DR. SAMUELE BACCHIOCCHI, assistant professor of religion at Andrews University, is the only non-Catholic to have obtained a doctorate from Rome’s Pontifical Gregorian University since the school opened 425 years ago. But this did not deter Pope Paul from awarding him two medals for his academic achievements there.

His dissertation, defended during the summer of 1974 before five Jesuit scholars, offers evidence that Sunday observance began not in Jerusalem, but in Rome decades after the death of St. John, the last surviving apostle. This counters recent Catholic and Protestant scholarship, which traces the switch from Saturday to Sunday to the apostles in Jerusalem.

Drawing mostly from Patristic writings of the first four centuries A.D., the dissertation explains that the Roman Christian community abandoned Saturday largely to escape the political and social stigma of Judaism.

The five Jesuits praised the dissertation as “an accurate analysis of the source material available,” and two of them signed an imprimatur, a publication permit. Accordingly, a vital 120-page section of the dissertation on the role of anti-Judaism in the origin of Sunday observance was published in June, 1975, at the Pontifical Gregorian University Press.

During his five years at the Gregorium, Dr. Bacchiocchi, thirty-seven, studied within a mile of his birth-place. He left Italy at the age of eighteen to study theology and history at Newbold College, England. Then, at Andrews University, U.S.A., he received a Master of Arts degree (1961) and a Master of Divinity degree (1964).

Then, until 1969, he served as chairman of the Department of Theology at Ethiopian Adventist College, where he taught religion and history.


Once admitted to the university, Dr. Bacchiocchi was barred from no honours, including a $1,000 gold medal from Pope Paul VI for attaining the top academic distinction of “summa cum laude.”

Anti-Judaism Helps Initiate Sunday Observance

Dr. Bacchiocchi’s study probes ancient Latin and Greek documents that show how thoroughly Jews were hated throughout the Roman Empire during
the first centuries after Christ, and how desperately Christians sought to avoid all possible identification with Jews.

By the most conservative tallies, he observes, more Jews were killed in violent uprisings between A.D. 70 and A.D. 135 than all U.S. troops killed in the Civil War, World War I, World War II, the Korean War, and the Vietnam War. Some observers of the time placed Jewish fatalities near two million, the professor writes.

Whatever the figure, portions of Palestine that were once well populated became virtual deserts, according to the study, which gives the following details on how it happened.

Roman forces under Titus killed some 600,000 Jews to quell a vicious revolt in Jerusalem in A.D. 70. But the Jews, ever chafing under Roman control, continued to stage violent revolts throughout the empire until A.D. 135.

Non-Jews responded with anti-Jewish riots in several major cities, and civil authorities charged a special tax on all Jews and even on any persons who lived like Jews, including perhaps, Sabbath keeping Christians.

Continuing Conflict

Violence climaxed in A.D. 135 at Jerusalem with a rebellion instigated by Barkoeba, a self-proclaimed messiah to Jerusalem, closing the ruins of the city to surviving Jews, and outlawing in the Roman Empire all Jewish religious practices, including Sabbath observance, the study states.

Conflicts between Jews and Christians were almost as common as Jewish clashes with the Romans. The dissertation cites New Testament records of chronic strife between Jew and Christian involving riots, stonings and martyrdoms. Jews driven by nationalistic hatred directed a "massive and cruel" persecution against Christians during the Barkoeba War.

Christians never forgave the Jews for promoting Christ's execution; and Dr. Bacchiocchi says, church leaders blasted Jews constantly in their writings.

Naturally enough, the Christians, driven by their own hatred of Jews and fear of Roman reprisals, sought to rid themselves of even the scent of Judaism.

This, Dr. Bacchiocchi says, required careful manoeuvring, since Christianity, after all, grew out of Judaism. Christ, a Jew, actually sought to strengthen the authority of the Jewish Old Testament law and prophets, according to the study.

Part of that law, at first kept by Jews and Christians alike, Dr. Bacchiocchi writes, was the fourth commandment requirement to observe the Sabbath (Saturday). He found no evidence that Christians did otherwise until after A.D. 100 when the Sabbath proved to be an embarrassing and even hazardous trademark for Christians, particularly those in Rome.

The Christians found themselves all too easily identified with the Jews by worshipping on the same day as they observed in an empire that generally reserved Sunday, if any day, for sun worship and holidays.

Arguments Used to Support Sunday

For many Christians, the Sabbath would have to go, and Sunday became an increasingly attractive alternative. Many Christians were former sun-worshippers, and Sunday was far more palatable than the Jewish Sabbath to the millions that Christians hoped to convert, or at least live with.

The change from Sabbath to Sunday was an arduous process, but Christian theologians proved equal to the task. They interpreted the symbol of the sun to refer to Jesus, "the Sun of Righteousness," and "the Light of the World." Light, they noted, was created on Sunday, the first day of the week, according to Genesis.

An argument that gained great force in the third century was that Christ rose from death on Sunday and purportedly met with His disciples on the two Sundays following, the study says.

Early in the second century, Easter Sunday was instituted, and the weekly Christian observance of Sunday soon followed.

Rome, the dissertation states, quickly became the champion of the new day. In that city few of the Christians were former Jews, and Jewish-Christian-Roman tensions there were at their hottest. Moreover, the study adds, Rome was the seat of the Roman Empire—and of the most powerful bishop in Christendom, the only bishop strong enough to initiate such a drastic change.

But even in Rome, Sunday observance did not immediately destroy the sacred significance of the Sabbath. Church leaders there accordingly instituted a fast that may have lasted from Friday noon to early Sunday morning. Even bread of the Eucharist was forbidden.

The fast, the study states, was to sour the Sabbath and predispose worshippers to greet Sunday with greater relish, to protest the execution of Christ, and, by Jewish custom, to profane the Sabbath.

In Palestine, however, veneration of the Sabbath persisted for centuries.

Sunday First Observed in Rome

When Dr. Bacchiocchi first proposed the origin of Sunday observance by Christians for his dissertation topic, his major professor, Father Vincenzo Monachino, said the subject had already been amply treated in dozens of major works over the past fifteen years.

Most of these, Dr. Bacchiocchi found, tended to trace Sunday observance to Christ and His apostles, a position according well with a Vatican II decision to base church practices as far as possible on Scripture.

Dr. Bacchiocchi's dissertation, however, dates the change after the death of the last apostle and finds Sunday first observed and enforced in Rome, 2,000 miles west of Jerusalem, the original headquarters of Christianity. And the circumstances were far more grim than Resurrection Sunday.

We congratulate Dr. Bacchiocchi on his academic achievements, we applaud him for his distinctive witness to God's truth, and we pray the Holy Spirit may some day soon bring forth a harvest from the seed he has thus sown.

Diploma received by Dr. Samuel Bacchiocchi from the Pontifical Gregorian University in Rome. The diploma was hand-lettered by the Vatican Scribe.
EXCEPT for a woman’s menstrual flow, all bleeding is abnormal and should be investigated to discover whether it has a simple or a more serious cause.

Nosebleed, for example, is usually a result of breaking the fine capillaries in the nostrils by too strenuous nose-blowing. It can usually be stopped by holding the nose firmly between thumb and finger for about five minutes until the blood has time to clot. It is best not to use cotton or other packing in the nostrils.

An occasional nosebleed of short duration is no cause for alarm, but in more serious form it may be caused by an abnormality in the clotting mechanism of the blood or by high blood pressure.

Similarly, blood in the spittle may be caused by irritation of the mucous membranes of the upper respiratory tract, or it may signal a more serious condition. The source of such bleeding should be identified by a physician, and proper treatment given.

Since blood in the stomach or small intestine is turned brown or black by digestive juices, the appearance is one clue, which, along with X-ray examination, helps physicians determine the site and cause of the bleeding.

Abnormal vaginal bleeding, such as after menopause, is not always caused by cancer, but it should be checked by a physician to determine the cause.

Infection is the most common cause of blood in the urine. However, it may be due to other conditions, and should be checked by a doctor.

In nearly all types of internal bleeding, cancer is a possible cause, but it is not the only one. Fear of cancer should never be allowed to hinder prompt diagnosis and treatment by a physician. Any delay decreases the possibility of successful treatment. It may also lead to anaemia, shock, and even death if there is hemorrhage. In no case should abnormal bleeding continue without attention from a physician.

“I delight to do Thy will, O my God: yea, Thy law is within my heart.” 
Psalm 40:8.

“The Lord would have all His sons and daughters happy, peaceful and obedient.”
A Message from the General Conference President

THE NEW QUINQUENNIAL

Vienna, Austria

THE MUSIC has died away. The lights have dimmed and faded into darkness. The murmur of voices is now hushed. The comfortable, commodious Stadthalle is deserted. The fifty-second session of the General Conference in Vienna, Austria, is now history—and thrilling history, too. From the north, the south, from the east and west, 10,000 members of God's family streamed into the city.

It was a good meeting—a Spirit-filled meeting. It was a time of warm Christian fellowship so dear to every Seventh-day Adventist heart. It was a time for the study of the Word of God as Adventist scholars and leaders presented deeply spiritual Bible studies and devotions each morning. It was a time of prayer—personal supplication, as well as public intercession. There were prayer bands in the Stadthalle, in hotels where delegates and friends stayed, in the homes of God's people in Vienna—in fact, all around the world the church was remembering this great convocation in their prayers.

It was a time when important church business was transacted, leaders were elected for another quinquennium, policies were updated, and the Church Manual amended. It was a profitable time.

"Now Is the Time" was the motto for the session, and a sense of urgency and a spirit of unity characterized the session on the floor and in the halls and corridors. No unpleasant incidents marred the occasion. The exemplary Christian deportment of delegates impressed managers and employees in the Stadthalle, in the hotels, and on the public transport where they lived, worked, and travelled for some ten days in Vienna. They said so in encouraging words. "You folk are different from others who hold conventions here," they declared.

The music was of high calibre. The musicians from many lands dressed and deported themselves in a manner that reflected credit upon the church and the countries they represented.

The speakers were selected from all Divisions of the world field. Their messages inspired the thousands in eight or nine languages. Hedwig Jemison, the only woman speaker—and the first in many years—presented a deeply spiritual message reflecting credit upon the thousands of women in the remnant church.

The women of the church were honoured on other occasions during the session. A special service was held that recognized the contributions of Seventh-day Adventist women around the world as they witness, share posts of leadership on many church levels, sit on boards and committees, write, preach, and perform other important duties of church work. Certificates were given to those present.

Carol Hetzell, capable and long-time member of the Communication Department, was unanimously elected head of that department. Miss Hetzell has rendered outstanding service in the communication field and well deserves the confidence placed in her. The Seventh-day Adventist Church will continue to involve talented and consecrated women in areas of trust and responsibility in the life and work of the church.

Moves were made further to internationalize the General Conference staff at headquarters and in the Divisions of the General Conference abroad. Three new general vice-presidents—G. R. Thompson, from the Caribbean Union Conference; F. W. Wernick, from the Lake Union Conference; and Alf Lohne, from Norway and president of the Northern Europe-West Africa Division—were elected. They will bring strength to the presidential staff.

Among the departmental staff in Washington new leaders from Switzerland, Germany, Australia, Argentina, and other lands will strengthen the church. Black believers were given added representation in several departments. All of these additions will strengthen the church in its world-wide task.

The stage was set for the next five years. Renewal, study of the Word, earnest prayer, witnessing, unity, are to prepare a people for the Lord. NOW IS THE TIME for God's people to come into line—through the grace of the indwelling Christ to bring life-styles into harmony with revelation.

We must not, we dare not, be part of the mixed multitude—nor satisfied with an apathetic Laodicean experience. If we are to be a people ready to meet the Lord in our day, a new experience in Christ Jesus must be ours. We must honestly face the truth—the Lord is not going to take sin back into heaven (remember Lucifer's fall) in the person of His saints. Through help from Jesus we must be true overcomers. Sin must go—not at some distant time, but now—and God means you and me—all of us.

NOW IS THE TIME for God's Word in a deep, daily searching for the will of God as we travel Zionward. It is not enough that we skim the surface or engage in spasmodic reading. Only the "milk" and "strong meat" of the Word (1 Peter 2:2; Heb. 5:13, 14) will enable God's people to grow and develop into mature, sanctified Christians prepared for a time of trouble, the falling of the plagues, the close of probation, and a coming Redeemer.

NOW IS THE TIME for God's people to witness for their Saviour and for their faith, in their homes, in their neighbourhoods, in their communities—every place and at all times. Our goal for the forthcoming quinquennium is to contact every person on Planet Earth with the message. Through personal contact, a piece of literature, on the telephone, through every possible available medium, we must reach the world quickly. Our time is indeed short. You will hear more about this later.

NOW IS THE TIME for God's people to draw closely together—no cliques, no schisms, no national, no racial, no class barriers must separate us. We must truly be one in Christ Jesus.

So we are entering a new quinquennium—my thoughts and prayers are with you all, and I know you will be praying earnestly for your leaders in Washington and around the world! God bless every one of you!

Robert H. Pierson
An Adventist Milestone Is Reached When . . .

Avondale Memorial Church Operates Closed-circuit Television

MARY STELLMAKER, Assistant Communication Director, North New South Wales Conference

The TV camera operated by Mr. R. Duffy in the Avondale Memorial church.

Photo: courtesy Ted Harris.

LAST NOVEMBER (1974) the installation of the closed-circuit television from the Avondale Memorial church across the road to the Charles Harrison Memorial Home was completed. This means that now the forty-eight elderly residents of the home can see, as well as hear, the services which are held in the church.

All the work involved in installing the circuit was done voluntarily under the direction of Mr. Max Brooks, who is the leader of the church’s public-address team. The co-axial cable, about 200 metres long, had to be put under the road. The public-address team built amplifiers for each set, which boost the camera signals.

The TV camera is installed in an excellent vantage position at the side of the balcony, and is operated by a member of the public-address team. Equipped with a zoom lens, the camera can be adjusted to get close-ups of the speaker, choir or organists, and the congregation.

The finance for the project was provided jointly by the North New South Wales Conference and the Avondale Memorial church. Recent donations have made possible the purchase of two more units, which means that each of the three lounges now has a TV set. Through the week they are used for the ordinary TV channels, and then on Sabbath they are adjusted to take the closed-circuit church programmes. When funds become available, future plans include the purchase of a video-tape recorder so that programmes can be taped for use in home visitation.

When Pastor Franz, the secretary of the General Conference, visited the Avondale Memorial church, he said that as far as he knew the Avondale Memorial church was the only Adventist church in the world operating closed-circuit television. It has given church members a great deal of pleasure to provide this service to retired workers who, in most instances, have made a lifelong contribution to the organized work of the church.

NEWS RELEASE . . .

FLOOD AID TO BRAZIL

WASHINGTON, D.C.—With more than 600,000 people affected by the disastrous floods that hit Recife, Brazil, and vicinity some weeks ago, the Seventh-day Adventist World Service (SAWS) has approved funds totalling $10,000 for flood victims there. Half of that amount comes from the Adventists’ South American Division. The funds will be in addition to an earlier shipment of thirty tonnes of clothing from SAWS in anticipation of flooding because of heavy rains.

Adventist and government officials have declared this to be the worst flood that has hit Brazil, destroying some 20,000 homes and leaving 50,000 homeless.

Sister Phillis Lang adjusts the TV set in the lounge of the Charles Harrison Home.

Pastor C. O. Franz is the speaker on the TV screen.

Photo: courtesy Newcastle Morning Herald.
TODAY I’M ASTOUNDED! I think that here in this programme we must have the world’s best child singers. In the singing there has come through something of joy—something beautiful!” That was Councillor Stan Cooper’s comment at the close of the Vacation Bible School concert in the Warburton Adventist Church Hall on Saturday night, August 30. Unfortunately, the inspiration of those childish voices cannot be reproduced here. But the sheer heartfelt abandonment and simplicity of their singing was deeply appreciated by their parents and friends.

Led by Mr. Alex Fraser, over 100 children gave vent to the joyful feelings that had built up in their hearts over the previous six days.

Councillor Jim Wilson, when thanking Mrs. Marion Parry for her leadership, commented on the week’s activity in the following words: “To say that I am amazed would be to put it simply. I didn’t know we had such talent as we have in the V.B.S. teachers. And I have never known boys and girls to be so interested in their crafts. It was purely a community effort to give the boys and girls something to take home (in their hearts as well as in their hands) to help them to be good boys and girls and good citizens.”

(Mrs. Parry had previously told one of the local church leaders: “This will be an endeavour to teach the children of the district to know more about Jesus—and to love Him.”)

And why all these laudatory remarks? It was the heart-warming success of weeks of preparation by the forty adults who led the children in singing, Scripture classes, stories, crafts, lectures and games.

Included among the adults are the dedicated teenage helpers who were no less adept than their seniors.

Regardless of parental religious persuasion, between 100 and 140 children from Wesburn to East Warburton came daily. In all, they enjoyed eighteen hours of activity that appealed to and captivated youthful minds and energies.

Said one young non-Adventist lass who had to accompany her parents to the city one day: “But, Dad, I’ll have to miss a whole day of the V.B.S.”

Those Crafts

“I’ve never before seen so many different crafts being carried on at the one time,” said youth minister Clive Butcher.

Talk about variety: Letter tides and “trinket” boxes made from pop-sticks; wall plaques—they were beauties, and made from beans and assorted macaroni (they could be popped into the pot when things were really bad, if it weren’t for the gold spray); delicate white mice as a fill-in after the beautiful floral vases were finished; “pineapple” string holders; fruit-juice tins turned into good-looking waste-paper tiddies; fantastic tack-and-thread designs supervised by young masters of the art, Stephen Pohan and Mark Davis; place-mats exquisitely decorated with poker-work and colour (those girls were real artists); picture trays—all ready to serve the drinks; seed pictures of owls and roosters, useful both for decorating the kitchen and for carrying that handy note pad; woven plastic shopping bags; nicely dressed puppets (with ping-pong ball faces); flying fish, jointed caterpillars, lovely hatching chickens, and crepe-paper giraffes (you should have seen the little ‘uns screwing up the paper pellets and artistically making up the animals); oh, yes, and the confections made by these same youngsters (they had a marvellous time!); as well as the older “cooks in the making” who turned out raspberry slice, batches of scones, date rolls, nut and vegetable pasties and sweets.

We’re almost out of breath after that lot, and we’re sure we’ve missed some of the crafts even then!

And gathering up the gear and supplies for it all! Bottles, thread, tacks, string, plastic, rice, beans, corn, lentils, split peas, paint, ping-pong balls, pop-sticks, PVC, dress material, tins, wallpaper patterns, Burnie board, dowels, wool cones, pictures, etc., etc., plus the hammers and brushes and scissors and knives and—

But we haven’t told you about the black-faced sheep!

“It’s good to give the children something to take home. Helps them relate the Bible stories to their parents,” said non-Adventist helper Mrs. George Matthews. (Her husband drives one of the district school buses.)

Oh, yes, those sheep: Take a foam plastic dish-cloth, fold it, attach a couple of clothes pegs for feet, tuck in a pad of steel wool with little felt eyes, pipe-cleaner horns (if you want a ram)—and you have one of David’s black-faced sheep!

The Guest Speakers

Police-Sergeant Pat Molloy came one day—even sang for the children.

“No bike riding on the footpaths,” he cautioned. “Dangerous for pedestrians—especially the elderly ones.”

Said the sergeant: “I thought I would be talking only to Adventist children; but I see there are others here, too. [Fifty-fifty.] However, I’ll say it all the same.

“Wherever I’ve been, the Adventist children in this age group have been a shining example. And I mean that. You other children would do well to follow their example.”
Mrs. Parry worked like a Trojan ironing them on.
And the story-tellers—the youngsters were spellbound!

**Floral Tributes**

In replying, when she and co-worker Mrs. Lorna Greive had been presented with floral tributes after Councillors Cooper and Wilson had spoken, Mrs. Parry said: "The leaders in our town are people to be looked up to—to be respected. And we are going to try to be good little citizens that you'll be proud of."

And when thanking one and all for their help, she added: "I have never seen such faithfulness as has been shown by these teenagers who have helped with classes and crafts. And listen," she continued, "when you look at the young people, don't give up hope—there's still good gold in Warburton!"

P.S. Was that how some of the youngsters felt when they all invaded the S.H.F. Company's factory and saw the streams of golden flakes being turned into their favourite breakfast foods? As they left, they each clutched a sample bag. But you should have seen Manager Wilson's face as they lustily sang several songs especially for him!

**COMMON CATECHISM TO BE PUBLISHED IN U.S.**

The first Christian catechism ever written jointly by Roman Catholic and Protestant scholars is ready for publication in English. The 720-page summary of faith, primarily for adults, is the product of forty theologians and educators who worked quietly in Europe for five years. Differences between Catholic and Protestant traditions have not been cancelled. "The Common Catechism: A Book of Christian Faith" covers doctrines, church history, Biblical interpretation, ethics, ecclesiastical administration, missions, and contemporary issues. Social and religious issues dealt with in the book include birth control, euthanasia, marriage and divorce, and world peace.

—"Lake Union Herald."

**CHURCH VOTES TO FINANCE FOOD RATHER THAN BUILDINGS**

Members of Christ Episcopal Church in Charlotte, North Carolina, U.S.A., have decided to finance food instead of buildings. Accordingly, the vestry (i.e., church board) of the 1,800-member congregation voted to raise $250,000 during the next three years, to feed hungry people, rather than finance new construction. The effort has been named the Matthew 25 Fund, based on a portion of the thirty-fifth verse of that Gospel. The lawyer who was named to head the fund-raising effort said, "Instead of spending the money on ourselves, the church felt an obligation to turn our attention outward."

—"Lake Union Herald."
Beulah College office and classrooms.

The Beulah Band. At the rear can be seen the new dining-room, for which there is no furniture yet.

The Chapel. ("Back-break hall"—truly calculated to form corrugations, grow corns, and induce curvature of the spine.)

IT WAS WITH GREAT EXCITEMENT that we boarded the plane which was to take us both three thousand miles to Tonga. The island nation was the main point of call this week, and I was looking forward to visiting my mother and sister, who were entering a needy field. But a story.

Tonga is an island with a difference. It is, I think, the first country in the world to greet each new day, for it sits on the International Date-line. It is also a constitutional monarchy, the last remaining Polynesian kingdom. King Taufa‘ahau Tupou IV rules from the Royal Palace, which is one hundred years old and Victorian in style, a two-storey structure with wide verandas and stately cupola. Tall Norfolk pines grace the well-kept lawns.

The people of Tonga are gentle and maintain a traditional way of life that has changed little in more than ten centuries. It was a real experience to view on tourist days the fine examples of traditional handicrafts. Tongan baskets are handsome and durable.

Beulah is the senior school of the Tonga Mission, and its most important institution. It is situated on a 300-acre estate made available to us through the goodwill of Noble Ma‘afu. It receives students from three primary schools on Tongatapu and one on the northern group of islands of Vava‘u, also students from other state schools. The high-school programme incorporates the senior Tongan examination and the New Zealand School Certificate, and is a feeder school for Fulton College. Most students will return to local villages though, so a strong vocational and technical training is being instituted.

Evangelistic Field

There are 300 students, girls and boys in equal proportions. Two hundred and fifty are boarders aged from twelve to seventeen years. All are from Tongan-speaking backgrounds. The medium of instruction is English. More than 50 per cent of students are from non-Adventist homes, making the college a real field for evangelism. There seems to be an increasing percentage of non-Seventh-day Adventists being baptized each year. Over a period of five years the college has retained 50 per cent of all non-Adventist students for our church.

There exists a strong social system here, with an emphasis on communal activity rather than on individual decisions. Social pressures are strong and local
Welcoming the new president, Pastor Hay, pictured here with Mrs. Hay and their son. Pastor Hay has since been appointed president of the Western Pacific Union Mission.

Inland. This creates much unnecessary running that could be avoided if only they had a two-way radio or walkie-talkie radio set. But like so many places in the mission field, the calls are so many and the finance available must be spread so thin. There is an urgent need for a chapel, boys’ dormitory, science hall, boys’ manual block, water tower, staff homes, new classrooms, library, staff-room, and dining-room furniture.

The principal, Lionel Hughes, the very capable Tongan deputy, Tesimala, and a dedicated teaching staff have to teach, supervise Beulah’s contributing primary schools, run the farm and plantation, as well as numerous other activities such as waking the dairy boys now and again at three in the morning, and climbing down a twenty-metre well sometimes three times a day when the pumps fail.

Attitudes towards family discipline are harsh by Australian standards. But hospitality is never lacking in Polynesia, and the many feasts we attended in Tonga were fit for a king.

It is lovely each Monday morning to hear the band playing and to watch the boys and girls all dressed in maroon and white marching from their dormitories to the college compound. On the mornings all are dressed in white. The band is really something to be proud of. The rest of the week they march into their classrooms with their leaders saying, “Left, right; left, right.”

There is a work programme for three hours every afternoon. The 300-acre farm covered by coconut trees grows corn, peanuts, yam, watermelon, vanilla, dalo, cassava and sweet potato. One hundred acres of this is pasture land for the forty-five milking cows. Boys cultivate with Tongan hoe or slash with bush knives, make copra or work on vanilla plants or in the dairy. The girls sweep and weave, plant and harvest the peanuts, and collect copra.

Limitations
But if you wished to dine with the students at Beulah you would have to sit outside under the trees as they have no dining-room furniture yet. And anyway, the completed dining-room hall is needed for band practice at one end, and for a temporary manual work area at the other end. The science room is also awaiting completion. The college library is small and desperately in need of reference books for the subjects of history, science and Bible. The enrolment has to be limited because of lack of accommodation. There are thirty boys in a little hut twenty feet by ten feet, with only walking space in the middle aisle. They have no wardrobes, and the mattresses are mere wooden slabs covered with mats. Clothes are kept in boxes under the double-decker beds. A Tongan winter can be very wet and cold, too. I doubted I could hold my equilibrium living under such conditions.

Dedicated Staff
Beulah College is nine miles from headquarters, and yet it has no telephone as there are just no lines so far to function. We can safely say the only dull moments at Beulah are those experienced in body and mind as a result of constant activity, interruptions, crises and frustrations. May God grant to our men and their wives health and strength to cope with its almost impossible demands.

Pastor Len Tolhurst was running his mission in Tonga during our stay, and we were all farewelled together. The beautiful tables decked with all manner of tasty things will long be remembered. So will the sweet singing by the students each morning and evening. So will the happy, tired, courageous faces of our workers and members.

Thank you, dear Tongan members, for your hospitality and kind gifts. Your beautiful parting hymn we will always cherish. Indeed, “We’ll never say goodbye in glory.”
Earliteen Camp 1975—
North Queensland Style

IAN TODD, Communication Secretary, Ayr Church, North Queensland

"HEY, DAD, hurry up! We don't want to be late. If you hurry we might even get there in time for dinner." So with a good steady drive ahead to "Riverside Youth Camp," Dad and the family first asked the Lord for travelling mercies, and then just as the sun was rising in the east, headed off.

With a carload of Earliteens anxious to get to camp, there was plenty of noise to keep Dad awake along the way. At last familiar landmarks appeared—sugar mill chimneys, and the big Burdekin bridge—and all knew that the prosperous town of Ayr was very near.

This meant they were only a few kilometres from Riverside Park.

The last five kilometres saw the "Teens" asking all sorts of questions among themselves. "Hey, they say we have a new Conference director this year. Someone said he's from Brisbane (wherever that is). I heard his name is Possy-er-Possingham. Yes, that's it! Wonder what he's like? Hope, he's a happy fellow with a sense of humour."

"Do you think the river will still be OK for skiing? Will we have the same cooks? Who's going to be our counsellors?" "Well, never mind, we Earliteens will soon knock them into shape."

All too soon Dad was driving down the farm road to the campground. "Look at those new brick cabins. Aren't they beau? Better than tents. Glad we helped Pastor Cross to raise some finance for them last year." "Who's this fellow coming to the car? Might be Uncle George, the caretaker, coming to carry our ports." "Good morning. I'm Pastor Possingham, the new Youth director for North Queensland. Welcome to camp."

"Well he doesn't look too bad, but we'll play it cool for a while. Don't let him con us with his cheery welcome."

The big marquee that served as assembly room and dining hall. The ever-popular trampoline can be seen in the left foreground.

Young canoeists thoroughly enjoying themselves.

PHOTOS: I. TODD.
Well, our heroes were shown into their cabins and soon after lunch was served. Dad headed back home. After dishes were washed, this smooth-talking director called everyone to assemble in the big pavilion. When the camp code was read out (and it wasn’t too bad either), the director made his big announcement—“All down to the river for water sports.”

On the way down to the river, various comments were heard about our new director, and glad to say, all were good.

Tough Time for Counsellors

Well, Sunday night saw the nine cabins filled with happy, excited young people, plus of course nine very apprehensive counsellors, who by now were beginning to wonder whether they had really done the right thing by coming. For the first time in the four-year history of Riverside, the mosquitoes were denied their nightly fare of young people’s blood, by the gauze doors and screens so neatly fitted by camp caretaker, George Dance.

As invariably happens at youth camps, time always seems too short for the activities planned. The water skiing was too good to leave, even for lunch, the toboggan was really super, the canoes and punts were great fun and the “Tarzan” swing was working overtime. “Why do we have to leave good fun like this?”

But with a balanced programme all things are there for a purpose, even the pots and garbage detail. The camp counsel segment proved very popular, with many questions emanating from the young people.

Some of the counsellors were noticed very early in the week hobbling around like old men, probably unable to withstand the rigours of youth camp life. One fellow even rode his mini-bike to lunch. If the young people enjoyed themselves, then the counsellors did even more so (?). Just to be able to help our young folk is reward enough, but to enjoy their recreation hikes, their worship periods, and to discuss their own personal problems, really makes counselling very rewarding. During one sermon Pastor Possingham mentioned, very matter-of-factly, that today more and more adults are acting like children, and as he spoke he looked questioningly at each counsellor in turn. Don’t really know who or what he was preaching at.

However, all good things come to an end, and so exactly seven days from commencement, Earliteen Camp 1975 had ended. The young people were really reluctant to leave, but they had to, because there were some eighty Juniors, all anxiously waiting to occupy the cabins just vacated. If you think the Earliteens had fun and received a spiritual uplift at camp, you are right. If you think the counsellors had a good time, you are right again, and already applications are being received at the North Queensland Conference office for any vacancies as counsellors that may arise before Earliteen Camp 1976.

An Interview with Pastor Gideon Harrison

The Vocational School—a Good Thing!

KEVIN R. PRICE, District Director, Vila, New Hebrides

GIDEON HARRISON is one of our New Hebridean ministers. He is currently working in Vila, but he comes from the island of Malekula. I want to talk to Gideon about Vocational Schools. These schools are designed as an alternative to high school for students who have finished their primary schooling, but because of academic qualifications are unable to find a place in the high schools in the New Hebrides.

It is planned that the Vocational Schools provide basic training in agriculture, carpentry and building for the boys, and agriculture (the women are the ones who do most of the gardening), cooking and crafts for the girls. Both groups would have Bible classes and some further English training, and maybe book-keeping. It is also hoped that engineering, plywood boat-building and other practical courses could be added later.

Pastor Price: “What do you think, Gideon; would such a Vocational School be a good thing for the New Hebrides?”

Brother Gideon: “Yes, I can remember back in 1953 when I was a young boy I went there; that is where I started my education, at the district school. When I came back from Fulton College I worked there as District director in 1972.”

Pastor Price: “Well, you should know the place very well; could you describe it for us?”

Brother Gideon: “Yes, it is a good place. The mission land is big enough for the school and for working a big garden. It has a good anchorage, and on many occasions during hurricanes, boats have sheltered there. It is a good place for the students because it is far enough away from the villages and plantations, although the main road, which runs through our property, takes you to the airstrip about five miles away, and the British District Agent is only two and a half miles away. I think Port Stanley would be the best place that we could have this Vocational School.”

Pastor Price: “Gideon, I think you would be happy to know that the New Hebrides Mission plans to start this school beginning next year, 1976.”

Brother Gideon: “That is a good thing. When the students finish from this school they could go back to their villages. In the New Hebrides, people are getting outboard motors, motor-bikes and even lawn-mowers. But often they only work for a little while because nobody knows how to keep them running. If they can fix these they will be big men in their village—able to build houses and churches and develop their land. This will help them, and will help the Mission, too.”

“Christ beats His drum, but He does not press men; Christ is served with voluntary.”—John Donne.
Communication Seminar

LESLEY R. TULLY
Communication Secretary, Casino Church,
North New South Wales

COMMUNICATION secretaries from Wyong to Murwillumbah gathered at the Lismore church on August 9 and 10 for a seminar directed by Pastor David Weslake and Mrs. Mary Stellmaker, Conference Assistant Communication director.

Subjects dealt with were: 1. determining what is news, 2. the right way to present material, and 3. how to avoid wasting the time of editors and reporters, who are very busy people.

We had a guest speaker in the person of Mr. Jim Ward, a lecturer at the Lismore Advanced College of Education. Mr. Ward’s lecture brought out the obtaining, preparation, production and broadcasting of news. He made good use of video tape and TV equipment to demonstrate his lecture. Mr. Ward was at one time associated with a Newcastle TV station, where he started the session “The Roving Eye,” and his tips were most useful.

Time was allowed for the various local Communication secretaries to make their contributions, and it was quite interesting to note the different methods needed to get an article or item into a newspaper in the various places.

Newspaper cuttings from all over the Conference were on display, and we were intrigued to see how others had made “news” out of a wide variety of ordinary events.

The seminar was an inspiration to all who attended, and we have each returned to our work determined to keep our eyes and ears open continually for ways to present our witness to the world.

Decisions, Decisions, Decisions

ANNETTE L. WATTS
Wife of President, Western Solomon Islands Mission

IT DOES NOT MATTER who we are or what walk of life we are in. From the time we wake in the morning until we slip between the sheets at night we are faced with a multitude of decisions. Will we have Corn Flakes or West-Bix for breakfast? Wear our striped red or plain maroon tie? For housewives it probably goes something like, Will I wash the dishes or make the beds first? Concentrate on yesterday’s ironing or today’s washing? These, of course, are just the minor decisions of life. There are the more serious ones, especially when we are young. Will I complete my matriculation or take any old job? Will I go to Avondale and study for a B.A. in Theology or concentrate on science at the university? Decisions, decisions, decisions. No doubt we have often wished we had fewer decisions to make. But if it really came to the point . . .

I think of our young people in the Western Solomon Islands. Their decisions are limited. For instance there is no decision to make regarding break-
Life Sketch of Pastor B. H. Swartzkopf

MELVIN SKINNER

AS WE JOURNEY through this life we are consciously or unconsciously influenced to a greater or less degree by the people we meet. This influence, especially for good, will carry right through to eternity, and only then will the fruitage be fully seen. Such a godly influence emanated from the life of Pastor Berthold H. Swartzkopf. Hundreds of Avondale College students will always remember him with great love and respect. He was in every way a true Christian gentleman.

No one, excepting maybe my parents, had so great an influence on my life. I lost my father when I was fourteen years old, and our family of eight came to Avondale for schooling in a spiritual atmosphere. It was there that B. H. Swartzkopf became both a father and mentor to me, and his influence still lingers.

Berthold Swartzkopf was born in Adelaide, South Australia, on May 9, 1892. His father died when he was five years old, and he was reared by his grandparents in the South Australian outback. He began earning a living at an early age by painting, lining, and signwriting box coaches and the highly decorative tradesmen's wagons.

Always interested in health and physical culture, in 1915 he visited an early Adventist sanitarium in Adelaide, where he both contacted and accepted the Advent message. A Sister Williams was in charge, and she and the staff all prayed for his conversion. At the time he was courting Muriel Coombe, and she was baptized later on.

Brother Swartzkopf went to Avondale first in late 1915. Then came a period of three years in the literature evangelism work in South Australia. In 1919 he and Muriel Coombe both went to Avondale College, and on May 19, 1920, they were married in a simple double wedding with Frank and Alice Lewis in the Erina church.

The five years 1921-25 were spent at the college, where Pastor Swartzkopf was engaged as a student and part-time teacher of art—a talent which he developed to the full. In 1923 he was called by Professor Lynn Wood to form and teach the first Art class at college. No student who attended Avondale while he was there will ever forget his paintings (changed each Sunday) on the blackboard behind the rostrum of the College chapel; and the daily spiritual messages superimposed on them were an influence for salvation. Because of his ability to impart his talent and skill, many there were who found real help in improving their ability with the brush and pen. The art of painting on calico with dyes was his own invention, and the charts he painted have helped in the winning of countless numbers of souls.

Pastor Swartzkopf worked his way through college, and graduated twice. The first graduation class was the smallest on record, just three: he, Ruby Chatman (Mrs. Norman Ferris) and Ralph Watts. He graduated again in 1925.

In 1929 he became preceptor of the Boys’ Hall, spending three years in that office. In 1932-33 he was called to Queensland to engage in mission work in Brisbane, both helping others and running his own efforts. He returned to Avondale in 1934 as preceptor and teacher to the end of 1938. He taught not only art, but Bible and kindred subjects. He continued as a faculty member until 1942, when he again went to Queensland, where he pastored churches in Brisbane and Toowoomba until his retirement.

He once told me that his grandparents’ dearest wish was that their grandson might become a minister of the gospel—and how truly this was realized!

A happy retirement term of ten years was spent with his daughter and son-in-law at Kingaroy, where he painted pictures to his heart’s content. His last few months were spent in hospital, where he passed away on June 20 after a stroke.

Truly, “Precious in the sight of the Lord is the death of His saints.”

1976 AVONDALE COLLEGE SUMMER SCHOOL

THE third annual Summer School to be offered at Avondale College will be held January 1-10, 1976. Pastor Arthur Duffy, Pastor Len Tolhurst and Dr. Desmond Ford will offer classes in their areas of speciality in religion, while Mr. Owen Cowley, Mrs. Nelia Rice, Mr. Warren Simmons, Mrs. Joan Lowe and Mr. Morriss Kennedy will conduct classes in a wide variety of practical subjects.

A special feature of the Summer School for 1976 will be the “School for Writers” led by Miss Carol Hetzell, recently appointed Director of Communication at the General Conference. This school will cover the following topics:

1. Contact with the media.
3. Feature writing.
4. Writing for denominational journals.
5. Editorial procedures.

COME BACK TO AVONDALE

- Make Christian friends.
- Study the Bible intensively.
- Relax in a country atmosphere.

This Summer School will overlap the final week-end of the 1976 Music Festival at Avondale.

Application forms are available from your church or may be obtained by writing to:

The Summer School Director,
Avondale College,
P.O. Box 19,
COORANBONG, N.S.W. 2265.

CONCERN OVER JEWISH YOUTH CONVERTING TO EASTERN RELIGIONS

Special concern was expressed by the National Jewish Conference for the loss of young Jews to Eastern religions. Jews reportedly comprise 25 to 50 per cent of the membership of some Eastern monasteries and are prominent in leadership roles. Two young Jewish panelists at the conference told the seminar how their disillusionment with the lack of religious emphasis in the Jewish community had led them to Eastern mysticism.

—“Lake Union Herald.”
LEAVES FROM A MISSIONARY’S DIARY

MOLLY RANKIN

July 12
For the first time since we have been at Omaura the church was empty on Sabbath. Absolutely empty! Not a soul in it. But far from being concerned, we were overjoyed. And who wouldn’t be? You see, so many people came to divine service today that there was not enough room in the church, so we all had to worship outside on the lawn.

This Sabbath was the climax of a very happy few days when District meetings were held at Omaura. Pastor Hawkes, our Mission president, and Richard Thompson, from Kabuifa, were the speakers, and together they gave us a feast of good things.

The meetings were all well attended, but by Sabbath there was just not enough space to hold everyone, so the deacons quickly moved the table and some chairs outside under a tree, we got seats from the classrooms for those who wanted a seat, and the rest sat on the grass. And I think everyone there got a blessing from the service. There is something special about worshipping where the trees form the altar and the flowers are not confined to vases.

But the blessings did not end with church. In the afternoon we had a baptism. This time there were candidates from most of the surrounding villages, and among the young folk who took their stand were Pastor Gideon’s young brother and our little Igen.

Our cup of joy overflowed today.

Because the church could not hold everybody, we worshipped in God’s great out-of-doors.

DECISIONS

(Concluded from page 12)

TOMMINS. Dorothy Joan Timmins, fondly called Topsy by family and friends, was laid to rest at Port Hedland, Western Australia. At the Karrakatta Crematorium, a farewell service was conducted by the writer, assisted by Evangelist B. Blackway, gave renewed assurance to Sister Buckner and her son—Roger—now living at Port Hedland, Western Australia. At rest! Our beloved brother will await the return of Jesus and the resurrection morning.

BUCKNER. It was on August 5, 1975, after a prolonged illness, that Sidney James Buckner, of Brisbane, died in a hospital at Port Hedland, Western Australia. Directly through the literature he was able to read and the combined ministry of Sister Dorothy Knight and her son, now a minister in the United States, the truth centred in Christ was accepted into his life. At the Karrakatta Crematorium, a farewell service was conducted by the writer, assisted by Evangelist B. Blackway, gave renewed assurance to Sister Buckner and her son—Roger—now living at Port Hedland, Western Australia. At rest! Our beloved brother will await the return of Jesus and the resurrection morning.

KING. Sister Mary Mona King, born in Glasgow, Scotland, in 1896, passed to her rest on August 27, 1975, at Turrawan Private Hospital, Brisbane, Queensland, on August 11, 1975, aged seventy-nine years. Sister King had been a member of the church for many years. Her passing is deeply felt by her husband and her relatives, the sweet promises of our sympathising Saviour became a source of assurance and comfort as we laid her to rest. J. R. Lee.

SCHUCK. Sister Doris Schuck, aged seventy-six years, passed quietly to her rest on August 27, 1975, and was laid to rest in the Mount Gravatt Cemetery, Queensland. She had suffered much in recent years, but through it all had maintained a steadfast faith in her Lord. Converted at a tent mission held in Broadmeadow, New South Wales, in 1914, she was a foundation member of the Hamilton church. Her beautiful singing brought inspiration and hope to many. We point her husband, her two sons, Alwyn and Neville, along with their families to the blessed day when our Saviour will call her forth once again to praise Him. J. R. Lee.

THOMSON. On September 12, 1975, at the Parklea Nursing Home, Blacktown, New South Wales, Brother Charles Lawrence Smith, eighty-one years of age, quietly went to sleep in Christ. Through the influence and efforts of the laymen and Dorcas ladies of the Arcadia church, Sydney, he was led to accept present truth, and became a church member in January, 1962. He later moved to Guildford, and finally to Parklea Nursing Home, where he spent his last days. On September 15, he was laid to rest at the Rockwood Cemetery next to his wife, there to await his eternal reward when Jesus returns to banish death. Two brothers in Queensland survive him. C. H. Raphael.

SMITH. On September 12, 1975, at the Parklea Nursing Home, Blacktown, New South Wales, Brother Charles Lawrence Smith, eighty-one years of age, quietly went to sleep in Christ. Through the influence and efforts of the laymen and Dorcas ladies of the Arcadia church, Sydney, he was led to accept present truth, and became a church member in January, 1962. He later moved to Guildford, and finally to Parklea Nursing Home, where he spent his last days. On September 15, he was laid to rest at the Rockwood Cemetery next to his wife, there to await his eternal reward when Jesus returns to banish death. Two brothers in Queensland survive him. C. H. Raphael.

would those who send notices of weddings and obituaries please remember that two facts must be included in every notice. These are the date and the place at which the death (or burial) or wedding took place. Without this information the notices cannot be published. Correspondents are reminded that wedding details must be limited to ninety words and obituaries to one hundred and twenty words.—Editor.
Sister Garrick, her husband William, sons David, Bernard and Wodrow and daughters Margaret and Doris, her husband Robert, her brothers and sisters, her nieces and nephews and a large circle of kind friends, were tenderly laid to rest in Section R, Randwick cemetery, on Sunday, November 9, 1975. She was a kind-hearted saint, always considerate of others in spite of many years of ill-health. For more than twenty years, although often too ill to attend services, she practised her religion faithfully as a member of the Adventist Church. After service in the Nunnawading church, we laid her to rest in the Fawkner Cemetery, Victoria. To her sorrowing ones we extend the sympathy of Heaven, confident that she will soon rise to eternal life at the coming of the Lord and the Kingdom of God.

JOHN GARRICK. John Garrick was born on July 23, 1905, and quietly passed away in the Coronella Hospital, Melbourne, on February 23, 1975, in his fifty-eighth year. He was the beloved husband of Margaret and a father to Lionel, Norma, Margaret, Lloyd and Allan. Brother John is survived by his wife and children, and is dearly missed by his many friends and loved ones. We extend the sympathy of Heaven.

W. S. WOOD. Ernest Wood was born on September 28, 1905, in England. He married Vera Northam in 1926. They were blessed with two children from this union, Malcolm and Joy. Brother Wood and family came to this country in 1949, and both he and his wife were baptized into the Dee Why church on November 9, 1968, by Pastor Bath. He served the church as a deacon for a number of years, and was a faithful member of the Wyong company. Brother Wood passed away in the Wyong company. Sister Warwick was tenderly lain to rest at the Cooranbong Cemetery on September 11, 1975, and Pastor W. G. Turner and Mrs. Turner assisted in the service.

T. B. WOOD. Margaret Ann Warwick was born on October 19, 1905, and quietly passed away in Newcastle Hospital, New South Wales, on September 9, 1975. She was the affectionate wife of Brother Lionel Warwick, and a faithful mother to Lionel, Norma, Margaret, Lloyd, Allan and Allan. Brother Warwick is survived by his wife and children, and is dearly missed by his many friends and loved ones. We extend the sympathy of Heaven.

FOOD FOR THOUGHT

VEGETARIAN RESTAURANT

Lunch: 12.00-2.30 p.m., Monday to Friday.
Dinner: 6.30-10.30 p.m., Sunday to Thursday, and Saturday night after Sabbath. A la Carte.

541 Chapel Street, Prahran.

MELBOURNE

Phone: 244418

Excellent cuisine, period setting, cheerful service. Run as a missionary venture by Adventist young people of all ages.

FOR RENTAL: fully furnished home available for December, January, February. Beautiful situation Warburton. Contact G. A. Goltz., 76 Tunamooroonga, Qld. 4350. Phone (076) 25 2584 after hours.

FOR SALE. 3-bedroom elevated home, Avoca Beach, 65 minutes from Warragonga and Avondale. 3 minutes from beach, 12 minutes from S.D.A. primary and high school. Lake, ocean wooded views. Good soil, frost free. Contact Morris & Morris, 107 Pacific Highway, Hornsby, 2077. Sydney 476 2011.

FOR SALE. Tamworth, comfortably 3-bedroom house/room with yard, 2 garages, 5 minute walk to S.D.A. primary and high school. State, church, state high and primary; pre-school, shopping complex, pool, etc. Contact B. Adams, 6 Patricia Avenue, Tamworth, N.S.W. 2348.

FOR RENT. 2 bedrooms 3 bathrooms city centre, 7th Floor. Phone 54 2416 after hours.

AUBERGINE VEGETABLE RESTAURANT

Lunch: 12.00-2.30 p.m., Monday to Friday.
Dinner: 6.30-10.30 p.m., Sunday to Thursday, and Saturday night after Sabbath. A la Carte.

541 Chapel Street, Prahran. MELBOURNE

Phone: 244418

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AVONDALE SUMMER SCHOOL

January 1-10, 1976

Applications from: Summer School Director,
Avondale College,
Kambald, N.S.W. 2285.

BUNG TEA. Calling all ex-residents of the South Queensland Conference administrative area to attend the AVONDALE SUMMER SCHOOL, January 1-10, 1976. Applications from Summer School Director, Avondale College, Kambald, N.S.W. 2285.

LITHOGRAPHIC PRINTER

Because of the increasing volume of work, a vacancy exists at the Signs Publishing Company for a tradesman lithographer. Experience in handling colour work such as is produced in our books and magazines. This is an opportunity for service in the important publishing programme of the denomination. Applicants should write stating age, experience, etc., to The Manager, Signs Publishing Company, Warburton, Vic. 3799.
Before you read this, the Trans-Tasman Session will have been held at Vision Valley, near Sydney. Delegates from all over the T.T.U.C. will have gathered, listened, deliberated, voted, and gone home. We'll bring you the news on this page as soon as we know it—there may even be a Stop Press item below.

After the Division Session at Marysville, another national conference was held in Victoria, the Annual Meeting of the Australian and South Pacific Temperance Council (A.S.P.T.C.). This organization is the national body of the Temperance movement. The Temperance Alliance in each of the Australian States and New Zealand make up its membership. Since the Australian Government's expressed attitude is to deal only with national rather than state organizations, the importance of A.S.P.T.C. has increased significantly. Elections were held at the recent meeting and Pastor R. W. Taylor was elected president. Our congratulations, Pastor Taylor.

Pastor G. R. Miller has now taken up his duties as the Youth director of the Australasian Division, and is behind the desk at 148 Fox Valley Rd.

At the Division Executive Committee meeting held on September 21, some new appointments were announced for the Health Food Department. These are as follows:

- R. G. Windus, assistant manager at the Melbourne Factory and Wholesale, has been appointed manager of the New Zealand Wholesale Branch in place of J. D. Rattray (now moving to Head Office, as previously mentioned on this page).
- K. R. L. Reeves, currently the assistant manager at the Dunedin Retail branch, has been appointed assistant manager of the Melbourne Factory and Wholesale branch.
- A. J. Petrie, now accountant at the Adelaide Factory and Wholesale branch, has been appointed manager, Dunedin Retail branch.
- R. L. Rogers, manager of the Auckland Factory, is appointed manager of the Cooranbong Factory (in place of K. H. Adair, also moving to Head Office).
- B. Medland, manager, Auckland Factory, moving from the management of the Carmel Factory.
- D. D. Woolley, manager of the Carmel factory; he is currently accountant at the Cooranbong Factory.

If all the churches (Adventist, that is) on the island of Jamaica were stretched across the island in a straight line, there would be an Adventist church every half mile. There are 350 churches, with the largest one having a membership of 3,000.

Pastor Rex Robinson, a departmental director of the Central Pacific Union Mission, has been called to the North New South Wales Conference as pastor-evangelist.

Mr. R. Dixon, who has asked to be released from his position as Education and Communication director of the Central Pacific Union Mission, has been replaced by Mr. H. (Bill) Irvine from Longburn College.

Many people will remember Graham Kerr (pronounced CARE) who ran several cooking shows on TV in the sixties. “Cooking with Kerr” and “The Galloping Gourmet” were two that come to mind. Well, Mr. and Mrs. Kerr were, quite dramatically, converted to Christianity some little time ago, their story having been aired on radio and TV, and published in newspapers and magazines which you may have read. Recently Mr. Kerr made an interesting comment. Formerly his cooking had been well laced with alcoholic products, and he could hardly boil an egg unless it was in white wine or some such fermented beverage. That’s gone now, and he finds his culinary art somewhat less expensive. “For one thing,” he says, “you don’t buy booze, although in our case we’re probably going to have to pay for that. We poured it all down the sink and we think it’s ruined our septic tank.”

Mid-1972 a class of nurses started their training at the S.A.H. They have now completed their training and are fully-fledged nursing sisters, ready at the drop of a temperature to slap you into bed with a hot-water bottle (or whatever they do these days for frost-bite, chills and the shivers). Perhaps you would like to know the names of that noble and historic band. To the best of my knowledge those who successfully negotiated the course are: Adrian Miller, Cheryl Mitchell, Brian Robinson, Graeme Miller (all from N.S.W.); Jenny Slater, Ruth Duffy (S.A.); Sheryll Parkinson, Jocelyn Norman, Glenysie Watts (N.Z.); Adrienne Antwis, Don Pearce, Julie Fehlberg, Kris Laird, Julie Rowden (W.A.); Philip Norman, Kathy Pringle (Vic.); Gloria McPaul, Jenny Kum Yuen, Ken Brown, Lyn Robinson (O’land); Jean Jordan (Tas.). And we salute all these new recruits to Florence Nightingale’s noble army. May the needles you thrust into the twitching muscles of your patients never draw blood.

After five years abroad, Dr. and Mrs. Trevor Greive and their three children reached Melbourne on August 4 for a furlough period. Earlier the doctor and his wife attended the General Conference Session in Vienna. Dr. Greive is surgeon and chief-of-staff at the Tsuen Wan Branch of the Hong Kong Hospital. He and his wife are in the process of visiting friends and relatives in Victoria and N.S.W. They have greatly appreciated the generous hospitality (they say) of their friends and the brethren at the Division office. Dr. G. was, for many years, on the staff of the Sydney Adventist Hospital. Comes Nov. 4 and they hop off again for another stint among the good people of Hong Kong.

“Finally, brethren . . .” (forwarded by S. Presnall, N.Z.): The best way to better your lot is to do a lot better.