4s. 6d. per member per week; Shepparton's figure is 3s. 11d.; and for Nunawading 3s. 3d.

All this adds up to an amount of £30,000 collected and contributed to our missions advance by the members of the Victorian Conference in the first quarter of 1963.

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## Royal Literature Seminar

JAMES McKECHNIE

Publishing Department Secretary, Greater Sydney Conference

Soon after the recent visit of Her Majesty Queen Elizabeth II, about sixty literature-evangelists, as members of the royal family of the King of kings, from Greater Sydney and North New South Wales Conferences, met together at beautiful Lake Macquarie. The date was April 11-16, and they assembled to learn how to become more efficient representatives for God in this highly organized space age.

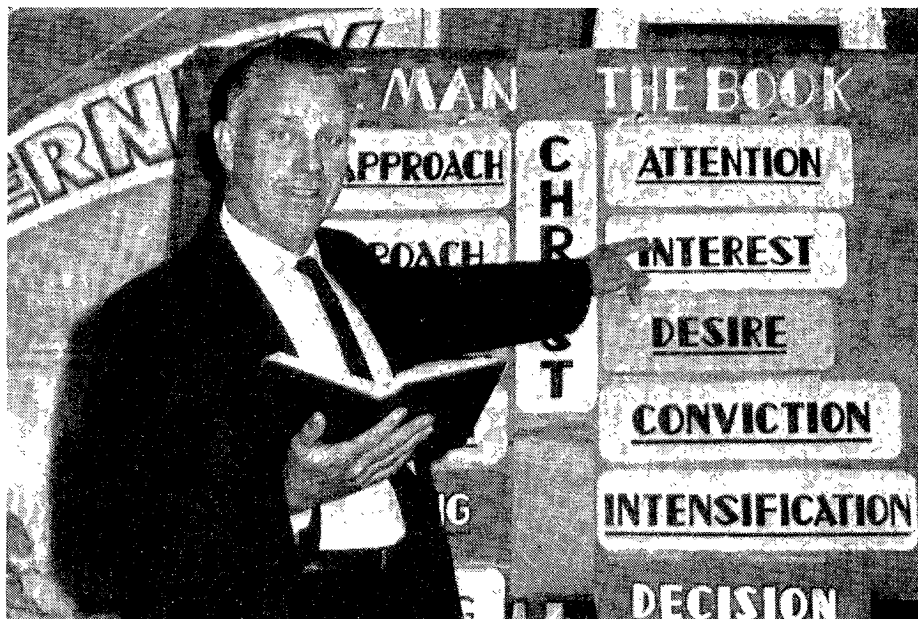
They have accepted the responsibility of evangelizing modern man, caught up as he is in the tempo of modern scientific and technical development.

The paramount need of man is not met by science, but by understanding and love, the only force that can change his life. Science may show the way to the moon but cannot show the way to heaven. Those who eventually stand victorious on the shining sea of glass will have accomplished far more than the most brilliant scientist. There is no greater science than the science of salvation.

"We are nearing the close of this earth's history," Sister E. G. White declares. "We have before us a great work, the closing work, of giving the last warning message to a sinful world. There are men who will be taken from the plough, from the vineyard, from various other branches of work, and sent forth by the Lord to give this message to the world."

How true the picture of the couriers of Christ on this occasion! Between fifty and sixty men and women were present from all walks of life—welders, plumbers, carpenters, bricklayers, housewives, and even a manager of a printing company. They have dedicated their present and future to evangelism and the science of salvation.

Forty-two publishing houses produce literature for this world-wide programme, employing 2,120 talented, dedicated workers. According to the latest report, more than 5,000 literature-evangelists are engaged in gospel salesmanship around the globe. In 1962, £6,582,015 worth of de-



Brother McKechnie uses the flannelgraph to explain the principles of gospel salesmanship.

nominal literature was sold, and in Australasia books to the value of £358,787 were delivered.

Pastor D. Sibley, president of the Trans-Tasman Union Conference, gave the opening address. He made a call to modern Nehemiahs to enlarge our vision, and urged us with godly ambition to catch the spirit of the pioneers. He reminded us that since Pastor James White trudged to the post office with the papers in his carpet bag, the third angel's message has been spread by thousands, thus fulfilling the prophecy of the messenger of the Lord, that the literature ministry would be like streams of light going clear around the world.

"New Horizons," was the subject of valuable and challenging material presented by Pastor H. White, division Publishing secretary, during the seminar.

The "technique" period was conducted by Pastor A. J. Bath, departmental leader for the Trans-Tasman Union. He emphasized many aspects of success under the title "Are You Ready to Go?"

By means of the flannelgraph, it was my privilege to enlarge on the method of evangelism used by the Master Salesman, Jesus, in His conversation with the woman of Samaria at Jacob's well. This showed that unless Divinity is linked with humanity there will be failure.

Our Book and Bible House managers, Brother B. P. Dowling from North New South Wales, and Brother H. Tressler from Sydney, gave the folk some very factual information on the handling of accounts and systems of operation, including payment by mail.

Brief talks on the essentials of budgeting were given by the secretary-treasurers, Brother W. J. C. Sawyer, Sydney, and Brother R. Craig, N.N.S.W.

A most uplifting and inspiring experience was ours on Sabbath afternoon

when the entire company were transported by car to the Australasian Missionary College. In the auditorium there, groups of veteran and student colporteurs related their experiences in meeting and influencing people toward accepting Christ.

Brother R. E. Pengilley, manager of the Signs Publishing Company, showed on colour films the processing of paper from the forest to the fireside. These films were most enlightening, as they depicted press-button automation of machinery in grinding the logs into pulp and finally producing printed pages bearing the message of salvation and Christ's soon coming.

Realizing the power of the press and viewing these monster machines, products of man's ingenuity, well might we ask, "Whence came the inspiration to invent them?" Martin Luther once said, "Printing is the latest and greatest gift by which God enables us to advance the things of the gospel."

## Gift Presentation

An interesting item was a presentation made by Brother S. H. Shell, Publishing secretary, North New South Wales, to Brother C. L. Kelly. The gift was a set of chiming bells for his new home on Lake Macquarie. Brother Kelly has given forty years of dedicated service in two continents, including a period of leadership in the Publishing Department. He is now in retirement and can look back with joy on a life of soul-winning service for his Master. All who have become acquainted with Brother Kelly and his devoted wife have been richly blessed and fortified by their ministry.

As members of the British Empire we can join with our Queen in her solemn act of dedication when she said, "There is a motto which has been borne by many

of my ancestors—a noble motto—I SERVE”.

The law of service is truly the law of Christ's kingdom. As we honour our gracious Queen, we may rejoice and remember that another royal visit of supreme importance is soon to take place. The coming of our Saviour is near, “even at the door.”

The seminar is now history, but it rekindled the fires of first love and will be a potent force in our future ministry of literature-evangelism.

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## Civil Defence Exercise In Mock Earthquake Disaster

E. STOKES

Secretary, Auckland Division Welfare Federation

Many alarm clocks rang early on Sunday morning, April 21, 1963, as groups of volunteers bestirred themselves for Operation Disaster at Takapuna on Auckland's North Shore, North New Zealand.

This was practice training for a mock disaster involving about fifty casualties.

Well briefed beforehand as to individual responsibilities, a rather apprehensive group of people assembled at eight o'clock outside the St. John Ambulance Station, Takapuna. The emphasis on this occasion was not in timing and speed, but rather on linking group activities to produce a co-ordinated effort. Because of this, helpers were allowed to assemble **before** the actual time for the disaster.

One long, shrill blast of a whistle signalled the start of the operation, and everyone moved at once to action stations. About fifty Boy Scouts and Girl Guides realistically played the part of patients.

Communications depended upon the Amateur Radio Emergency Corps, with whom the Rover Scouts worked in close co-operation as messengers between the Forward Medical Air Post, the Emergency Ambulance Depot, the St. John Ambulance Hall, and the temporary Emergency Hospital Wards and Seventh-day Adventist Welfare Depot based at the Westlake high school. Traffic control was also in the hands of Rover Scouts.

Casualties were first received at the Forward Medical Aid Post for immediate first-aid treatment and labelling, these tied-on labels being an invaluable aid in subsequent stages of caring for the injured.

### Adventist Services

From there they were evacuated by emergency ambulances, chiefly Sanitarium vans, manned by Seventh-day Adventist personnel. Thirty stretchers with pillows and blankets were by this time ready at the emergency wards, and skilled attention was given to the injured by the doctors and sisters, aided by the St. John Ambulance Brigade nurses.

Record clerks supplied by the Rover Scouts also took particulars of patients for the use of the Police Department in keeping a check on such temporarily displaced persons.

Walking casualties not requiring admission to hospital, after receiving attention from the doctors, were passed over to the Welfare Depot established by the Auckland Federation of Seventh-day Adventist Welfare Services. Some were homeless, families had become separated, children were frightened and lost, and one so-called hysterical girl who was upsetting the wards was turned over to the ministrations of the Dorcas ladies.

Clothing was given to all whose clothes were spoiled in the disaster, or whose homes were destroyed, and immediate requirements, such as warm outer clothing and night-wear were supplied.

Other church members, who manned the mobile canteen supplied by the St. John Ambulance Brigade, did Trojan service with hot soup and drinks, sandwiches and biscuits. This was a great morale booster to those casualties who were supposedly shocked or who had in reality been lying for half an hour or so on a ground sheet on the grass in fickle weather!

Then forward came the billeting aides, and people who had lost their houses were duly registered in friendly homes, where the transport staff of the Welfare group were at the ready to take them. All were given a card bearing the name and address of the nearest S.D.A. Relief Centre, where help could be found once the immediate problems were over.

When at last everyone was cared for according to requirements, the acting personnel were happy to present themselves at the canteen for refreshment. There the ladies were still hard at work handing out innumerable hot drinks. Satisfied little groups of workers stood everywhere chatting over the morning's efforts and exchanging ideas; and the press reporters put away their notebooks and relaxed for a few moments.

This was a day for learning, and a demonstration of the fact that an ounce of experience is worth a pound of theory. Pastor W. A. Coates was noting all the pitfalls, as were all the other groups concerned, and for our part it was interesting to see where unforeseen needs arose. “For want of a nail . . . the battle was lost,” so the saying goes. The canteen ladies nearly lost theirs for want of a tin-opener! But difficulties were ironed out, and at the close of the operation, Dr. Lopdell, assistant administrator, Auckland Hospital Board, in whose hands the organization of the whole exercise had lain, declared the operation a success.

### Wearing of Uniform Essential

Chief among our findings was the need for all our personnel to wear uniform, the lack of which, strangely enough, proved more of an embarrassment to others than to ourselves. It became clear that where many groups are uniting in a concerted effort of this kind, instant identification is a must. Too many of us were in “civies,” which causes confusion.

In a time of pressing need, the immediate recognition of one's function through a distinctive uniform plays an

important part. Welfare staff both at the depot and the canteen, drivers of transport, and particularly the emergency ambulance staff, must, it seems, go into uniform without delay, and all vans and trucks must be clearly marked as “Emergency Ambulance” for the occasion.

### To Prepare for Bigger Disasters

We have been told that this is just a beginning. More disasters must be coped with in different parts of the city until all groups have improved their techniques and can work quickly and in unison. The climax of the efforts of the Auckland Hospital Board's Organization may take the form of a major disaster involving about 2,000 casualties, interrupting all communications, cutting off power and water. For this we believe the authorities have their eye on Haskell Park as a most suitable base for this operation.

We of the Auckland Federation admire the efforts of the other groups to fill a humanitarian need in a time of disaster, and are happy to lend our time and such small skills as we have to add to the work of mercy.

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## Adventist Young People See the Queen

AVONDALIAN

Avondale high school seethed with excitement. It felt highly honoured because one of its students, Neil Aveling from Mount Hagen, New Guinea, had been invited to be the guest of the Department of Territories in Canberra during the visit of Her Majesty Queen Elizabeth.

“Half your luck, Neil,” “Wish it were me,” “Hey, take me in your port!” were the exclamations from schoolmates that assailed the ears of the excited recipient of the invitation.

Leaving Sydney 2.30 Friday, March 8, on a Fokker Friendship, Neil sped through the skies to the Federal Capital, where he was met by a representative from the Department of Territories and whisked away to the Ainslie Hostel, where about 100 Territory children, plus 35 children from Nauru, Christmas Island, and Cocos were in varying stages of excitement.

It doesn't take Seventh-day Adventist youth long to find others of like faith; and when Pastor D. A. Brennan called in the evening to take the boys to a Bible study, Benias Sabumai, a native of Goroka, now attending Rockhampton Grammar School (Qld.), and Neil were eagerly awaiting him. It was not till Sunday that Daniel Galama, a Papuan Adventist of Port Moresby, but now attending Ipswich Grammar (Qld.), joined them.

Sabbath, Dr. N. H. Speck escorted the boys to church, where they were made to feel very welcome. Brother and Sister Bean invited the boys to lunch, then they joined the Canberra JMV's at the Cotter River for their meeting, and for tea they



were back at Brennans'. The boys say those Canberra folk sure know how to prepare delicious meals!

With the name "Iona" in its title, the Australian Passion Play—a realized dream of Father Thomas Shortall—was presented at the Manuka Oval on Saturday night. With its cast of approximately 300, it was a reverent and awe-inspiring spectacle for the Territory children, who were chaperoned from the Ainslee Hostel.

Tuesday the children were given a prominent position to see Her gracious Majesty drive past to the civic welcome at the War Memorial, and with thousands of others our Adventist lads shouted themselves hoarse in their enthusiasm to greet the Queen. The Queen, as if sensing the loyalty in their young hearts, seemed to smile directly at them!

The highlight of the tour was the acceptance of the invitation to the Government House Garden Party, where the Queen and her Prince mingled with their guests, smiling and chatting with them. The Queen was voted a most charming and gracious lady, but shy and reserved; whereas the Duke was more at home and an easier conversationalist, as the boys put it, "probably having seen more black people than Her Majesty."

The Territory and other Islands children were delighted with the gifts of ice-cream and cool drinks which, their chaperone told them, were presented to them at the request of Her Majesty. Probably with this fresh in mind, the children gave their Queen a special cheer as she drove past them on her way to the airport to board the plane for the Northern Territory on Thursday morning.

As the children assembled for the last time at their hostel in Canberra, they felt a BIG THANK YOU was due to the Department of Territories for an unforgettable experience. The Department had spared neither time, money, nor effort, and the chaperones did a magnificent job in caring for the children.

Avondale "high" gratefully acknowledges the kindness and hospitality of the Canberra church members to Neil and others. Hospitality such as these Adventist boys received cements our young people to the church.

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## Cowra Members Finance Mission

EDWIN I. TOTENHOFER

Four weeks ago, with Brother John Carter as assistant, we commenced an evangelistic campaign in Cowra (N.S.W.), with an attendance of 390. The church members are responsible for this small, central-western town of 6,000 population having the mission, for they raised the money to finance it. We feel this spirit could well be emulated by other congregations.

In addition to Cowra, meetings are being held at Grenfell, thirty-five miles away, on Tuesday nights, and at Canowindra, twenty-one miles distant, on

Thursday nights. We have no members in Canowindra, but the response has been encouraging and the interest is deepening.

In these two latter towns almost all who have attended have signed for literature, giving us to date a total of ninety-six persons or families who have requested reading material. Opposition from the local churches has been intense.

We have just screened the film "One in 20,000" to a packed assembly at the Grenfell high school. One teacher was so impressed by this film that he has requested, if possible, to purchase his own copy.

We request your prayers.

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## FOCUS ON AVONDALE

### First Impressions

MILTON HOOK

Have you visited the Australasian Missionary College? What were your first impressions?

If we were to ask ten people this second question we could expect just as many different answers.

An educator would be impressed with the precision of teaching and the high standard of academic achievement. An administrator would notice the smooth organization of the co-educational system. A child would be awe-struck by the silence in the library and confused among the hundreds of feet as students hurry along paths and corridors from one lecture to another.

An artist would be inspired by the sleek architecture of new buildings set against a peaceful background of pastoral green. A musician might find delight among appreciative audiences and the fellowship of many music-lovers. A psychologist would note the ease with which diverse cultures and nationalities blend in work, worship, study, and sport.

First impressions generally prompt questions in the minds of visitors. The query most often heard is, "What is the

secret of success behind this model missionary college?" The answer is found in the fact that we all have the same purpose—to search for the Master; to submit our hearts and minds to Him; and to serve our fellow men wherever opportunity affords. Nationality barriers, cultural distinctions, age differences, and selfish competition are all neutralized when we realize that we all search for, submit to, and serve the same meek and lowly Jesus. It is Christ who binds us together.

We regret that circumstances may make it impossible for you to visit us here at college and witness everything in reality. For this reason the Public Relations Bureau are preparing the 1963 "Jacaranda" so you can gain impressions of life here from this pictorial magazine.

### Present Students Testify to Its Worth

**Don Lewis.** "While Evangelist David Currie was studying with me and leading me to the glorious knowledge of our Lord Jesus Christ, I was strongly impressed that I should go to Avondale to prepare myself for the Lord's service. Knowing this, Brother Currie handed me a copy of the college 'Jacaranda.' This excellent publication certainly confirmed my decision.

"What influenced me most in the 'Jacaranda' at the time was the qualifications of the faculty. For example, Dr. E. G. McDowell, M.A., Dip. Ed., Dip. Soc. Sc. (N.Z.), B.Ed. (Melb.), Ed.D. (Columbia); Dr. Eric Magnusson, B.Sc., Ph.D. (London, N.S.W.), to name just two of these scholarly men.

"And there is another qualification that can be added to their names in capital letters—CHRISTIANS.

"The 'Jacaranda' I have also found to be a very useful missionary aid. Many a time I have been able to show from its pages the quality of our college and the standard of education offered there, clearly illustrating that Adventists are not the backward people some would have us believe.

"The wonderful impressions I received from the 'Jacaranda' met their fulfilment when I arrived at Avondale. May I urge all parents to show this publication to their children so as to awaken in them a desire to come to college. I earnestly believe that the 'Jacaranda' will be the means of saving many of our youth for the kingdom of God."

**Mel Ovenden.** "It was in the 1959 'Jacaranda' that I first had a glimpse of what the Australasian Missionary College looked like. Strangely, the students all appeared to be human, in fact, not very much different from me. They liked to play football and basketball, table tennis and badminton. They liked to form clubs to do things together. They liked to sing and listen to fine music. They liked to pray together and go on missionary work together.

"Here, I thought, is just the place where I can build character and fulfil my life's ambition. A look at the College Calendar was enough to convince me that



DON LEWIS



MEL OVENDEN

my course was well staffed and well taught. So it was that after much prayer and serious thinking I posted away my application for admittance. My photo now appears in the 'Jacaranda' along with the rest of the student body, and I am proud to be a member of such a fine group of Christian youth.

"The pound which bought that 'Jacaranda' was a pound well spent."

These two examples could be multiplied many times. All testify to the fact the students of 1963 sense the urgency of the times, treasure the spiritual fellowship, and continue to carry the advancing torch of truth which was set alight by the pioneers.

We trust that your first impressions of the Australasian Missionary College, gained per medium of the 1963 "Jacaranda," will inspire you to join us in 1964 and experience the acme of Christian youth fellowship.

Be early! "Jacaranda" order forms can be obtained from your local MV leader or by writing direct to: Sales Manager, "Jacaranda," Australasian Missionary College, Cooranbong, N.S.W.

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### Warning Against Union

A vigorous campaign warning the Anglican and Free Churches in Britain not to align themselves with any movement seeking unity with the Roman Catholic Church was planned in London by the International Council of Christian Churches, an ultra-fundamentalist group that oppose the ecumenical movement. It was announced that the council's British Consultative Committee would distribute to all the country's Anglican and Protestant clergymen a booklet warning that any rapprochement between Catholic and non-Catholic churches would "inevitably lead to a new kind of Roman supremacy." This booklet is entitled "Should There Be a Lineup With the Church of Rome?" It calls upon the Archbishops of Canterbury and York, top leaders of the Church of England, to "Lead their church back to the Bible and New Testament Christianity."—"Religious News Service."

## More About "Polurrian" Survivors

H. J. WATTS  
President, Bougainville Mission

I have been asked to tell additional details concerning the Adventist survivors of the sinking of the "Polurrian," which has already been reported.

Only eight of the passengers, all Adventists, were saved, probably due to the fact that they were sleeping on the deck.

After Daniel and Jean's two children died late Sabbath afternoon, Jean (who has become known as Jenny) took off her dress and tied the little bodies to a piece of wood. Daniel kept swimming after them, but Jean advised him, "Leave them in the hands of God and let us save ourselves to do His work." Lying on their life-jackets, Jean slept and dreamed of being on an island with coconuts and of seeing a house where there were plates of rice on the table.

The fish that killed Daniel, was, I believe, a barracoota, which grows to a length of about six feet and has teeth like a dog. When this fish had dragged Daniel under the water and he came up out of breath, Jean took off her own life-jacket and put it under him. After leaving him at his urgent request, Jean swam on and on, while she watched a bright star.

Becoming tired she floated and slept, and knew by the position of the star low on the horizon, when she awoke, that she must have slept about two hours. I have not heard of any other native having the ability to sleep on the surface of the ocean. Jean slept again and at daybreak still followed the star. Then she came upon the raft from which she and her family had been driven off the previous day.

Jean told the five crew men aboard her sad story, but they kept telling her, "Your husband is just over there," pointing across the water, "You go to him." She eventually swam away but later returned and held on to the raft despite all attempts to break her hold.

When the Government trawler "Nivani" came close, Jean swam to it and was taken aboard and wrapped in a blanket. She went around giving drinks to other survivors and helping them. An hour later she collapsed. A member of the crew told me Jean was by far the strongest of the survivors picked up. They were afterwards transferred to the larger ship "Slitan." On this ship Jean met her friend Muriel Panda, who gave her a dress.

Jean said she could not understand why God had permitted such a frightful experience to come to them when they had prayed so much to Him to save them. I asked this heroine, "Do you still have faith in God?" She said yes, and she knew that some time she and Daniel and their children would be reunited.

The endurance of Hoke, an older man, and the measure of his submission to God, astounded me. After sixty-four hours in the water, he declared, "Suppose ship he no come, me all right one more night, one more day." Forty miles they drifted from the scene of the sinking, and when they saw the mountains of Bougainville, thirty to forty miles distant, Hoke proposed to his wife that they swim there. "God can save us," he assured her, "and if He does not, what does it matter?"

### Did Friends' Prayers Sustain Them?

Two Adventists working in the Sohana hospital had known Hoke and his wife for many years on Bougainville. Seeing the "Polurrian" come in to the wharf, they strolled down to see it. There they found Hoke and Ingula. One of these men told me this story:

"Me lookim this ship. He got too much copra. Me fright. Water come up long eye belong me (tears). Me savvy trouble



Jean in hospital at Rabaul after her ordeal.

can come up long night. Me talk friend belong me, 'You me must go long house now pray along God, askim He can look-outim two fella (Hoke and his wife).' Now behind (later) me fella hearim news where this fella ship he go down long salt water. Now water he come up long eye belong me one more time. Me send out long friend belong me, 'You me must go pray back again and askim God He can look-outim two fella.' Behind, a time me fella hearim news where Hoke na wife belong him, two fella he saved, me two fella pleased more more yet."

Our good Solomon Islands people on the "Polurrian" have set us a shining and noble example of Christlikeness. Their love and cheerful willingness to risk their lives for others are in striking contrast to the inhuman conduct of some mem-

bers of the Bougainville crew, who also professed Christianity. On such occasions of crisis the sincerity of one's relation to God and trust in Him is revealed.

#### Our Members Had Inner Strength

A few other details are told by Pastor L. N. Hawkes:

"As Moffat and his wife felt the ship roll they took one child each and jumped clear. They soon met Hoke and his wife. Gathering timber, they made a raft on which the two women and children sat. Later, when the children cried and the women were exhausted, Moffat was put on the raft to help care for his children.

"Daniel and his wife also collected enough timber to make a good raft, and by tearing up their clothes they were able to tie everything securely together. Climbing on board, they were completely free of the water. Had they remained there the story might have been different. But a group of men whose love of self far exceeded their Christian spirit saw Daniel's raft and demanded that it be given to them. The two babies were then placed on a few timbers and supported by the parents. In the darkness they did not see Hoke's party, and by morning the survivors were scattered over an extensive area of the ocean.

"A Government Welfare officer commented to me that the Adventist people seemed to have some inner strength, or as it was expressed to me, 'some type of conditioning' that enabled them to come through this terrible ordeal as they did. They seemed much less knocked about than the crew members. Thank God there is strength and rest and peace to be found in Him! Our Lord said: 'Come unto Me . . . and I will give you rest,' and the hymn writer sings: 'Anywhere with Jesus I am not afraid . . . fear I cannot know.'"

"What a wonderful and all-sufficient Saviour we have! His promises are not just a pleasing fantasy. They are genuine and give us courage to face the very worst experiences with peace and confidence. And at the same time we have the present assurance of a future joy with our Lord. Praise His name!"

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### Mule in the Well

KENNETH H. WOOD

Associate Editor, "Review and Herald"

A story (doubtless apocryphal) related by a departmental secretary at a council several years ago has been a favourite with us ever since. According to the tale, a farmer owned a blind mule whose years of service were of sufficient length to place him on some kind of animal sustentation plan. Too tender-hearted to destroy the faithful old beast, the farmer let him roam the pasture at will.

One day the sightless animal was luckless enough to fall into an abandoned well from which he was unable to extricate himself. Knee-deep in water, he patiently waited for deliverance, which was not soon coming. When the farmer eventually discovered the mule's plight he

set about to effect a rescue, but being without adequate resources either intellectually or machinery-wise, he concluded that the effort was hopeless. Since neither the mule nor the well were of any real value to him, he decided simply to fill in the well and thus bury the aged beast.

Soon the dirt was flying as the farmer's shovel dug into the ground over and over and dumped its contents into the well.

But the mule had other ideas. Unaware of his owner's perfidy, he shook off the dirt as it rained down on him, and stamped it underfoot. More dirt. More shaking. More stamping. Gradually the well filled up, and at the same time the mule rose higher and higher. At last he stepped out and strolled away.

The point of the story, set forth by the one relating it, is that none of us can be buried under a load of poor territory, hard times, or discouragements unless we are willing to be buried. This lesson is needed by people in all walks of life and in every profession. It is needed by colporteurs, evangelists, and school teachers. It is needed by housewives, students, and secretaries. It is needed by lawyers, ad-

ministrators, and business men. No one need be defeated, destroyed, or buried by his situation—however difficult and impossible it may appear—unless he gives up. So long as he has the courage to attack his problems with all the ability and vigour at his command, he will solve them and rise to the top.

This brings us to another truth that is well illustrated by the mule's experience. If we relate to them properly, difficulties may prove of benefit to us and, through us, to others. Wrote God's servant: "Trials and obstacles are His [God's] chosen methods of discipline, and His appointed conditions of success. . . . God's care for His heritage is unceasing. He suffers no affliction to come upon His children but such as is essential for their present and eternal good . . . All that He brings upon His people in test and trial comes that they may gain deeper piety and strength to carry forward the triumphs of the cross."—"The Acts of the Apostles," pages 524, 525

If through trials, obstacles, or affliction we are enabled to represent Christ more adequately and lift the cross higher, should we complain? Should we not rather rejoice?—"Review and Herald"

#### WHEN YOU'RE YOUNG

## The Worship of Mediocrity

MIRIAM WOOD

Lately I've been rereading some books on the history of civilization. My purpose? To see whether any other civilized people in any other period of history suddenly decided to idealize the non-ideal and glorify the non-glorious. Because that's what's been happening to us. Thus far I haven't been able to establish a historical parallel. Perhaps someone who's an authority in this field can help me out.

#### Heroes and Heroines Worthy of Admiration

Think for a moment of the heroes and heroines who down through the ages have been held up for admiration and emulation. Abraham Lincoln, Florence Nightingale, Queen Victoria, Lafayette, Caruso, Leonardo da Vinci, Rachmaninoff, George Washington Carver—to name only a few. What do they all have in common? They were better than the crowd; they cast a longer shadow. True, they dedicated themselves to achievement in different fields, but all loomed like giant trees above the faceless shrubbery of average people.

Stories were written about them. They were imitated. They accepted the responsibility of greatness with all it involved, not only in their chosen fields, but also the total responsibility of greatness as people. They did not feel that their greatness gave them licence to flout established standards of conduct. Quite the contrary. They felt a heavier obligation to be worthy because they were the cynosure of all eyes.

I'm certainly glad that I grew up being nourished on the ideas that a great person has something more than others. I'm glad that these ideas of greatness shaped my thinking. Because suddenly it seems to me that we've begun to worship at the shrine of mediocrity—even less than mediocrity—downright inferiority.

#### Worship of Inferiority

For instance, I read in the newspaper that Clem Cantsing has recorded a simply superb new album. I listened to it in growing disbelief. Why, he's aptly named—he can't sing! Yet he's a "hero"—a national idol.

Or I'll go to see a much-touted art exhibit, after perusing the rhapsodic ravings of the critics who are apparently determined to be "avant-garde" even at the price of abandoning sanity. ("Such form! such feeling!") And as I stand there, looking at blobs of paint, apparently unplanned, uncorrelated, I exclaim fervently, "Such nothing!" Incidentally, in this field I think the painting (?) "Black on Black" epitomizes it all. What more is there to say?

Or take sports figures. Children and youth from time immemorial have literally worshipped at the shrine of sports stars. What fellow hasn't at one time or another pictured himself as the man stepping up to the plate with the bases loaded, score tied, ninth inning, two men out, 50,000 people in the stands? You know what I mean! Because of this great "specialness" the athlete has in the minds



of youth, may his batting arm atrophy if he's involved in drunk driving, drug addiction, or immorality!

### Homage to Filth

Literature also has become infected with this sickness. Almost anyone these days with an abundant collection of back-fence words can string them together in smutty, purple prose, and instead of being ignored by society, the author is touted, fawned upon, lionized. "A slice of life. . . . marvellous insights . . . great sociological implications" . . . ad nauseam. Won't *anybody* stand up and announce firmly that this is the worship of inferiority at its worst? This is the worship of FILTH!

I suppose young people always have, always will, idealize to a greater or less degree the entertainers of their age. Entertainers become symbols of physical beauty (amazing what a make-up man can do!), of love, of all our golden, shining dreams. And so the goddess proceeds to descend from Mount Olympus and go junketing around the world with someone else's husband—blandly, no apologies. She's beautiful, isn't she? Why on earth should she need anything else? The gutter code is quite enough.

Or the aging Apollo, toupee and all, wends his lecherous way with girls young enough to be his daughters or granddaughters! Why not? He's an *entertainer*! And besides, he's rich!

### Set Up Your Own Standards

You know what you can do about it? You can refuse to be taken in by any of this. You can set up heroes and heroines for yourself, with standards of excellence that are worthy of admiration. You can refuse to admire talent if it's displayed in a showcase that also contains immorality, godlessness, licentiousness, dishonesty. In fact, I think you owe it to yourself to choose your own really-true heroes. For what you admire, you imitate. And who wants to follow a pattern that makes one less like a true son or daughter of the King?—"Review and Herald."

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## PATHFINDERS OF THE EAST

### First Thailand Camporee

CHESTER H. DAMRON

Not a usual day for Thailand—especially in Bangkok! But it was true. Long before daybreak the Bangkok Sanitarium and Hospital compound was alive with the quickened footsteps and excited voices of many youth. That day marked the start of our long-anticipated trip to Chiang-mai. Our Thailand Pathfinders had looked to this day for months, and now it was here.

However, the weather was strange that morning. It really felt like winter and many wore woollens to keep warm. With a prayer for God's guidance, more than 100 Pathfinders climbed aboard two buses and left on their journey north. The air was filled with their singing.

After a cold, dusty journey of two days, we finally arrived atop "Doi Suthep," the famous Cheingmai mountain. Campers quickly found their places. Some pitched tents while others located themselves in the rustic dormitories. After a good meal, these tired Pathfinders fell fast asleep.

The next five days were filled with surprises and thrills. Contests between the various clubs proved to be a most exciting time. With the weather so cold, the water-boiling and string-burning contests brought forth the needed warmth for the campers and counsellors.

The highlight of the camp came in the axemanship contest. As contestants from the various clubs competed to see who could chop a nail out of a piece of wood which had been driven into the middle of a log, the old experienced "timber men" proved able to stand the test and won.

Amid all this, a hike to the Maeo village, many kilometers away, was a test for the best Pathfinder. The hike was good for strong legs and excellent exercise for those not so used to that kind of activity. The trip to the beautiful Maeklang Waterfall was enjoyed by all. Here was beauty which only God can make.

Amid all the laughter and games came the real theme of the camporee, the love of God for His boys and girls. Morning and evening devotions, with prayer bands, kept the purpose of such a gathering before our youth. On the Sabbath, ten of our youth took their stand for God and expressed a desire to be baptized into His true church. Many others joined them in rededication of their lives for the service of Christ.

### Camporee in Malaya

ALFRED LIM

Under the guidance and direction of Pastor Saw Eng Chuan, MV secretary of the Malaya Mission, Brother C. Balan organized the first Malaya Union Mission Pathfinder camporee at the People's Association campsite at the 20½ milestone of Lim Chu Kang Road, Singapore.

The weather was unusually bright and clear as we were packed into a bus. On arrival at the campsite we were joined by a group of campers from Johore. By 12.30 p.m. everything was in readiness and then came the long-awaited moment when Pastor S. F. Chu, our chief cook, assisted by Mrs. S. F. Chu, Misses Kong and Koh, served us "quay teew."

As the Sabbath arrived, we were gathered as a group amidst the natural beauties of this world to sing praises and to welcome the holy day. The next day we had Sabbath school, with divine service following. The afternoon was largely spent in hiking in the neighbourhood of the camp, so we might become familiar with our surroundings.

During the days of the camp the usual activities were carried on. At the campfires the different units put their best talents to use in the programmes prepared for us.

We had visitors daily and they usually brought something good for the camp.

All enjoyed the fellowship the camp afforded us, and we look forward to the day when we can be together in God's camp which He is preparing for us.—"Far Eastern Division Outlook."

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## Canada Tries the Five-Day Plan

A. W. NIGEL DRUITT, M.D.

Canada's first Five-Day Plan to stop smoking has come to a successful conclusion. The minister-doctor team was made up of Lavern Krenzler and the writer.

We approached the manager of the newest and most popular hotel, and almost immediately were granted permission to use one of the banquet halls for the five nights entirely free of charge. From then on, practically everything else was free—the printing, the radio and TV advertising and announcements, the newspaper articles, and a Lowrey organ to provide a half hour of meditative music prior to the programme each evening. A radio and TV star was given a donation for playing for us on this programme.

The local newspaper editor was among those who decided to take the course. Calling himself "I. B. Smokestack" prior to the start of the Five-Day Plan, on February 3, he changed his name from the first evening to "I. B. Smokeless." He kept his readers fully informed about what went on each night, and wrote altogether ninety-seven column inches about his experiences with the plan.

The editor commented that the withdrawal symptoms are "not funny," and admitted looking forward to the third day, when the participants were promised that most of them would probably be feeling much better.

Mr. Smokeless was completely "fuzzy," as he expressed it, on the second day, and his article confirmed the fact. But on the third day he expressed his honest conviction that smoking is a "dirty habit." There is no reason why a cigarette three inches long should "take over and dictate to a six-foot man."

He spoke of his taste and smell returning on the fourth day and on the fifth the headline was, "Heads Up—We're Free of Tobacco." Our friend noted also that the course is sponsored by Seventh-day Adventists, but that there had been no fees and no pleas for church membership, or any other "gimmicks."

A team of five other willing workers acting as hostesses, usher, and projectionist helped to make everyone feel that we are, indeed, "Your friends—the Adventists." About thirty out of the thirty-two have successfully given up the tobacco habit. The course was the topic of conversation all over town, and already folks are asking when the next one will be held. As a doctor I heartily recommend this minister-doctor approach to the tobacco problem. I am happy to participate in the plan. — "Review and Herald."

## OUT OF GREAT TRAVAIL

*A Great School*

(A first-hand story of Loma Linda University by PASTOR F. D. NICHOL,  
editor of the *Review and Herald*.)

To Loma Linda I always love to go. It's like going home. That's where our family spent its first five years in America—1905 to 1910. My earliest view of Loma Linda was of a hill on which stood an empty hotel building, a few cottages, and a recreation hall—a monument to a bad business venture.

Already there were murmurings in our ranks that it would soon be a monument also to Adventist folly. Or more exactly to the folly of a few Adventists, particularly Brother J. A. Burden, the first manager. From his pocket had come the down payment on the property. Where would we ever get all the other thousands needed to buy and build? Or how would we ever create a combination sanitarium and school for training medical missionaries?

Even the stout-hearted among us were perplexed, caught between the horns of a dilemma. They could hardly hope to make the payments—for our numbers were few and impressively poor—but Mrs. White had said not only to buy the property but also to begin operations without delay. Yet they knew not how to set up the kind of school she spoke of. The dilemma was as clear-cut as that.

To Loma Linda hill came pioneers like Pastors S. N. Haskell and J. N. Loughborough, and also Mrs. White herself. Her presence both awed and encouraged the small band who laboured long hours for little pay—with the long hours always sure, but not the pay. The future of Loma Linda was the chief topic of conversation on the hill. But there was more than talk, there was constructive action. What better formula for dissolving dilemmas!

A school of nursing was begun immediately. Then about 1907 a modest structure was built across the road from the railway station, in which to make health foods—the beginning of the now expansive and highly successful Loma Linda Food Company.

And then in 1909 came the decision to launch a medical school, a decision that quickly took on added scholastic meaning as Mrs. White gave counsel that Loma Linda should train doctors to pass State board examinations. Little did we then realize the rugged mountains of obstacles that must be scaled, and the turbulent rivers of difficulty that must be crossed, ere that medical school would be safely established. It is of the mercies of God that we do not know what lies ahead!

One of the major problems that soon loomed was that of securing clinical material—people on whom doctors in training could practise, under the guidance of their teachers. Fifty years ago the country around Loma Linda was sparsely settled. But Los Angeles offered an abun-

dance of the needy who were happy to come to a medical centre to be treated. And so a small store building on the east side of Los Angeles was rented and made into a clinic. Everything about it was poor—the setting, the furnishings, the personnel, the patients. The two or three nurses employed came from a group in training at Glendale Sanitarium. One of these nurses told me that not even carfare was provided for them in the budget. That was a personal matter. I know this nurse's statement is true. Often have we reminisced together in our home. What finer gift from God than a dedicated Adventist wife!

The store building, where the cockroaches haughtily claimed squatter's rights, soon became too small. A few blocks away a little land was bought, and a few buildings, mostly frame, were erected. Thus began White Memorial Hospital about the year 1915. In the midst of the opening ceremonies an earthquake occurred. To the world around us, that probably seemed like the only earth-shaking feature of the ceremonies. Hardly auspicious, one must grant. Rather it was a fit symbol of continuing problems that were to shake the faith of the most stout-hearted. What the earthquake did not do—for our humble frame buildings were unharmed—the first world war almost did. Government authorities reasoned that our faltering little medical school could hardly hope to produce the doctors sorely needed. Perhaps we should close down and send out to other medical schools our students in training. But even a world war did not prevail against us. The word of our God stood fast—the Advent people were to have a medical school of their own.

And so the school grew. On the Loma Linda campus the buildings increased, as the school sought to give an ever better tutoring in the basic sciences. At Los Angeles, also, there was expansion, as clinical training was enhanced for the students in their last two years of medicine.

We were getting our stride. The future looked bright, despite problems that sometimes endangered our accreditation by responsible medical scholastic bodies. It so happened that at the very time we opened our medical school there began the heroic endeavour by ethical medical authorities to purge the land of shoddy, low-grade medical schools that were little more than diploma mills. Thank God that we began in that setting. It ever goaded us on to higher standards.

Among the higher standards set by the accrediting bodies was that of a single campus on which all of the four-year undergraduate medical training is given. Of the official actions finally taken by the

church to meet this recommended consolidation, I need not speak. But let me go back to my story of the expanding medical school. As most of us know, in mid-1961 the College of Medical Evangelists was transformed into the Loma Linda University. This was much more than simply the change of a name; it was the recognition of a change that had been taking place over the years. Many of our people, apparently, have had only a general idea that in southern California there was a school to train physicians.

The idea is right as far as it goes. But it doesn't go far enough. Actually the first school started at Loma Linda was the School of Nursing, in 1905. Medical work, particularly in institutionalized form, such as our sanitariums, requires nurses. But the successful care of the bodies of men also calls for many other professionally trained persons, and every passing year makes that fact more evident. So today the university conducts these further schools, which have been created, one by one, over the years:

The School of Nutrition and Dietetics.

The School of Medical Technology.

The School of X-ray Technology.

The School of Physical Therapy. And related to this, the newest curriculum of Occupational Therapy.

The School of Dentistry. And within this the new curriculum, Dental Hygiene.

The list, you'll grant, is impressive, but this is not all. The distinguishing mark of our day, in education, is ever higher, more specialized, schooling. In 1909, when our medical school opened, a student could enter with only twelve grades of education; but not so today. When he finally received his M.D. degree he went out immediately as a general practitioner. And with the help of his medical bag and his horse and buggy he carried on till he was gathered to his fathers. Let no one belittle the versatile general practitioner of a past day, who often had little or no opportunity for advanced training. . . .

But the mistakenly described "good old days" are gone. Not only is the general practitioner more highly trained, he can refer certain of his patients to specialists. But to become a specialist a doctor must take graduate study that requires years, under the direction of specialty boards. Finally, if he is successful, he becomes what is known, professionally, as a board-certified physician in a particular field—psychiatry, internal medicine, surgery, to mention only a few. Having said good things in favour of specialization, I still hope we will continue to have good general practitioners to take care of us.

Now this great advance in medicine involves, also, great strides in the basic medical sciences, for example, in anatomy, biochemistry, pharmacology. Actually, there is even a branch of medicine today known as nuclear medicine, which calls for a certain skill in electronics, and which treats patients, not with classic pills, but with radio isotopes.

(To be concluded)

# Memories of Pastor W. A. Spicer

ERNEST LLOYD

It was in the old General Conference office in Battle Creek, Michigan, that I first met Pastor W. A. Spicer. What a kindly man he was! He seemed actually to be interested in me, a poor lad attending school there. Later we met again, and I was especially impressed with his easy mention of my name. I learned he was like that with all the people he knew, young and old, and all appreciated his wonderful memory. He never forgot our names through the decades that followed. We noted, too, that he could recall with apparent ease innumerable events connected with our denominational history.

Pastor Spicer's widowed daughter, Mrs. Helen Menkel of Loma Linda, California, tells of a grey-haired sister attending a camp-meeting many years ago who introduced herself to the pastor. He looked at her for a few moments and remarked, "Of course I know you. The last time we met you were a small girl in —, and you were wearing a little red coat and bonnet." Sometimes when meeting an old acquaintance he would recall some little circumstance connected with their first meeting.

In the early years, when Pastor Spicer was secretary of the Mission Board, he wrote letters to all our foreign missionaries, knowing most of them personally. He travelled much, and when visiting mission stations he took along little gifts for the children of the missionaries. He kept in touch with these families, and his letters brought cheer and courage to their hearts. He never forgot them—and how could they ever forget him!

Pastor Spicer came up through his early years with fixed habits of economy and industry. He trained himself in frugality. He never incurred indebtedness. He never spent money for things he did not need. He was the author of many books, and all of them were written first in long hand. His family wished to purchase some folders and cabinets for his writing work, but all he wanted was little plain envelopes. His method, you see, was more economical. He liked to save money so he would have more to give to the cause. He was careful about his expense account when travelling over the earth. He was also a careful eater, following the simple rules of healthful living and adhering to the principles of health reform. And what a fine-looking specimen of manhood he was!

Pastor Spicer never rode in Pullman cars, but always took the day coaches to save money. I well remember the night I met him on a train near Omaha, Nebraska, many years ago. I was passing through a day coach and recognized the dear man as he was resting with a pillow under his head. Just as I approached his seat he lifted his head and glanced my way, smiled his recognition, and made me sit with him for a little conversation. The pastor was a good sleeper, and the



The late Pastor W. A. Spicer

pillow, obtained from the train porter, cost him about twenty-five cents. I learned much from Pastor Spicer.

## No Fancy Hotels

He also avoided fancy hotels, always going to a simple one. He was really happy saving money for the cause. The last time I met him was in Mountain View, California, the home of the Pacific Press. At the close of the evening service, where he spoke to the Press staff and church members, the brethren concerned with hospitality matters spoke to him about a place that had been selected in which he would spend the night. He thanked them heartily and remarked that he had left his travelling bag at a hotel down-town as he walked up to the church; and since he was leaving on a train very early in the morning for San Francisco, he would carry out his plan. And he did. I knew where he stayed down-town. His room cost one dollar.

Pastor Spicer backed his faith in the Movement with liberal giving. He saved in every way he could so as to give more. Sister Menkel says her father "would sit on a platform and pledge money which he did not have." When the family would ask where he expected to get the money, his answer was, "The Lord will provide." And the Lord did. The pastor's economical habits helped him to save money, and this helped him to be liberal.

Many "Review" readers will remember Pastor Spicer's sparkling letters. What a writer! Every letter he wrote was sprinkled with good cheer and helpful thoughts. When I was editor of "Our Little Friend," from 1924 to 1949, he sent me stories for the paper, interesting stories of boys and girls he had met in faraway lands. His letters to me always emphasized the thought that our work

for the children through their paper was important and far-reaching, and his cheering words gave me a real lift. I have met others who remarked that Pastor Spicer's letters to them were responsible for holding them steady in the work and faithful to their trust.

The pastor imitated the Lord Jesus in his preaching by his use of helpful and interesting illustrations. Throughout his career he collected stories of missionaries and their providential deliverances. Many of these he used in the books he wrote. And his sermons were well sprinkled with them. Small wonder that his listeners, young and old, were so deeply impressed when he was the speaker.

In all his many and dangerous travels in all parts of the world, Pastor Spicer was protected from sickness. His first physical examination was when he was down with neuritis in South America and not able to move.

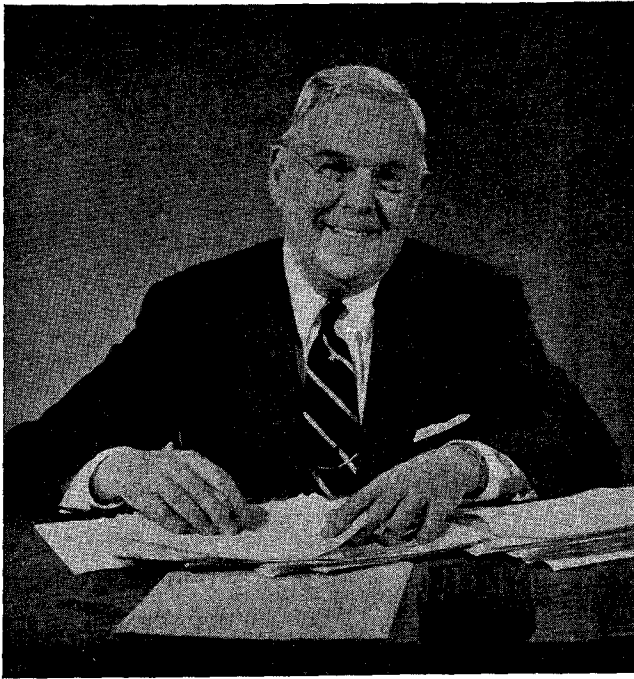
Later, when he arrived home at headquarters, in Tokoma Park, D.C., he was put in the hospital and all his teeth and his tonsils were removed. He was sure then that he would need no more examinations! He never had malaria, although he travelled through infested areas many times.

Born in 1865, Pastor Spicer was eighty-seven years of age when he died in 1952. Beginning at about seventeen as an office secretary in Battle Creek, he worked for seventy years, almost forty of which were spent in foreign mission service, including his years of travel. He retired at seventy-five years of age, and after that did considerable writing for the "Review," as our older readers will readily remember.

He possessed a faith that reached into eternity. He entertained no doubts whatever regarding the triumph of the remnant church. Pastor Spicer cultivated belief in God and in His prophets (2 Chron. 20: 20.) The Book of God and the Spirit of Prophecy writings were his chief study. What an influence for good this remarkable man exerted throughout our ranks!

We can do two things to honour the pioneers of our great work. We can show our appreciation in words of "passive sentiment" (and some can do this very admirably), or we can show our gratitude in deeds, thus projecting the spirit and faith and courage of the pioneers through our own lives into the lives of younger men and women who are to carry on for God and humanity.

This cause is a continuing thing, as you know. It started with prophetic guidance aiding its development and growth and will continue to grow. God has set His hand to this work, and it is moving forward to certain triumph. His power envelops it, and it cannot fail. The nations of earth will go down in failure, and all else will pass away, but God's remnant, gathered from every land and race, will carry on until the day of victory and deliverance comes. Hasten on, glad day!—"Review and Herald."



*"The spirit of liberality is the spirit of heaven."*

## The Law of Giving

OTTO H. CHRISTENSEN

In the few years of my wandering up and down over this earth of ours, I have discovered many laws. In fact, I have not found anything of God's creation without a law. These very laws are the means of preserving our lives. Of course, when we go contrary to them they are also destructive forces. We may obey them and they preserve us, or we may disobey and they destroy us. As Moses said, "I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live." Deut. 30:19.

Let us look at a few examples. Take for instance gravitation. When I live in harmony with this law it keeps me on this earth. We are travelling about 1,000 miles an hour, and I am not thrown off because of gravitation. I build a house plumb and gravitation holds it erect. It also makes it possible for the aeroplane to come down. But if I go contrary to this law it will destroy. I build a house out of plumb, and gravitation will pull it down. If I step out of the window it will pull me to my death.

Then there is the law of displacement of water which supports the great ships. If the ship is made too narrow it will sink, and we will perish. Likewise, the law that the weight of air supports the aeroplane. Just so with the law of tensile strength of timber, the laws of electricity, of sound, and of the stars, of atoms, of the harvest, and of all the material

world. Not one thing can be named that does not exist according to law.

**Mental and Spiritual Laws.** There are also mental and spiritual laws. On the sixth day of creation God said, "Let us make man in our image." That is, we were made not only in His likeness, but also we were made to function according to the laws of heaven. This would include the physical, mental, and spiritual. When we go contrary to these laws we are going contrary to the very essence of our being, and we bring frustrations and adverse reactions upon ourselves. But when we harmonize our lives and conduct with the laws of heaven we bring peace and happiness to ourselves. It is ours to choose which it will be.

Consider the law of giving. Every breath we take is a continual gift of God. We, too, must be giving or live frustrated, unhappy lives. It is the law of heaven, and we were made in the image of heaven's Commander. Withholding closes up the outflow of life, and the life-spring is dammed up if we refuse to allow this expression of the Divine in ourselves. Selfishness is destructive. As the Dead Sea, it is repellant. For everything in nature gives.

"There is nothing, save the selfish heart of man, that lives unto itself. No bird that cleaves the air, no animal that moves upon the ground, but ministers to some other life." "The angels of glory find their joy in giving."

**What the Scriptures Say.** If these above facts are true, then there should be something in the Word of God that confirms this law in the matter of giving. Let us now see what the Scripture says. In Luke 6:38 we have it. "Give, and it shall be given unto you; **good measure**, pressed down, and shaken together, and **running over**, shall men give into your bosom." There is something about the law of heaven that rebounds to our credit. "If ye then, being evil, know how to give good gifts unto your children, **how much more** shall your Father which is in heaven give good things to them that ask Him?" Matt. 7:11. Heaven's storehouse is built on that basis. When you put something in, in the right spirit, more is returned.

"Freely ye have received, freely give." This is the great principle of heaven and of God in whose image we were created. "The spirit of liberality is the spirit of heaven. . . . The principle there illustrated is to give, give. This . . . is the true fruit of the Christian life. The principle of worldings is to get, get . . . , the fruit is misery and death." It is a sort of golden rule, and is expressed by Paul in 2 Cor. 9:6, 7. "He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully." This works only with unselfish motives, for "God loveth a cheerful giver."

**Foolproof.** This treasure house of God is foolproof. It cannot be opened by false means just to be seen of men, for in Matt. 6:1-4 Jesus says concerning such, "they have their reward." Heaven's storehouse opens only to the unselfish giver, as the widow who gave the two mites. God repays with interest, for this is the law of heaven. In Prov. 19:17 Solomon says, "He that hath pity upon the poor lendeth unto the Lord," and God always pays His debts.

How it works is heaven's mystery originating in the heart of God. In Prov. 11:24, 25, this mystery is clearly stated, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet [proper], but it tendeth to poverty." This is not earthly but heavenly. The how we do not know, but it works.

A few months ago my wife and I made a gift of \$100 to God's cause. We were wondering how to pay it and if we could make it \$200. We did it by faith in God's promise, and that same week my wife received a \$100 scholarship. Pastor Joseph Bates tried and it worked. So have many others. It is heaven's law. "The liberal soul shall be made fat." We cannot understand it, but neither can we understand gravitation. When the widow of Sarepta gave her last oil and meal to Elijah, the law of heaven went into action. This type of giving is not popular, for the spirit of the world is "get all you can."

But the law also works in reverse. "There is that withholdeth more than is meet but it tendeth to poverty." The same is expressed in the "Testimonies," Vol. 2, page 661. "Those who are selfishly

withholding their means, need not be surprised if God's hand scatters." Then is described how this scattering may come. So brother, sister, deprive yourself, if necessary, to give. It will warm your soul. "Cast thy bread upon the waters; for thou shalt find it after many days." Eccl. 11:1.

**Time, Talents, Sympathies.** The law of giving not only has to do with material things. We can give of our time, our talents, and our sympathies. It is an anomaly, but nevertheless a law of heaven that we retain only what we give. It is the giving spirit we must have if we would be like Him, and partial giving is not giving. Retaining any part of what ought to be given is selfishness. That kind of giving is catering and not giving.

"He that forsaketh not all that he hath, he cannot be My disciple"—all that God asks for, and nothing withheld. This alone initiates us into the spirit of heaven and the law according to which we were created to function.

Some years ago a business man who was a good member of a popular church was attending a series of Adventist meetings regularly. Suddenly he stopped coming and constantly avoided meeting our minister. One day our evangelist by sheer determination, met him on the street.

"We have missed you at our meetings lately," he said.

"Yes, and I'm not coming any more." In reply to the question "Why?" he reluctantly gave his reason. "I have been told that you Adventists take a tenth of all a man has, and if that's what it is, I'm not interested."

To this our brother replied in all earnestness, "Oh, but you haven't heard half the story. God does not only ask one-tenth, but all. He must have all you've got, and perhaps you may have to give your sons and daughters for missionary service and you may never see them again. God gave all and to the limit. Jesus gave Himself, left the glories of heaven and gave Himself for you. He asks the same in return. This is partaking of the divine nature. It is not just one-tenth, but all that Jesus wants."

The business man stood in meditation for a moment and then said, "Oh, now I see. If that is what it is, I am ready. I didn't understand it before."

**Keeps on Giving.** Yes, Jesus came. On the cross "He could not see beyond the portals of the tomb," and yet He gave. And He keeps on giving still. The Father gave. The Holy Spirit came. All heaven is giving. "Angels are ever engaged in working for the happiness of others. This is their joy. . . . The spirit of Christ's self-sacrificing love is the spirit which pervades heaven, and is the very essence of its bliss." We were made in His image and when we comply with His laws we, too, will share in heaven's bliss. Will you not try it, but in His spirit, "for God loveth a cheerful giver." "O taste and see that the Lord is good."—"Southern Tidings."

## "I Don't Like to Keep House"

JOSEPHINE CUNNINGTON EDWARDS

Some people like to keep house, and make this necessary and important task a thing of pleasure and beauty. Their homes are little heavens of joy and delight.

"I don't like to keep house," Mrs. Vinco said often. "I'd rather work in the yard and the garden and give Bible studies and do church work." One might ask her, "Then why, pray tell, did you take that duty upon you? Why did you get married and surround yourself with a home and with children if the task of home-making is so distasteful? You bargained for a job you are not willing to do now."

Mrs. Vinco would be aghast if Mr. Vinco would ever say, "I don't like to go out into the harsh world and make a living for my family. I'd much rather take hikes and mow the lawn and read in the quiet of the shady porch."

Home-making is a serious work and much depends upon cleanliness and decency in one's surroundings. Eternal destinies are influenced by such things. So, mother, whether you like it or not, it is your Christian duty to keep a neat and orderly home.

"Order is heaven's first law, and the Lord desires His people to give in their homes a representation of the order and harmony that pervade the heavenly courts. Truth never places her delicate feet in a path of uncleanness or impurity."—"Counsels on Health," page 101.

Walking into some homes where there is an unpleasant odour, dust on the furniture, and dirty dishes, one wonders at the spiritual condition of the family who lives there, for "the true child of God will be neat and clean." (Id., page 102.) If the housewife does not know how to order her household she should learn to do so. The home environment has a telling effect on the minds and hearts of little children.

"Mothers, if you desire your children's thoughts to be pure, let their surroundings be pure. Let their sleeping room be scrupulously neat and clean."—Id., page 103.

### God Is Displeased

"God is displeased with disorder, slackness, and a lack of thoroughness, in any one. These deficiencies are serious evils, and tend to wean the affections of the husband from the wife, when the husband loves order, well-disciplined children, and a well-regulated house. A wife and mother cannot make home agreeable and happy unless she possesses a love for order, preserves her dignity,



and has good government; therefore all who fail on these points should begin at once to educate themselves in this direction, and cultivate the very things wherein is their greatest lack."—"Testimonies," Vol. 2, pages 298, 299.

Homes have been broken, husbands and wives estranged, just because wives have neglected to do their work regularly and faithfully.

The whole village knows about how dirty and disorderly and untidy Meg is. When she goes to town her hair is bushy, her dress soiled and wrinkled, and her children go hither, thither, and yon, as they please. If they stay away at night she does not show concern.

"They'll get along," she remarks with a shrug. Her dishes are surrealists' dreams of smeared egg and dried gravy, and the floors are strewn and filthy, while junk fills every corner. Her husband talks about her, and tells intimate details of their home life to whoever will listen. One wonders where their "heaven to go to heaven in" has gone.

And yet they claim to be Sabbath-keepers. A great change must take place if these two are to get into the kingdom of God.

"One well-ordered, well-disciplined family tells more in behalf of Christianity than all the sermons that can be preached."—"The Adventist Home," page 32.

Many a child has lost all taste for spiritual things and for the beauty of holiness from being reared in unsavoury surroundings. And the Lord will lay the blame in the last great day just where it belongs—on home-makers who did not consider their humble duties to be important enough to do them thoroughly and well, as unto the Lord.—"Review and

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## Principles of Practical Nutrition

(Concluded)

### VITAMINS AND RESEARCH

U. D. REGISTER, Ph.D.

Assistant Professor of Biochemistry, Loma Linda University

Since 1940, more has been known about vitamins than in all previous history. Many of our B vitamins have been discovered as a result of work with the lowly bacteria, and today the best methods of testing many of the B vitamins is by bacterial or microbiological assay. For example, some foods contain so little Vitamin B<sub>12</sub> that chemical methods are not sensitive enough to detect this particular vitamin, but by the use of a certain bacteria, we can detect as little as one billionth of an ounce of this vitamin in certain foods. I think we are all aware of the great importance of the antibiotics that have come as a result of work with bacteria.

The great question has always been, Do we need to take vitamin pills in the diet? Is it necessary to maintain good health? I think in general we can say the answer is No. Healthy subjects subsisting on a



good natural diet do not require vitamin pills in their diet. However, in certain diseased conditions where the requirements for the vitamins are increased, then there is a necessity. During the last war, as a Nutrition Officer, it was our duty to see that the soldiers obtained adequate nutrients in their diet. We did not find it necessary to give vitamin pills.

In the most recent issue of the "Journal of Clinical Nutrition," Colonel Rye of the Medical Nutrition Laboratory in Chicago, reported extensive studies on the effect of vitamin supplementation to the army ration for soldiers under stress and in cold climates. To half of the soldiers he gave a capsule containing no vitamins. To the other group he gave a multiple-vitamin capsule. Through a ten-week period they underwent various stresses such as forced marches, exercise, calisthenics, and so forth. At the end of that time there was no significant difference between the two groups. The results showed that it is entirely possible to obtain an adequate diet without vitamin supplementation.

In fact, there are certain dangers as well as economic disadvantages in the promiscuous use of these vitamin supplements that contain large amounts of vitamins. Vitamins A and D differ from the B vitamins and Vitamin C in that they are not excreted to any extent, and tend to accumulate or pile up in the body. There have been a number of cases recently of people becoming very sick from intoxication of Vitamin A, due to an over-intake of this particular vitamin. The hairs of their eyebrows and eyelashes fall out, stiffness and pains occur in the joints, and there are other manifestations, so that therapeutic or large supplements of vitamins certainly are not without danger.

This is also true of large amounts of vitamin D. It tends to accumulate. Toxic levels produce abnormal deposition of calcium and phosphorus in the bone, and abnormal bone formation. Fortunately there is a wide margin between requirements and toxic levels. Some people may pay \$12 to \$18 dollars a month for vitamins, when if they had diverted that money to good food, how much better off they would have been! Many of the vitamins as B and C, when the body does not need them, are simply excreted, so it is just like pouring money down the drain. I always say if for psychological reasons you feel better or think you feel better by taking vitamin supplements, then by all means use those that contain the recommended daily allowance in them rather than the high therapeutic vitamin pills.

Anæmia in older people is often due to a lack of vitamin B and folic acid. Older people seem to have a decreased ability to absorb this vitamin. In pernicious anæmia the anæmia is not due to a lack of this vitamin in the diet, but to an inability to absorb it. This is also true in a subject where either part or all of his stomach has been removed by surgery.

## WEDDINGS



**HOPE-SERGEANT.** In the afternoon of April 7, 1963, in the Wanganui (N.Z.) church, a large group of relatives and friends gathered to witness the marriage of Laurence Hope and Lorraine Sergeant. These sincere young people are graduates of the Sydney Sanitarium and Hospital, and we know that the Lord will be pleased to bless their united lives wherever they may be in His service. C. T. Potter.

**FENNELL-WHYATT.** On Easter Monday afternoon, April 15, 1963, Barbara Whyatt and Aubrey Fennell, both of Penola, S.A., were united in marriage in the Mount Gambier church. As these young people from well-known Adventist families set up their home near Mount Gambier, may the Saviour's love be ever precious to them. May their witness continue to be a benediction to others. C. A. J. Ogg.

**BALINT-SMITH.** The Windsor church, N.S.W., was tastefully decorated for the evening of April 11, 1963, when Margaret, the eldest daughter of Mr. and Mrs. A. H. Smith of Kurrajong, and Zoltan Balint plighted their troth to each other and were joined in holy matrimony. Among the guests were a number of friends from the State Education Department where Margaret is employed, and all joined in wishing the happy couple much of God's blessing in all they do. Reuben E. Hare.

**SHEARER-WOOLLEY.** In the afternoon of April 18, 1963, John Mallard Shearer and Lois Irene Woolley met in the tastefully decorated Papanui church to exchange wedding vows. Both young people are from well-known South New Zealand families, the bridegroom being the eldest son of Mr. and Mrs. Ray Shearer of Amberly, Canterbury, and the bride the youngest daughter of Mr. and Mrs. Les Woolley of Christchurch. After the ceremony almost 200 relatives and friends gathered at the Christchurch Youth Centre for a wedding banquet and to wish the young couple well as they unite their lives in service for the church and the community. We are certain Heaven is pleased with this new home. M. G. Townend.

**CAMPBELL-McDOUGALL.** In the afternoon of April 15, 1963, in the tastefully decorated Wahoonga church, Sydney, many relatives and friends gathered to witness Gordon and Ann express their vows of love and loyalty to each other. The bride is a daughter of Mr. and Mrs. S. W. McDougall of Wahoonga (formerly of Melbourne and Swan Hill). The bridegroom is a twin son of Pastor and Mrs. A. J. Campbell of Cooranbong. Later, and also at the reception, the good wishes of all were showered upon them. They will reside at Manly, where Gordon is a medical officer on the staff of the district hospital. Ann is a graduate nurse of the Sydney Sanitarium and Hospital and also of the Crown Street Women's Hospital. In several months' time they will leave for New Guinea. We pray that God will richly bless them in their united medical ministry. A. J. Campbell.

**DARE-HEMMING.** On the afternoon of April 15, Barry George Dare and Margaret Rose Hemming met in the flower-decked Warburton church to exchange marriage vows. Barry and Margaret, valued employees of the S.H.F. factory, are two of the young people who have recently joined the church as a result of the Christian influence of this institution. It is their prayer that their home may give such a demonstration of the Christian life that many more will find the joy of serving Jesus. T. F. Judd.

## UNTIL THE DAY BREAK

"The righteous shall be in everlasting remembrance." Ps. 112: 6.

**BLACKMORE.** Sudden tragedy came to the membership of the Lower Hutt church (N.Z.) on April 14, 1963, and removed from their midst Brother Douglas Lindsay Blackmore, a young man of only thirty-three years. Brother Blackmore and a friend left Wellington Harbour on a motor launch in the morning of the 14th but did not return at the time planned. Although the launch was soon discovered with only minor damage, the two bodies were not found until some days later. Many mourners at the funeral services gave ample evidence of the respect in which our late brother was held in the church and community. To Sister Blackmore and Sonia we extend our sincere sympathy, convinced that it will not be long till the morning breaks and the shadows flee away. R. W. Howes.

**RIGBY.** In the passing of Mrs. Elizabeth May Rigby at Nunawading on April 4, 1963, Victoria lost one of its sweetest and most loyal members. Over half a century ago she gladly accepted the teachings of the Adventist faith under the labours of Pastor J. E. Steed, and for many years worshipped with the members of the Longwarry church. Through all the trials of life she was sustained by the Saviour whom she loved. Her cheerfulness under all circumstances was a benediction to those who knew her. We laid our sister to rest in the Brighton cemetery, where her son, Brother A. Rose, her daughter Stella (Mrs. Young), and relatives, with believers from Bayles, Longwarry, and Warragul, joined in sympathy and in expressing their hope in the resurrection reunion. H. S. Streeter.

**ANDREWS.** On March 24, 1963, Sister Margaret Elizabeth Andrews passed peacefully away in Christchurch, N.Z., at the age of seventy-five years. It was only a few months before that she had been baptized, after hearing the Advent Message through the ministry of Pastor A. P. Cooke. She will be missed by the members of the Sydenham church, where she regularly worshipped. She is survived by two sons (the younger, Brother Tom Nixon), and three daughters, fifteen grandchildren, and two great-grandchildren. These all were directed to the promises in God's Word of the blessed hope of a reunion in Christ. A. G. Lindsay.

**ASHTON.** Wilfred Ashton, aged seventy-four, brother of Pastor E. Ashton of England, passed peacefully to rest on April 18, 1963, after living a full and satisfying life. An Adventist for some twenty-five years, and a resident of New Zealand for the last thirteen years, Brother Ashton was known by many as a craftsman in wood and a skilled musician. Until we meet again memories remain—the merry twinkle in his eyes, his quaint Yorkshire ways, his thoughtfulness and kindness, and his sure hope in the coming of the Lord. We laid him to rest on the hilltop at Thames (N.Z.) to await the great reunion day.

Reg M. Parr.

**RAETHEL.** On April 18, 1963, we tenderly laid to rest Doris May, beloved wife of Ernest G. Raethel of Happy Valley, S.A., and loving mother of Esther and David. For many years our sister carried church office in Berri as treasurer and deaconess. The shadows began to gather over Sister Raethel some months ago, but her courage and faith remained steadfast to the end. A radiant personality, a loving mother, and devoted wife, esteemed by all who knew her, she left behind footprints on the sands of time that will continue to point the way for those who loved her best. Pastor S. H. Wood and the writer officiated at the funeral service. Our sympathy goes out to the mourners. How happy will be the day when Jesus comes! W. T. Hooper.

**KENDALL.** Brother Leslie Owen Ralph Kendall ended a journey of almost eighty years when he passed to rest on May 1, 1963. His decease severed another link with the early days of our publishing work in Australia. As a youth of fifteen our late brother was apprenticed to the printing trade at the Echo Publishing Company at Fitzroy, Melbourne, and later he served the Signs Publishing Company at Warburton. In 1916 he married Miss Violet Mary Hesse, who predeceased him by twelve years. Our late brother was for years a member of the North Fitzroy church, and for the past twenty years worshipped with the East Prahran congregation. He will be greatly missed there for his warm Christian personality. To his sons and daughters, Marjorie, Alan, Ralph, Lawrence, Frances, Betty, and Geoffrey, we extend our sincerest sympathy. We laid our brother to rest beside his wife in the Melbourne cemetery, to await the call of the Life-giver.

R. Brandstater.

**LOSCH.** Brother Erwin Ernest Losch, aged twenty years, was killed in a car accident on May 6, 1963, just twelve weeks after his marriage to Robin, daughter of Brother J. Laredo of Sydney. He was a third-generation Adventist who had only recently come to Australia from Germany. Pastors V. Warden, E. Hon, R. Tudor, and the writer spoke words of comfort to the young widow, relatives, and friends assembled for the funeral service, pointing them to the sure and certain hope we have in Christ. Our thoughts and deep sympathy also went out to the bereaved mother far away. In such an hour of tragedy the advent hope certainly grows strangely precious. We do not face a tractless waste of unfulfilled time with a doubtful end, but a glorious climax when the dead in Christ will rise and be caught with the living righteous to be for ever with the Lord. Then there will be no more sorrow, no more death. Hasten on, glad day!

G. Burnside.

**FRASER.** After a few days of failing health, Mrs. Kathrine Fraser went to sleep like a tired child on April 27, 1963, in her eighty-seventh year. Mrs. Fraser accepted the Adventist faith in Benalla in 1912, and as a young widow with six children came to Warburton in 1916. Her faith in her Saviour and her joy in His church grew deeper with the passing years, and her mind remained clear and bright to the end. As the infirmities of age took their toll Mrs. Fraser was tenderly cared for by her daughter Jean. Pastor R. C. Piper and the writer shared the ministry in the Warburton church and at the grave-side. Left to mourn are Jean, Ken, Alex, Ray, Doris (Mrs. E. Ivey), and Thelma (Mrs. H. Grote). Her children miss the sweet presence of their mother, but rejoice in the hope of an early reunion, "beyond the sunset." T. F. Judd.

**HARRISON.** Mary Adelina Amelia Jane Harrison, beloved wife of Brother C. F. Harrison, passed quietly to rest on March 17, 1963, at South Brisbane, Queensland. A sister of the late well known Brother "Paddy" Hammond of Parramatta, our sister was born in Green Hills, N.S.W., sixty-eight years ago, and accepted the Advent Message under Pastor W. E. Battye. Three years ago she suffered a severe stroke from which she never recovered. The funeral service was conducted by Pastor B. Foster in the Wynnum church, the congregation being exceptionally large. We laid our sister to rest in the Hemmant cemetery until the coming of the great Life-giver.

S. W. Carr.

**BAENSH.** Looked upon as a modern Tabitha, Emma Hulda Baensh, in her eightieth year, passed to rest on April 27, 1963. Friends from Fremantle and Cottesloe churches gathered to pay their tributes and bid farewell to one whose life was an inspiration. Sister Baensh survived the ravages of the New Zealand earthquake and subsequently made her home with relatives, the late Brother and Sister Hitzfeld of Fremantle. Primarily through her life and prayers the Hitzfelds accepted studies from Pastor E. E. Roenfelt and joined the Adventist Church. We are confident that soon Christ's melodious voice will call to Sister Baensh, "Arise, thy Father calleth thee." Gordon I. Wilson.

**SOMERS-EDGAR.** Mrs. Clara Constance Somers-Edgar, of Balfour, South New Zealand, fell asleep in Christ on April 24, 1963, in her ninetieth year, mourned by her four children and their families. Our sister was a generous member of the Invercargill church from 1956 until her death. We commend her loved ones to the God of all comfort and trust in the Lord of the resurrection to awaken her to life everlasting. Arthur N. Patrick.

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## AUSTRALASIAN RECORD and Advent World Survey

Official Organ of the  
AUSTRALASIAN DIVISION OF SEVENTH-DAY ADVENTISTS

Editor - - - - - R. R. FRAME  
Assoc. Editor - CONSTANCE M. GREIVE

Single Subscriptions, in Australia 15s., New Zealand 12s. 6d. per year (post paid).

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Appearing regularly in the *Australasian Record* are articles from the *Review and Herald*, the general church paper of the Seventh-day Adventists, published at Washington, D.C., U.S.A.

Printed weekly for the division by the Signs Publishing Co., Warburton, Victoria.

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Advertisements approved by the editor will be inserted at the following rates:

First 25 words ..... 10/-  
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Remittance and recommendation from local pastor or conference officer must accompany copy.

## BREVITIES

The Victorian Conference is losing F. E. Baker, their Publishing Department secretary, who is to transfer to North New Zealand for pastoral ministry. But they will gain the services of two returned missionaries, Pastors E. L. Martin and D. H. Davies.

This tribute was paid by the "Rabaul" newspaper: "Hitherto unsung hero of the 'Polurrian' is a lapun [elderly] Solomonian named Hoke, who (I'm reliably informed) spent the entire time in the water without a life-jacket. During that time he swam about cheering people up, praying for them, leading them in hymn-singing, and regaling them happily with the time his grandfather spent a whole week in the sodawater [sea] and was never a whit the worse for it. Neither, incidentally, seems Happy Hoke!"

At the North Queensland camp-meeting early in May some changes were planned for personnel who had been in the conference for a considerable time. Brother E. R. Langsford, the secretary-treasurer, requested a transfer for family reasons, and until this can be arranged he will be acting manager of the Book and Bible House. The new secretary-treasurer will be Brother H. J. Tressler, manager of the Greater Sydney Book and Bible House; and he will be succeeded in Sydney by Brother H. Halliday from the Townsville Book and Bible House. An exchange has been arranged between Pastor C. Lowe, of North Queensland and Pastor J. J. Dever of South New Zealand, both of whom are leaders in the Home Missionary, Sabbath School, and PR-Radio Departments.

What would we do without people who have ideas, and JMV's who are always ready to help put them into effect with all speed? Some time ago, Pastor O. L. Speck of the Morobe Mission, New Guinea, advertised in the "Record" for bicycles to mount his national teachers. He thought they could do with a dozen. What was the response? Brother J. K. Irvine, of the division secretarial department had the answer. A brand-new bike came from an elderly sister in Victoria, one came from Sydney, two have been promised at Cooranbong, and **nine will soon be despatched from Perth!** Brother C. Durbridge, JMV leader for South Perth, it is said, is always first in the Appeal for Missions and other missionary ventures. Therefore it was only natural that he should suggest to his Pathfinders that they letterbox Victoria Park for bicycle donors. When Brother Durbridge wrote on May 6, he had nine bikes which he had undertaken to put into good working condition for despatch to Morobe. Just think how happy Pastor Speck and his good teachers will be when they get this news! And later on we hope to hear of exploits for God performed by the Morobe Mounties!

A procession of missionaries has left Australia for New Guinea lately. Pastor and Mrs. O. D. F. McCutcheon on May 7 for Lae, where the former will assume his presidential responsibilities for the Coral Sea Union. On the 16th they were followed to the same destination by Miss Margaret Goldspink. Two families returning after furlough were Pastor and Mrs. E. L. Raethel to Wewak on April 30, and Pastor and Mrs. J. R. Lee to the Coral Sea Union Missionary College at Goroka on May 18.

There is important news on the medical front. Dr. Siegfried A. Kotz of America has accepted an invitation to fill the position of medical secretary for the Australasian Division, and expects to arrive here with his family in September. Dr. Kotz served in Africa for many years. Dr. Marjorie Young of North New Zealand, who spent a period in India, has an appointment to the Taiwan (Formosa) Sanitarium and Hospital in 1964. In the meantime she is doing post-graduate study in the Dominion.

Special congratulations to several members of the A. M. College staff who, while carrying a heavy load of teaching, have made time to study for higher qualifications. The names of these successful brethren are: N. P. Clapham, Diploma in Educational Administration from the University of New England; Brother G. A. Laxton, Bachelor of Commerce, University of Queensland; R. M. Ellison (now of Adelaide), Bachelor of Arts, University of New England; and K. H. Clouten, college librarian, Registration Certificate of the Australian Library Association.

Dr. E. G. McDowell, principal of the Australasian Missionary College, will visit the United States of America from mid-June to mid-August for the purpose of attending an important educational conference at Union College, Nebraska. He will also visit certain key educational institutions to discuss academic and administrative procedures and general problems connected with his department.

Returning to Singapore in stages after furlough, Miss Marion Barlow left South New Zealand on May 19, Sydney on the 24th, and is due to depart from Brisbane on the 27th of the same month. She now begins her second term of service in the office of the Far Eastern Division.

## Distinguished Achievement by Nigeria Nursing School

MAZIE HERIN

Seventeen of the eighteen graduates of the Ile-Ife School of Nursing in Nigeria passed the national examinations. Theirs was the highest achievement in the entire country, and reflects much credit upon them and the faculty. This accomplishment is all the more impressive in view of the fact that this is a comparatively new school in a new country. We commend these students and their teachers.

The doctors, nurses, and students of Ile-Ife Mission Hospital are carrying on an active and effective programme of evangelism in the surrounding villages. Hundreds have been won to Christ through their ministry.—"Review and Herald."

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## E. G. White Index Complete

ARTHUR L. WHITE

We are pleased to announce that volume three of the "Comprehensive Index to the writings of Ellen G. White" is through the bindery and now ready for distribution. This completes a monumental publishing endeavour, and furnishes the full key to the rich treasury of the Spirit of Prophecy books.

Volume three, representing entries R to Z, completes the Topical Index. It also contains the much-awaited Quotation Index, and an Appendix comprised of glossaries, a history of editions of the E. G. White books, and a list of statements mistakenly attributed to Ellen G. White.

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## Bequest for Non-Smoking Society

In Northern New England, because someone knew the Seventh-day Adventist Church stand on smoking, the Norway Seventh-day Adventist church became one of the beneficiaries of a trust fund that had been left in the will of a woollen manufacturer, Mr. Moses Stiles. The will provided that half of the interest from the trust fund be put back into the principal, the other half to be divided between the Norway cemetery and a temperance society in one of the Mid-western states. After fifty years the entire principal will be divided between these organizations.

Upon investigation it was discovered that this particular temperance society in the Mid-western states was defunct. The will provided in this instance that the money should go to a local organization which is strictly non-smoking.

Mrs. Harriet Locke, treasurer of the Norway Seventh-day Adventist church, first learned of this bequest when one of the Norway bank officers called her into his office and questioned her at length about the church and its beliefs regarding smoking. It was evident from his questions that he had already done considerable checking of Adventists and their local church.

Subsequently the board of Administration met and decided that the local Adventist church met all the requirements of the will. A few weeks later, Mrs. Locke was given a cheque for \$222, representing half of the interest from the fund to date. Although it must be voted each year, the Norway church will undoubtedly receive this interest for the next fifty years, after which they will receive one half of the total principal.

The church has already sponsored almost 100 subscriptions to the "Listen" temperance magazine. Plans for the future include the opening of a temperance booth in the local fair.