

AUSTRALASIAN RECORD

AND ADVENT WORLD SURVEY

EDITOR: R. H. PARR

WARBURTON, VICTORIA, AUSTRALIA

Volume 75, Number 11

Price 5 cents

March 15, 1971

OF ALL THE VISITORS to this field, few, if any, have made the impact of Pastor V. W. Schoen who was here in 1967-68. Those who attended his meetings will remember that he was on fire for God's truth, and he was able to communicate that fire to others. One of the poems he used was that printed below. It is an ideal poem for Laymen's Year.

the vanished friend

By CHARLES HANSON TOWNE

*AROUND the corner I have a friend
In this great city that has no end;
Yet days go by and weeks rush on,
And ere I know it, a year has gone
And I never see my old friend's face,
For life is a swift and terrible race.
He knows I like him just as well
As in the days when I rang his bell
And he rang mine.
We were younger then;
And now we are busy, tired men—
Tired with playing a foolish game;
Tired with trying to make a name.
"Tomorrow," I say, "I'll call on Jim,
Just to show I'm thinking of him."
But tomorrow comes—and tomorrow goes,
And the distance between us grows and grows,
Around the corner! yet miles away . . .
"Here's a telegram, Sir."
"Jim died today!"*

* * *

*And that's what we get, and deserve, in the end:
Around the corner—a vanished friend!*



ARCTIC WINTER CANNOT STOP ADVENTIST BOOKMEN

NORWEGIAN SALES CONTINUE TO SOAR

Report by OLAF VETNE, Manager, Norwegian Publishing House

THE ARCTIC CLIMATE dominating parts of Norway in hard winters creates special problems for our literature evangelists. Recently two hardy bookmen were working in a little community where heavy snowfall makes getting around difficult. One evening they parked their cars near their lodging but during the night the snow really came down and the rough wind swept it into huge drifts. When the bookmen rose in the morning, the weather had quietened down, but the thermometer showed thirty-five degrees below zero, and where they had parked their cars the night before, they found only big heaps of snow. However, they considered it fine morning exercise to dig out the cars, and with the help of a tractor from a nearby farm they started the frozen engines. Arctic conditions regardless, however, sales soared during the day. Our brethren were able to place books in most of the homes they visited. It was as if in the cosy, warm indoors, people were waiting for our literature.

Bordering the U.S.S.R. in the far north, Norway's immense coastline stretches about 30,000 kilometres to the Swedish border in the south. Compared to its size, no other country in Europe has so little arable land—mountain ranges, high plateaux, narrow valleys and deep fiords dominating its topography. In the north, more than sixty days of light in the summer make up for the darkness of the winter.

Whether the sun shines or the snow falls, literature evangelists are out visiting the thousands of scattered homes with our message-filled books. Last year more than one hundred tons of paper rolled through the presses of the Norwegian Publishing House in Oslo, and eleven million pages of Adventist literature found their way to the readers. Among a population of under four million, thirty-one bookmen (and ladies!) and five thousand members sold Nkr. 2.7 million [\$380,000] worth of Adventist literature.

One bookman visited a seaman's home on the west coast. The wife liked the books, but her husband was at sea, and she did not dare to buy them without his consent. The bookman sent a silent prayer to Him who sees everyone longing for light, asking the Lord to find a way for this lady to acquire the books. But she made her decision: No purchase without husband's agreement. Then suddenly the phone rang. The man of the house is speaking to his wife from the ship's radio-phone. She tells of the bookman and his books. Result? Another positive order put down in his book.

Just before Brother Alf Lohne took up work as Division Secretary, we printed his latest message book: *Trygge Spor* ["Safe Footprints"]. During one year, three editions came off the press, totalling 21,000 copies. All have been sold and the fruit is being harvested.

A few weeks ago a man came to the home of our church elder in Haugesund, West Norway, and wanted to talk to an Adventist minister. "Years ago," he said, "I bought a book written by Alf Lohne. For some time I refused to follow its Biblical message, but now I have given in. I keep the Sabbath. I want to be baptized." He is now a member of the church.

One of our health workers regularly places free literature in the waiting room of his clinic. One lady picked up the monthly paper *Tidens Tale* ["Signs of the Times"], and one article spoke strongly to her. She took the paper home and at her next visit asked several questions regarding what she had read. The physiotherapist gave her more literature and directed her to the church. She is now a church member.

In a house where the bookman didn't sell anything, he left an invitation to join the Bible Correspondence School. The man of the house and his wife enrolled, studied the lessons together, and joined the church. Then the husband caught a larger vision of his task, and volunteered as a literature evangelist. Leif Myklebust, the local Publishing Department secretary, went along with him from home to home, encouraging and instructing. Result? He gave up his job and is now one of our most successful literature evangelists.

During the short and hectic summer, students from our college join the regular literature evangelists. Last year an international group of young people also participated, with representatives from Portugal, Yugoslavia, Italy and Great Britain. East Norway Publishing Department secretary, Fritjof Asheim, has a busy time training and following personally as many as possible from door to door during the first difficult days, or when the going gets rough.

For a long time we have been selling a set of four volumes of Arthur Maxwell's *"Bible Story"* under the title of *"Bibelens Beste"* ["The Bible's Best"]. This year we are presenting a new set containing the following books: 1. *"Stener some taler"* ["Stones Speak"] by Karl Abrahamsen. 2. *"Ord som Lever"* ["Christ's Object Lessons"] by E. G. White. 3. *"Mot Historiens Klimaks"* ["Great Controversy"] by E. G. White. The price of this three-volume set will be Nkr.-298 [\$42.]. One of the bookmen Brother Hugstmyr, sold 200 sets before the last book came off the press.

We believe the Lord has been behind the success of the literature work in Norway. We continue to seek His guidance as we go on to finish the task with which He has entrusted us.



Every Norwegian bookman operates his own car, but after a heavy snowfall he may have difficulty locating it.



NO. 7

SEVEN braille Bible courses are offered free by the Christian Record Braille Foundation of Lincoln, Nebraska. In addition, two courses are on records and another on recorded tape which is lent to the student.

Founded in 1899, the Foundation continues to bring the Advent message to blind and physically handicapped people. Every day's mail brings letters of appreciation for these Bible Courses. The seventy field representatives of the Christian Record Braille Foundation constantly search for new blind people. Not only are the services of the Foundation offered these people (and they are all free), but they are encouraged to study one of the courses best suited to their needs.

One blind person, when asked if he would like to have his sight, commented, "I know that when Jesus returns I will receive my sight. The first thing I want to see is the face of my Saviour!"

Dyslexia is a cerebral disorder, and victims of this rare disease cannot read more than a few words of printed matter and remember them. Normal vision is not usually affected. Ironically, dyslexia victims can remember what they hear. Because of this inability to learn by reading, they qualify for all the services offered by the Christian Record Braille Foundation.

A recent Act of Congress enlarged the scope of handicapped persons who can be served by the Foundation. Now all physically handicapped persons unable to hold a paper to read can receive the braille, large print and recorded services offered. The post office co-operates with the Foundation by allowing all reading matter for these handicapped people to be shipped both ways postage free. Thousands of dollars are thus saved weekly.

The work of the Christian Braille Foundation is supported entirely by

HISTORIC PICTURE GALLERY



No, this is not a picture of a car accident. It shows a bus filled with Adventists crossing a fast-running river in Iceland. The party is returning from an excursion to the mountains. Short comment from division secretary Alf Lohne after he experienced such a river-crossing in this bus: "My greatest admiration for the driver, the undisturbed calmness of the passengers. It felt wonderfully good to reach the other side of the river."



SOUTH AUSTRALIAN CONFERENCE WORKERS ABOUT THE YEAR 1910

BACK ROW (left to right): Pastor Lou Currow, Pastor Waldorff. SECOND ROW: Pastor J. Steed, W. Bowey, Pastor J. M. Cole (president), — Mountain, Pastor A. H. White, T. A. Brown, Pastor Rogers, J. A. Chaney. FRONT ROW: Miss Ethel Carter, Miss Ruby Stratford and Miss Evelyn Gooding.

(Photo, courtesy Pastor W. N. Lock.)

contributions. Aren't you glad you don't need these services! Won't you share the blessing God gives you with those in darkness? A leaflet telling about our services is yours free. Write to Box 6097, Lincoln, Nebraska, 68506.

"No one can stand upon a lofty height without danger. As the tempest that leaves unharmed the flower of the valley uproots the tree upon the mountaintop, so do the fierce temptations that leave untouched the lowly in life assail those who stand in the world's high places of success and honour." — "Education," page 52.

EDITORIAL



The Trouble with Henry Ford

A NEW BOOK* offers a new theory about what was wrong with Henry Ford. It is possible, of course, that you didn't know that there was anything wrong with the fellow at all. It is equally possible that you are prepared to take your hat off to him and say that the man was a genius—look how he put the whole world on wheels! But it is quite probable that you know little or nothing about Ford the man, even though you might know quite a lot about the motor-car which bears his name.

But first, a few personal insights into the inimitable Henry of the "Tin Lizzy" (or Model T) fame. There is no doubt about the fact that the T-Model Ford was about the most revolutionary thing to hit this planet since the invention of the wheel. It put the horseless carriage a few rungs up the transportation ladder in one smart move, and it certainly introduced the gas buggy to the world in a way that even now has the mind boggling. Out went Dobbin from the family stable, and in went a Model T. And where there wasn't a stable to house the thing, they built a new-fangled shed called a garage (we are indebted to the French for the word) so that they could keep it all shiny and new.

And Henry Ford was justly proud of his wonderful brain-child, so much so that he aimed to produce it by the thousand, then by the tens of thousands, and finally by the million. He foresaw the day when Americans, nay, the world, would be justling one another in the broadways. He proudly declared that you could have his motor-car in any colour you liked—so long as it was black. It was a magnificent machine. He knew it; the experts knew it; his opposition knew it; everybody knew it.

Then came that awful day. The Model T had had a stupendous run. It was as popular as a pretty chorus girl—but much more reliable, dependable and (if the chorus girls who happen to read this will forgive us for saying so) much, much more useful. Henry blissfully imagined that he would go on producing it and producing it and producing it, selling it in millions, not only until the day he died, but for ever. This car was the ultimate. You couldn't better it. What improvements COULD you make?

But, as we noticed, then came the awful day. His engineers and designers (who had obviously had it pretty easy for a few years—after all, what do you do when you have the perfect product rolling off the assembly line?) noticed that the opposition had been doing anything but let the grass grow under their own four wheels. They had been busy tinkering here and adjusting there and improving here and redesigning somewhere else, and their sizes and shapes—of their cars, that is—were taking the eye (and the wallets) of the cash customers. So they made some (if the shades of old Henry will forgive us for saying so) improvements. In fact they redesigned the whole contraption. And their new design left the Model T far behind.

When he saw the new model, Henry Ford was elated, you think? On the contrary, he was most angry. Here are the exact words, pruned of profanity for your gentle eye, uttered by one workman who saw the whole thing when Henry first saw the projected successor to the Model T:

"He had his hands in his pockets, and he walked around that car three or four times, looking at it very closely. Finally he gets hold of the door, and bang! He ripped the door right off. . . . How the man done it, I don't know! He jumped in there, and bang goes the other door. Bang goes the windshield. He rips the top with the heel of his shoes. He wrecked the car as much as he could."

That, needless to say, was THAT. And Henry Ford from that day in 1912 until 1927 would allow no major improvement to be incorporated into the Model T. At last, however, he had to give way. His old faithful was losing ground fast; there was nothing else to do but to bow to public demand. And this he did—viciously, vindictively, grudgingly. Something had turned him sour and more sour as the years passed. But what?

That's a good question. What WAS the trouble with Henry Ford? The author of the new book about him (mentioned above) is convinced—and she would convince us, too—that Henry Ford's sole trouble was that he was labouring under the idea (quite unwarranted) that his father didn't love him enough! Dr. Jardim, the author, opines that "the Model T was Ford's symbolic device for expiating the fantasied wrongs he had done his father; his own hatefulness was retaliation for the imagined wrongs his father had done him." (Aren't psychologists wonderful?)

Ford, however, did not have a grudge against his father only. He was, to put it plainly, a very hard man to get along with. He would get wild hatreds against all kinds and classes of people—the war-mongers, the Jews, his employees (and this last one nearly wrecked his own company). He was an angry old man; and that was the main part of his trouble: he had an obsession, a fixation; and when that which he was pouring his energies and his life into was acceptable to the world—i.e., when the world wanted and bought his T-Model—all went swimmingly. But when the wants of his customers changed, he was too rigid in his outlook to change with the times.

Now the story of the late Mr. Ford is nothing if not a parable to us who live to see his motor-car still shimmering along our highways, and the plush limousines bearing his family name still carrying their cargoes of the great, the famous and the important. But it is doubtful if the Ford car would have been anything more than a motor-museum piece had it not been for the progressive policies of his grandson, Henry Ford II, who succeeded to the presidency of the ailing company in 1945.

And the parable? Don't look beyond your own church for this same thing going on right now. The parallel is striking. There are those among us, good, sturdy, true-as-steel people, who are still living in their yesterdays, believing that the methods of another age are good enough for preaching the gospel. There are those who say that there is only one way to evangelize, and that is to preach the Word from the public platform.

Now this is not to down-grade the public presentation of truth, no, not for a single moment. But we must have a progressive outlook. We must use modern methods, up-to-date equipment, shiny-new ideas and factory-fresh means of getting our point across to a public which may not even know what it needs.

There will be some who will remember being shocked when we began to preach over the radio. Many more will remember how tongues clucked when our men went on TV to "sell" the greatest product of our time. Those critics have long since been silenced, because these methods have proved beyond doubt that they must be assimilated into the programme of evangelism.

Now there comes something else. This is Laymen's Year. The laymen are being asked to join with the ministry to an extent never before attempted. Some knockers are abroad even now, before it has got under way. "It'll never work," has been heard along the grapevine. "Let us leave preaching to those who are trained for it," was the forthright comment of a minister who, in all good faith, thought that the preaching of the gospel should be the sole preserve of the ministry.

Such people should remember old Henry Ford who nearly wrecked a going concern because he would not try new ideas, and because he lacked a progressive approach, and because of his static satisfaction with the product he already had.

Let's use EVERY means at our disposal to carry out the gospel commission. And a happy and prosperous Laymen's Year to you all.

Robert H. Parr

* "The First Henry Ford: A Study in Personality and Business Leadership," by Dr. Anne Jardim (MIT Press).



News From All Over

Compiled by MERRIL HAYWARD

THEY DID IT FOR 350 KIDS

Loma Linda, U.S.A.: Three hundred and fifty children from low-income families in San Bernardino and Riverside, received invitations to a giant Christmas party at Loma Linda University. Sponsored by students of this Seventh-day Adventist university, the party was for kids from ages five to twelve. They were picked up at home, taken to the party, and taken home again. Following supper, the party included games, a university choir, and the retelling of the first Christmas at the scene of the Nativity.

MORE DISCOVERIES

Lebanon: In Lebanon the buried remains of Sarepta, a Phœnician city well known in Biblical times, were uncovered in an open field overlooking the Mediterranean by a team of archaeologists led by Dr. James Bennett Pritchard. Mentioned in the first Book of Kings, Sarepta was the city where Elijah was sent to stay with a poor widow during a famine. Here the widow's supply of oil and flour to feed the family was miraculously increased and the life of her dead son was restored.

TROUSERS WORTH \$115!

U.S.A.: Funds were being raised for a new academy building at Linda Heights, and two women, Donnie and Dolly Kahler, both disabled by muscular dystrophy, decided to organize a garage sale at their home and invited contributions of useful items. Along with an abundance of saleable material, came a pair of khaki trousers once owned by Clark Gable. The Kahler girls advertised the sale routinely in the local papers. An alert reporter picked up the trousers news and wrote a feature story. Interest was aroused, and the result was two local newspapers printing six well-written stories, and three TV channels repeatedly airing the story. The sale was a success, and the trousers brought \$115 in lively bidding. The result of all this has been many letters requesting information about the sale, and the Kahler girls reply to each one enclosing a Voice of Prophecy correspondence course enrolment card.



A pair of Clarke Gable's khaki trousers is shown before a bidding session which brought \$115 for the trousers in a fund-raising programme at Linda Heights.

25 MILLION MEMBERS!

U.S.A.: Details of a plan that would put one third of American Protestants in a single church—the Church of Christ Uniting—have recently been made public. The result of eight years of meetings of the Consultation of Church Union, the plan would unite nine denominations. It would also leave the door open for other Christian bodies to become part of the twenty-five-million-member church. The plan stresses that in all areas the new church, in both lay and ordained leadership, "all minority races, various age groups, men and women shall participate fully."



Stanleigh Jones at the organ.

ANOTHER MASTER?

Chicago, U.S.A.: Stanleigh Jones, twelve years old, blessed with natural musical ability, is competent on both the organ and the piano. He is pictured at the organ during an eleven o'clock service at the Shiloh church in Chicago. A seventh grader, Stanleigh studies electronics as a hobby. He plans to become a concert musician.

A WEEKLY BIBLE

France: The Bible has now become available for sale at kiosks and news-stands in France in the form of a new weekly illustrated magazine. This project has been undertaken by the publishers of the magazine "Women of Today" in response to a recent questionnaire which revealed that of 2,000 French people interviewed, only seventy-seven claimed to know about the Bible, and only fourteen could say they had seen one. The new periodical contains twenty-four pages of Biblical texts, illustrated with colour photographs of manuscripts, archaeological remains from the history of Israel, and views of Biblical scenery.

DREAMS DO COME TRUE

MRS. MOLLY K. RANKIN

FEBRUARY 2, 1971, saw the realization of a dream. Nine European young people attended the first lessons at their new high school here at Kabiufa.

It all started at the beginning of 1970 with such remarks as, "Well, I feel my child is too young to be sent away from home to go to school"; or "I sent my two eldest children down south when they started high school, but when it is time for the youngest to go, then I shall have to apply for permanent return. I don't want to go home after seventeen years, but my family comes first"; or "Well, if we don't get a high school we will have to employ a tutor, because quite frankly I feel it would spoil our relationship if I had to supervise my son on correspondence schooling"; or "We have been up here for such a short time, and I know the problems children have to face at a public high school or any high school, particularly away from home. The atmosphere is so good here—no TV, plenty of exercise, outdoor life. I want my children to stay here as long as they possibly can."

These remarks from various parents led to the next thought. "Well, let's start a high school of our own." "Yes, let's."

Then followed meetings, proposals, discussions. The task seemed impossible. The enrolment was a possible twelve, but a probable eight and a certain five represented by three or four families. How could six or eight parents raise enough money to build a school room on to our existing primary church school as well as pay fees to cover the cost of bringing up a teacher and pay her salary? However, the thought was expressed that the Israelites would never have crossed the Jordan if they had not first had the faith to walk into the edge of the raging flood.

So, we requested the union president to approach the division brethren to appoint a teacher to come to Kabiufa and supervise on high school correspondence all the European children here, as from February, 1971.

The news came back that a teacher had been appointed, and if we were willing to build the school and pay the fees set down by the division, they would do all they could to help. Oh, the joy of it all! Parents and children alike were delighted. But what was the next step? By this time it was August and the 1971 school year began in less than five months.

A letter was sent to all the church members—twenty-four families in all between Goroka and Kabiufa—pointing out that it was the privilege of ALL church members to provide church

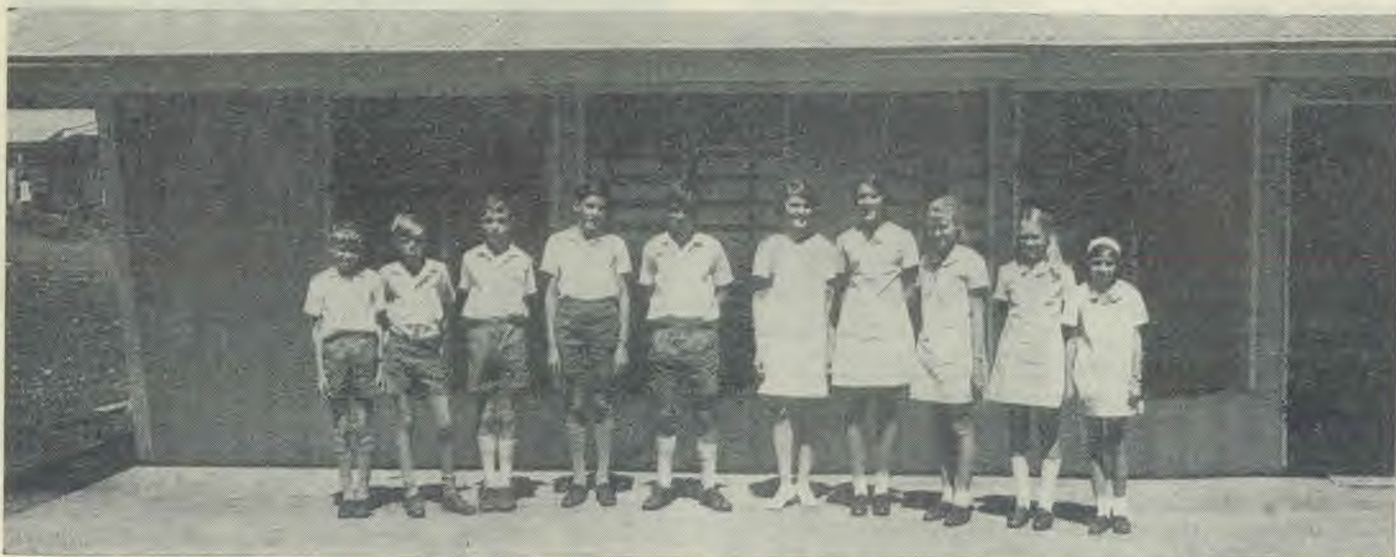
school education. At the same time the quote was given for the building—two rooms at \$2,800, just for materials. Many of the church members are tradesmen and those who are not are handymen, and the few impractical ones can dig or cart shingle.

But \$2,800! The only way to find money like that was to get to work IMMEDIATELY. A combined tea was organized, an appropriate film shown, and talents were handed out. It was wonderful to see how the whole church responded. For six weeks there was a wild flurry of activity. Street stall, stamp selling, scone making, pot plant selling, jam selling, every saleable thing was sold—bananas, avocados, tomatoes, mushrooms, eggs. One enterprising mother organized a cake decorating night when all interested folk paid 90c admission, another organized a Mu-mu, or barbecue, New Guinea style. The children, too, really did their part. The girls made jam and ice-blocks to sell, one boy made a bike out of odd bits and sold it, another made Sabbath scrap-books and another sold scones over at the native market. All those with horses gave pony rides for ten cents a ride. Our Solomon Islands missionaries helped, too, by selling native porridge and scones. As a final big effort there was a first rate concert held at a hall in Goroka which brought the final figure up to \$1,350 in six weeks. Just under half our needs.

Wonderful! The building was started. All year-end holidays the work went on. Here again the children worked hard. Mothers had to do their own dishes and scrub their own floors and clear their own tables because the high school building was the most important activity on the campus. Our building contractor church members lent their workmen and at week-ends worked together with other interested parents, and towards the end of January there was just the painting to do and the desks to make. Two handy fathers and three enthusiastic boys worked on that in the last week, and by February 1 the desks were finished.

The school has been functioning a week now. The children like working all together. They love their teacher, Miss Lynn Bottrell, and are happy that friends from Sopas and Homu could come to school as boarding pupils, making the enrolment nine.

The mothers with their ever busy programme are wondering how they had time to supervise correspondence last year, and mothers and fathers are thinking up ways of raising the rest of the money to pay for the building in 1971.



Students and teacher of the new high school section of the Kabiufa Adventist Church School. Left to right: Trevor Williams, John Murray, David Rankin, George Doble, Paul Rankin, Miss Lynn Bottrell (teacher), Marcia Murray, Carol Menkens, Kim Lambert, Anne Williams.

NOT LESS BUT GREATER

PASTOR G. V. PALMATEER

UNDER SPECIAL COMMISSION from the General Conference, Pastor Starks, with Pastor John Wade, heralded a new day of commitment in personal stewardship in the Nunawading church, Victoria.

In a week of intense spiritual meetings the privileges of the remnant church were clearly outlined—that God's supreme ownership means all we possess and leaves no doubt as to our total responsibility to translate our time, talents and cash into services rendered.

Having outlined our potential as leaders, emphasis was made in an area of systematic benevolence. In the days of Israel, up to one-third of their income was given in support of their beloved Temple. "Now God requires, not less, but greater gifts than at any other period of the world."—"Testimonies," Vol. 3, page 392.

In an analysis of church giving, Pastor T. F. Judd commended the high percentage of systematic benevolence to provide more for building extensions, maintenance, education, student aid, etc. The budget was lifted 150 per cent. We were urged to give as God has blessed us; according to our ability; to add an element of sacrifice and give systematically. An extra fifty cents or a few dollars each week would meet our church needs. Already stewardship amounts are appearing in the tithe envelopes.

Pastor Starks presented a new vision of our objective as a practical way to hasten the coming of our Lord. This uplift put a new meaning into the words quoted in "Great Controversy," page 464, "Before the final visitation of God's judgments upon the earth, there will be, among the people of the Lord, such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon His children."

★ ★ ★

A MORAL UNIVERSE

We face a moral universe,
Controlled by laws sublime;
Man sows for better or for worse
While stars keep perfect time.

Be sure God's laws of life stand fast
And all the world should know;
Each day yields harvests from the past,
For men reap what they sow.

So as you stand in youth's fair morn
Upon the threshold of life's task,
It's just as sure as you were born
You'll get from life just what you ask.

If you want good, then sow the good,
And earth becomes your debtor;
You'll reap a heavenly brotherhood,
And all the world grow better!

—Adlai Esteb.

THE WORLD IN NEED

ONE OF THE GREATEST NEEDS of the mission field is for national workers to finish the work of the gospel. National workers must be trained, and that means we must have schools in which to train them.

On a shoestring budget, Omaura Workers Training School has been doing just that. But the school, never an educator's dream, has become badly dilapidated and is in desperate need of rebuilding.

In order to keep the school running efficiently they need a dormitory for the single students and houses for the married students; a dining room, classrooms, and bathroom and toilet facilities. The cost? About \$20,000.

This school is a long way away from us. We don't see their difficulties. Our children are well-educated in a well-equipped school. Our workers are trained in modern well-equipped colleges. We have so much. What are we doing with it?

"And thou shalt love thy neighbour as thyself."



Non-Seventh-day Adventist children who attend Bautama. These children are the result of a branch Sabbath school by the students at Bautama.



A result of the work.
(Photo: K. F. Silva.)

THIRTEENTH SABBATH OFFERING, MARCH 27

THE BADGE OF AUTHORITY

W. G. FERRIS

LITTLE PITCAIRN ISLAND has now been presented with its own "Coat of Arms" or badge of authority. As a colony, she will be able to use it as a seal on official documents or have it placed in the centre of her flag as all good colonies do. Back in 1964 we presented various designs and requested that London have one registered for Pitcairn. The Royal College of Arms in London finally consented to prepare one which was accepted by Royal Warrant and registered in London.

In heraldry there are five colours used, namely: blue, green, red, black and purple. Two metals, gold and silver, are used. A shield at the base of this coat of arms has the "Bounty" anchor in gold and above it the "Bounty" Bible in silver (always the colour of the Bible). The Bible has the honour point. Above it is a helmet supporting a proper Pitcairn wheelbarrow and a sprig of miro with leaves and a bud. Around it all is a golden triangular border which symbolically represents the island rising from a green sea into a blue sky. The colour prints of this Coat of Arms are very attractive, and we trust that the Bible will always hold an honoured place in the hearts of all who serve God and country beyond the sea.

A Rugged Isle

As you sail toward Pitcairn, you approach one of the remotest of the world's inhabited islands, lying halfway between New Zealand and the Americas. Three thousand miles of open ocean separate you from them; a few archipelagos lie to the north, and the southern seas are empty to the ice caps of Antarctica. Pitcairn is a rugged island of formidable cliffs of reddish-brown and black volcanic rock, nowhere giving easy access from the sea. It is of irregular shape, some two miles long by a mile wide and, from the best available map, its area is 1,120 acres (1.75 square miles). The cliffs are sheer and inhospitable, capped by volcanic ash and turf. The highest point, only a few hundred yards from the coast, is 1,100 feet above sea level.

The threshold of Pitcairn is a steep and narrow mud path. Running from Bounty Bay to the Edge—the level grassy area at the top of the cliff—it follows the track used by the mutineers when they landed.



Pitcairn's Coat of Arms.

It rises sharply upwards for 200 feet, hugging the side of the reddish cliff, slippery in the rain, and hard and gravelly when it is dry. And as in the days of the mutineers, certain goods must still be transported up this path if they are too heavy for the flying fox which the islanders now have.

In Adamstown, the original home of the mutineers, there are some seventy houses, all but one of a single storey, but in 1968 only thirty were in use. The remainder, formerly the dwellings of islanders now dead or living abroad, have fallen into dilapidation and will soon be claimed by the advancing bush.

The Heart of Pitcairn

The public square, "upside" the main path and rather less than half a mile from the Edge, is the heart of Pitcairn. The court house, a one-storeyed timber building with a veranda running along its entire length, takes up one side of the

square, and outside on a plinth stands one of the anchors of the H.M.S. "Bounty," recovered by the "Yankee" in 1957.

Some thirty yards across the square and separated from the court house by a strip of garden, is the church, a trim modern building of concrete and wood erected in 1954. Here the "Bounty" Bible, which is on permanent loan to Pitcairn from the Connecticut Historical Society, is safely kept beside the pulpit.

In the square is the bell, which is rung on both religious and secular occasions. A series of solemn strikes in ones and twos is the call to prayer; strikes of three summon the able-bodied men to public work; four is the signal for a shareout of food from a passing ship; and on the stroke of five, which announces the arrival of a ship, everyone downs tools and hastens to the landing.

To the north-west of the square, along the path to Pulau, are the school and the headmaster's residence, both of which are modern buildings completed in 1950. In the south is the radio station and a small hostel for visiting government officials.

Every Household a Factory

Nearly every household on Pitcairn is a small factory, and the whole family takes part in manufacturing handicrafts or curios, a development assisted by Laeffler, an Austrian wood-carver who lived on the island earlier in the century. The basic work of wood-carving is done in the home workshop with its bench and lathe, and with gouges, chisels, broken glass and sandpaper, and planes which are usually of good quality. The men can often be seen about the island with their baskets containing, perhaps, a partly carved flying-fish and the oddments of small tools and bits they need to complete it. The women's



THE HEALTHY YOUNG . . .



. . . AND THE CONTENTED OLD.



At worship in the Pitcairn Island Adventist church.

role is the weaving of baskets and hats from pandanus leaf, and painting shells and other small articles, all of a type that is widespread in the Pacific.

Public work, which by law is required of all men between the ages of sixteen and sixty, is partly a relic of the homogeneous community created by John Adams, and partly a necessity born of the basically moneyless economy. The duties included in this work are all decreed and controlled by the Internal Committee on behalf of the Island Council, and in recent years that part which is not traditional has been reduced as far as finance reasonably permits. Now there is a government school which provides free education; there are government-provided radio communications which benefit the private citizen as much as the administration; there are public buildings which house a free dispensing service for the sick, a post office, a library and a combined court house and community hall. These are all services which fall outside the old tradition, and public work on them is kept to a minimum.

Perhaps the most essential of the public duties that are still recognized as being traditional, are concerned with Bounty Bay and the maintenance of the public boats, which are public in the sense that they are owned by the community and not by the government. Public trading, the landing of cargo, the "share-out" and the maintenance of roads and paths are also part of accepted community services as, in very much the same category, is the voluntary work undertaken for the church.

The Seventh-day Adventist Church, which established itself on the island seventy years ago, is attended by most of the population. Local administration of the church is vested in a resident pastor and elders, and it forms a branch of the Central Pacific Union with headquarters in Fiji.

Pitcairn English

A mixture of English and Tahitian forms the dialect spoken on the island, though English predominates, as most of Pitcairn's contact is with the English-speaking world, and education is in English. Some of the more common phrases they use, which give an idea of the dialect, are: "Wut a way you?"—How are you? "Toby"—good-bye. "I gled to meet you"—I am glad to meet you. "Humuch people levan Pitkern?"—How many people live on Pitcairn? "Humuch shep corl ya?"—How often do ships call? "Wut wekle groos ana Pitkern?"—What food grows on Pitcairn?

The story of schooling on Pitcairn Island was begun by John Adams in the early years of the nineteenth century when, from the "Bounty" Bible and a prayer book, he taught the first generation of children to read. In 1823, John Buffet, a volunteer off a whaling ship, remained behind as instructor, and in 1828 he was joined by George Nobbs, who assumed the triple role of pastor, surgeon and teacher, first on Pitcairn and later on Norfolk Island.

After the return from Norfolk Island in 1864, Simon Young, a descendant of one of the mutineers, and his daughter Rosalind, kept a simple education alive until, in the last decade of the century, the school came under the guidance of the Seventh-day Adventist Church. Between 1917 and 1938, when the church again appointed a resident pastor, the academic side of the school was once again left to the islanders. In 1948 the Government formally assumed responsibility.

The school provides primary education based on the New Zealand syllabus, and practical training is given in home studies, farming, commercial practice and typewriting. Correspondence courses in post-primary education were introduced in 1957, and overseas secondary education is encouraged by the granting of bursaries.

The simple pattern of education on Pitcairn is not expected to change much. The island is likely to remain a land of small holders and handicraft traders; the population will probably remain static, or continue to decline; and the cultural demand, at least, seems destined to stay on the level of an isolated coastal village in a large country. Within these limitations and the simplicity of the basic pattern of life, continuity in some essential services must be provided for, and it is towards this end that policy is directed.

In particular, the island has a continuing need for women with nursing, midwifery and infant-welfare experience; for men with practical training in mechanical, building, radio and agricultural technology; for local government officials; and for adequate teaching staff.

A WONDERFUL DISCOVERY AT CAMP

PASTOR P. H. STARR

Publishing Department Secretary,
Trans-Commonwealth Union Conference

EVERY YEAR a large number of souls is baptized in Western Australia as a result of contacts made by literature evangelists. During the recent camp six "extra" folk were discovered who had been baptized during 1970. This was a joyous experience for the literature evangelists, as they did not know that these people had been baptized until they were "discovered" at camp.

In the near future this scene will be repeated on a far larger scale, for "more than one thousand will soon be converted in one day, most of whom will trace their first convictions to the reading of our publications." — "Colporteur Ministry," page 151.

It is a foretaste of the joys of heaven when the redeemed will grasp the hand of the one who first directed their attention to the uplifted Saviour, and say, "Thank you, brother (or sister), it was you who invited me here!"

On the last Friday of camp, the literature evangelists met with their leaders, Pastor Noel Bolst and Brother Ray Baird, to plan their 1971 programme. After prayerful discussion it was decided to set an aim of finding ten interested people every week, with an ultimate goal of fifty baptisms for the year.

It is obvious that it would be an impossible task for busy literature evangelists to study with so many interests, but this is Laymen's Year, and we believe that there will be no shortage of dedicated laymen to co-operate with book evangelists and the ministry in reaping a rich harvest for the kingdom.

Ecology and Nutrition

HILARY FOX

"IN HIS WRITTEN WORD and in the great book of nature He has revealed the principles of life. It is our work to obtain a knowledge of these principles, and by obedience to co-operate with Him in restoring health to the body as well as to the soul."—"Ministry of Healing," page 115.

In our efforts to increase growth and production in our ornamental and vegetable gardens, many of us have used chemical fertilizers, and even chemical sprays. We have felt that these things are right and necessary, but much evidence is appearing to the contrary. Farmers are finding that after years of applying superphosphate to their crops, the soils are in many cases becoming impoverished, and thus are merely supporting an inferior growth of pasture. Flocks and herds are prone to disease, and, although we have some effective weapons with which to fight human ills, there is a higher percentage of degenerative diseases plaguing mankind nowadays. Even the flavour of our vegetables and fruit seems to lack that succulent sweetness one expects. We should not be surprised by all this, because Mrs. White warned us that these things would take place as we approach the end of time.

What, specifically, you may ask, has caused these things to happen? Now we are arriving at the heart of the matter. God's laws of nature have been broken. In particular, the law pertaining to the return of organic matter to the soil. When this law is disregarded, pests and diseases are the warning sign that all is not well with our plot of earth, and if these signs are ignored further trouble will result, in the form of erosion.

Go for a walk in a virgin forest untouched by the harsh hand of man, and you will find a thick carpet of mulch under your feet. Scrape away the top layer of unrotted material, and you will find the most precious substance on this world today—beautiful, rich, sweet-smelling humus. Take a little and examine it, microscopically, and you will find it teeming with life. This life is essential to the healthy growth of plants, as we shall see later, and therefore, to maintain this healthy growth we must keep up the supply of essential humus.

Consider the Hunzas

Until about 1840, good agriculturists and horticulturists did just that. The Hunzas and the Chinese peasants provide a good example of this. They have been growing good crops extensively on the same land for thousands of years. They do not have an erosion problem, and their soils are as productive as ever. In the case of the Hunzas particularly, among whom want is virtually unknown, there is before us a wonderful example of health and longevity. A scientist by the name of McCarrison lived among them for some time, and was very impressed with what he saw. He noted that they composted every available scrap of organic matter and spread this

over their land. This land was irrigated by water from a glacier which contained minerals in the form of crushed rock from the grinding action of the glacier on surrounding rock surfaces. They also drank this water.

For experimental purposes, McCarrison decided to feed one group of rats the same type of diet as the Hunzas, grown on compost-enriched soil, and another group of rats on the average diet of the working man in Britain, a diet largely produced with the aid of chemical fertilizers. The former group grew very large and were extremely healthy and contented, while the latter group suffered the usual multitudinous maladies of the working people of that time. They were also rather quarrelsome!

In about 1840 a German scientist by the name of Liebig found that he could discover the chemical constituents of plants by analysing their ashes. He then jumped to the erroneous conclusion that these chemical constituents were all that the plants needed, and that if we supplied these chemicals, this was all we needed to do for them. It was not thought necessary to add organic matter to the soil to build up fertility. Thus was born the NPK formula (nitrogen, phosphates, potash). Huge financial empires have been founded on these theories of Liebig, and they flourish today, to the detriment of our soils and environment. After the 1914-18 war, the owners of huge explosives-producing factories looked around for an alternative use for their nitrogen-fixing equipment. They started to produce and market nitrogenous chemical fertilizers. With the accompanying advertising campaigns, these products gained an increasing hold on the market. **These substances kill the beneficial micro-organisms in our soils!** They frequently leach out into streams and kill the life in them, too.

Plants will appear to grow quite well for a while on these chemical fertilizers, but they are more susceptible to disease, and upon analysis they are found to contain a greatly reduced percentage of vitamins, minerals, and proteins, and more starch than plants which are produced organically. As an example of this, some carrots grown with chemical fertilizers were analysed and compared with some carrots grown organically, and the former contained 0.50 milligrams per 100 grams of Carotene (the substance containing vitamin A), whilst the latter contained 31 milligrams per 100 grams.

Dangerous Sprays

The susceptibility to disease of chemically fertilized plants, leads us to seek

more and more poisonous sprays to combat these diseases. Many of these sprays are dangerous to use and again break the natural laws of God by killing the natural predators of the pests. An officer from the Department of Agriculture told me that much of Melbourne's supply of vegetable produce goes to market coated with poisonous sprays, because many of the market gardeners disregard the directions for not using these sprays within a certain time of marketing and continue to spray heavily, sometimes up till the day they go to market. These systemic sprays remain in the sap stream of the plants for some weeks. Need I say more?

Sir Albert Howard, a noted agricultural scientist of pre-war days, did some forty years research into growing crops by building soil fertility with natural manures and composts. He maintained that plants produced this way are resistant to disease and that people and animals consuming these plants are also resistant to disease. His cattle were fed this way and were extremely healthy—they even rubbed noses over the fence with cattle which had the highly contagious foot and mouth disease, and they did not become infected.

A group of doctors in Cheshire (England) wrote and signed a medical testament to the effect that these natural methods of growing food, and the consumption of fresh, wholesome foods were a very important factor in prevention of disease. This was many years ago now. Why is nothing done about drawing the attention of the public to these things? Could it be that powerful vested interests hold sway, and squash any attempts to sound the alarm? Nevertheless, there is now much public interest in this subject, and surely we, as a diet-conscious people should be doing "real missionary work . . . in teaching them how to till the soil and make it productive."—"Ministry of Healing," page 193.

Work for Pests

Sir Albert Howard also firmly believed that pests and diseases have their appointed task, and that is to attack and remove ailing and inferior plants and animals. He also drew attention to the life in the soil which is nourished by the humus we apply. In particular, he mentioned the mycorrhiza. These tiny fungi form a symbiotic relationship (i.e., one of benefit to both) with most, or probably all, plants. They have been proved by scientific experiment to have a profound effect for good on the nutrition and health of plants. They are thought to give fruit and vegetables that added sweetness and succulence which we mentioned earlier. **Chemical fertilizers kill these mycorrhiza!**

The Safe Way

There is a safe way of adding phosphates, potash and trace elements to the soil, and that is to buy these minerals as such, in the form of crushed rock without the addition of substances such as sulphuric acid. (Remember the crushed rock from the glacier which was deposited on the soil of the Hunzas cultivated areas?) There is a firm in South Australia which mines and crushes these minerals. If you send them samples of your soil, they will do a thorough analysis of it, make out a prescription to correct your particular mineral deficiencies and supply you with the requisite minerals on request. The phosphates applied in this way to the land are thought to be too slow in acting, but in fact very good results are being obtained by many farmers who are satisfied customers of these people. The humus in the soil acts as a chelate, which word comes from a Greek word meaning claw. Apparently the compost particles wrap themselves around the insoluble rock particles, and literally claw out and dissolve them. Because these minerals act more slowly, they become available to the plants over a much longer period, and are not readily leached away, so that they do not need to be applied to the land so often.

Compost Recipe

Here is a compost recipe, which is basically that of Sir Albert Howard, called the Indore method. For this method, spread charcoal from a wood fire on the ground first, then add about four inches of vegetable matter, mixing coarse and fine stuff for better aeration, then two inches of animal manure, or if this is not available, a good sprinkling of blood manure. Next, a 1/2 inch layer of soil followed by a fine sprinkling of dolomite or lime, or wood ashes. Repeat these layers until you have a heap about five feet high. The heap should also be at least five feet wide by five feet long to enable it to heat up satisfactorily. The next thing to do is to make holes down the centre every two feet with a crowbar. Waggle the latter around till you have a hole about three inches across. Cover the heap with boards, or straw and plastic sheeting with holes punched in it if it needs protection from wind, direct sun or torrents of rain. Build the heap in a rather shady spot, as you will be trying to encourage the growth and reproduction of myriads of micro-organisms, which like a well-aerated medium, and protection from the elements. You must thoroughly dampen each layer as you make your heap, but do not waterlog it. It should have the consistency of a wrung-out sponge. Turn the heap, putting the sides and top into the middle of the new heap, after about a week. Add extra water if needed, or if it is too wet add a little dry soil, and turn again within another three days—ordinarily it would be turned again after another week.

We should all endeavour to grow all our own vegetable requirements, and if I may make a suggestion, we should all grow more than we need, and give the surplus to the needy in our communities.

If we are eating produce from chemically fertilized soils we are eating food which, apparently, is greatly inferior in its vitamin, mineral and protein content, which has in place of the above essential elements, a higher percentage of starch; this is making the peoples of the world vulnerable to every kind of disease, and this inferior food frequently goes to market liberally impregnated with poisonous pesticides.

Easy Gardening

For many interesting reports from average gardeners of successes gained in growing their own produce by natural methods, I would refer you to a magazine published monthly in America and called "Organic Gardening and Farming," and also in England the periodical publication of the Soil Society. Numerous original and non-toxic methods to eradicate the few pests which appear in these organic gardens, are related in these periodicals. For instance, marigolds repel numerous pests including nematodes, aphids, loathe garlic, etc. Another item of interest in these busy times is that after one has laid down a layer of compost amongst one's plants, one can then lay a six inch layer of mulch—old hay, straw, seaweed, etc., to keep in the moisture and smother weeds. Result—easy gardening.

There is an elderly woman, Ruth Stout by name, who writes articles about mulching in the previously mentioned American magazine, and after years of growing her vegetables by these methods, she rarely uses a hoe or spade. Her soil is extremely friable now, and she merely adds a new layer of mulch each Spring. Apart from that her activities are relegated to planting and harvesting—to plant potatoes she simply lifts up a little mulch and places the seed potatoes on the soil surface, then repeats this process in reverse, to gather the crop when it is ready! From my own experience, these methods really do work wonderfully and obviously gardening with these methods is a very satisfying pastime.

A PIONEER OF THE QUEENSLAND CONFERENCE CALLED TO REST

P. A. DONALDSON

Sister Amelia March, a member of the pioneer Mills family of Queensland, was born on January 9, 1882, and closed her eyes in death on November 2, 1970, in her eighty-ninth year.

Father Mills was a baker by trade and a Methodist Sunday school superintendent before accepting the Advent truth. There were four sons and four daughters in the family. Sister March was able to recall their attendance at the first camp meeting held in Brisbane at Woolloongabba in 1898, and remembered clearly the meetings conducted by Sister Ellen G. White. Until just before her death, an organ lent by the Mills family for use in the senior tent at this first camp meeting, where it was played by the late Pastor A. W. Anderson, was still with the March family.

In the year following the opening of the college at Avondale, Sister March, with her brother Joseph Mills, attended as a student. While at Avondale she also spent some time at Sister White's home at "Sunnyside."

On June 10, 1908, Amelia Mills was joined in marriage with George Andrew March who pre-deceased her by seventeen years. There were seven children to the marriage, two of whom predeceased their mother. The youngest daughter, Thelma, is the wife of South Queensland Conference Lay Activities and Sabbath school secretary, Pastor E. A. Robinson.

Of the Mills family there now remain but two members, Henry and Will of Wahroonga. Three of the boys and one daughter gave their life service to the organized work of the church, Pastor Joseph Mills, John, who for over twenty years was the secretary-treasurer of the Queensland Conference, Henry, a retired Health Food Company manager, and Florence, wife of the late Pastor G. F. Rampton.

(Concluded on page 13)



A group of Newcastle's Hamilton school children discussing Sam and the uniform.

SMOKING SAM CONVERTED!

E. C. WHITE, Assistant MV Director

Smoking Sam is the boy-sized model used by the Temperance Department to illustrate the evil effect of smoking.

However, during recent months he has had quite a dramatic change in appearance. You would almost say that he had been converted except for that tell-tale odour. Dressed as a Pathfinder he has been around the North N.S.W. Conference at Pathfinder Training Courses and at Pathfinder clubs to inspire boys and girls to "get with it" and wear their new uniforms.

He even fooled some into shaking hands with him. One girl said, "He can really stand straight, can't he!"

JMV Pathfindering can change lives! How is your club going?



LETTERS to the EDITOR

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

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

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

From Your Brother in Christ

Dear Editor,

The following are excerpts from recent correspondence with a Baptist minister friend. This man while studying metallurgy was a fellow workmate of mine several years ago. Many opportunities were offered me for Bible study, both in groups and with individuals. These meetings influenced him in giving his heart to God for service. His specific field of labour for a number of years has been working for the rehabilitation of delinquents, graduating more recently to marriage guidance counselling. His recent ordination has imposed upon him all the responsibilities of the ministry in which he sincerely labours for God's honour and glory.

The object in submitting the following is to demonstrate ways and means by which our publications can and do serve. It's just a thought that if published in our "Record," others may be encouraged.

Undoubtedly, this being "Laymen's Year," from preaching and penmanship, the challenge to extend the gospel will have many interesting sequels.

September 29, 1970—

"A short letter from your brother in Christ. . . . Last week the seal of God's call was recognized by the church in my being ordained to the Christian ministry. At my ordination I gladly thought of all who influenced me in coming to this place. Your name stood out, and I continue to thank God for you. . . . I have been rather thankful for Seventh-day Adventists lately. Particularly have I been using the 'How to stop smoking' material, and I am going to use the drug films at the coming youth camp."

November 23, 1970—

"Thanks for your last informative and helpful epistle. The 'Alert' magazines came also at the right moment. I have just finished writing a series of studies on ethics, including the drug problem. As you can guess, 'Alert' has been quoted

quite a bit. . . . Next Saturday night I am presenting a Christian approach to drugs at a drug forum, and will be using the excellent Seventh-day Adventist drug films. So again 'Alert' came to my aid."

December 9, 1970—

"Thanks again for your help. The 'Signs' magazines are most interesting. One article on the teenager and sex I will be using at the camp I am taking in January on the North Coast. . . . I have the form on my desk to subscribe to the 'Alert' magazine also. I need to keep up to date on this sort of material. The social problems of our age are staggering. The church recently had a drug forum. Mr. ——— from the Seventh-day Adventist drug education department came and showed films. He also participated in a discussion panel that we held. This proved to be a most valuable night."

Roy Parry,
Victoria.

Cosmetics = Nutrmetics

Dear Editor,

Some church members have been led to engage in part-time selling of various items, no doubt to "put a little fruit on the sideboard" as the saying goes. Now there is nothing wrong with trying to have a little fruit, or trying to be a millionaire for that matter, but surely some means are questionable to say the least.

Of course, no Seventh-day Adventist would sell cosmetics or recommend their use, the word "cosmetics" coming from the Greek word "kosmetikos" meaning "adornment," and we have Peter's statement in 1 Peter 3:3 about outward adorning. But, conveniently, there has arrived a new product on the market called "Nutrmetics," which, as you can see from the spelling, has nothing to do with "cosmetics" and everything to do with "nutrition." You see, Nutrmetic lipstick is so healthy for your lips—it is made from Hunza's apricots (that's why the lipstick is so expensive—refrigerated camel trains, long distances, import duty, etc.). Yes, ladies, this is just what your unspeakably dry old lips need, this natural lipstick contains all the goodness of those apricots—oh, yes, it even retains the red colour.

Now for those people with less than healthy eyes, there is another wonderful product which you apply gently above and below the eyes. Since this product is made from entirely natural substances (definitely no unnatural chemicals), you will soon see remarkable improvement in eye health. Oh, did we mention this product has a natural blue-green colour?

How good it is to see the chemical companies producing so many non-chemical health aids! Just think! Ladies of today might be painting their faces with the very same natural substances that Queen Jezebel used (2 Kings 9:30) just before she was pushed to her death.

B. W. Doak,
Victoria.

Neglected Opportunities

Dear Editor,

I believe that as a church we have a good public relations organization at the

conference level, and at intervals efforts are made to remind us that we are all public relations to those we contact daily. But with most of us, because this is cared for by the organization, we cheerfully leave it to the organization. We tend to think that P.R. is a matter of getting a bit of space in the paper every so often and that's that—to the neglect of the real P.R. opportunities.

Let me cite two recent cases that make one wonder just how neglectful we can get.

The first was when the Avondale Choir was to visit our city, and true, some money was spent on advertising to the general public via window signs, radio, TV and the newspaper. The choir performed superbly to about two hundred people, more than half of them Adventists. Obviously a wonderful P.R. opportunity had gone wrong somewhere! The money spent on advertising had been largely wasted, the attendance did nothing like justice to the magnificent performance. It is obvious that the public are not much interested in choirs these days. The obvious targets for advertising and PR work are those people who ARE interested, i.e., churches, musical societies, choral groups, etc. Here is where we missed out. To prove the point, one of the young people gave a handful of pamphlets to a Church of Christ lady he knew, and twenty-five came from her church, the largest group after the Adventists.

If this number had come from each church in the city, the hall would have been filled. And why not send every minister, priest and nun in the place a free ticket along with some invitations and pamphlets?

Well, so much for that one; it will be years before we get the opportunity again.

Then the British and Foreign Bible Society representative, who is also the minister of another denomination, came to do his thing at our church at MV time. He was early, and waited some time for someone to show up to open the church. He showed us a very good film, and laid before us the needs of the Bible work in Indonesia with all the eloquence that he could muster, and invited all present to take the literature and calendars he had brought along. Then, believe it or not, everyone drifted out into the foyer for the usual after-meeting magpie session and left the good man for dead. He was left to pack up his considerable amount of gear and get it out to his car. No one had the courtesy to even look at his literature, and hardly a soul noticed when he climbed into his car and departed.

I wonder what kind of impression of the Adventists he conveyed to HIS church!

In the end, the impression that the public are going to receive of us is what they see at the church and individual believer level, and if this kind of thing is the best that we can do, then the conference, division and G.C. PR departments may as well shut up shop.

"Public Revelations,"
New South Wales.

Am I On the Way Out?

Dear Editor,

Interested in Paul Harlock's letter, I have read it several times. If he is all his letter implies, why is he worried?

Oh, I understand! The worry is for the non-interest of good church members. I can understand, for I was young (some years ago), and decided to be a friend to the Y.G. Then I became an O.G. member. In doing so, I have gained much happiness from many young people, especially during the past few years when I needed it most.

I have no quarrel with beards if kept clean and trimmed, and hair no longer than to high edge of collar—otherwise beard and hair wouldn't "pair up," if you know what I mean.

Why the trouble over the motor-bike with girl friend riding to church on it? Better to take her that way than not at all! Maybe that is the easiest or only mode of transport. I've ridden on the back of one (from church), and not so long ago, and I consider I'm a good Seventh-day Adventist member.

Why worry about the university? Many Adventist men and women are students there; you can always be a Daniel, Joseph, Paul—or Hannah or Mary—God needs you all. It was good to read about your food and way of life, and you did well with your five-year suit, if you are still growing; modern clothes need not be ultra and unbecoming. You know, most people know Adventists' beliefs and wonder why many of our young are "apeing" the world of which the Bible says we must be in, but not of, and all the more as we see the day approaching.

Seeing the price tags on these modern clothes for both sexes, I wonder how our youth can buy them, then cast them aside so quickly; there are so many "calls" for the mission funds.

That guitar—why is it the devil's own instrument any more than a violin, harp or organ? All are played in church. Is it your choice of music? I admit I'm not a "folk" fan, at least the type the Beatles and their ilk play or sing. What can be played at a party or picnic cannot always be suitable for church or Sabbath school. I am sorry that your items are "passed over." I know a willing young person is often ignored. That can be very hurtful, and it should never be.

Back to the beards. Here's a suggestion—it may help your morale and that of others; put aside for "Investment" the money you would have saved or spent on shaving-soap, razor blades, and hair-cuts. Ladies could think of those wigs which cost \$12 to \$40 I'm told—and all to be "in" fashion and modern, which is really very "old-time."

I like your letter, and may it help bridge the "gap" (if any) between the O.G.'s and Y.G.'s. Could it be that the Y.G.'s don't want the help of us older folk?

The editor has my address, but only for the writer of "Am I on the Way Out." If he lives in my town, I invite him to bring

his motor-bike, girl friend and guitar for a visit.

A Grand-parent,
Melbourne.

A Thousand Times NO!

Dear Editor,

Are you on the way "out," Paul? No—I would say a thousand times no! A boy of your age with the principles you seem to possess, and the bursting life you have, must have outlets. Yours take the form of a bike with a girl on the back; you wear mod clothes (don't go too far "out" with these); but no one should expect you to wear Dad's type; you have long hair to your collar and you play a guitar.

Now none of these things are wrong in themselves; but parents who love you associate these things with the "bikies" and the "hippies" who are out of favour with the police and decent citizens.

All decent Christian parents are very naturally perturbed at the world in which our young people have to survive, for Satan prefers them to any other morsels he may devour.

When I was sixteen I had a guitar, too (and guitars can produce beautiful music), and I am still "in." Don't stay away from church. Ride your bike with your girl friend on the back—one day you'll want to change your bike for a little car to give your friend more comfort and less danger.

Don't let church criticism affect you. Discouragement is the best tool Satan can use to take you off sunny street.

Always remember to choose good companions, for you will find great blessing if "you walk not in the counsel of the ungodly." Don't worry about the pig-tails and the red ribbons—you will laugh heartily one day when you think of it. My grandson, who, like you, is at the university came home to see us at Christmas time. Earlier his dressing was impeccable, but he arrived with shirt and no tie, blue jeans, a beard, and lovely flaxen hair to his shoulders—my heart skipped a beat. I was on the point of asking, "Where is your pink frock?" but I kept my tongue in my cheek. My son-in-law, not quite so diplomatic, exclaimed, "I thought you were a girl!" The remark was like water on a duck's back. I thought, if these boys can take ridicule now it might strengthen them for the final closing crisis—if they are "in" in heart. Always remember that, whatever criticism you might hear, man looks on the outward appearance but God judges the heart. I suffered this once, too. It was almost unendurable, but I didn't allow it to "down" me—I am still "in," and as you grow older, Paul, this truth will invigorate you and make you a sturdy saint.

As time closes in on us make His "truth and buckler" your essential equipment. I believe you will very soon learn to use these daily. Indeed you have my sympathy in breasting the tide so well—no drugs, no alcohol, no dangerous driving, eating breakfast with Dad, and I believe that when the Judge of all the earth closes that mighty door, you will be truly "in." God bless you, Paul.

Pearl B. Ellison.

Which Battlefield Are You On?

Dear Editor,

I would like to answer Mr. Paul Harlock of the front page of your publication of 1/2/71 "Am I on the Way Out?"

Well, Paul, I would like you to know I admire straight-forwardness at getting to a problem that is not only yours but that of many young people.

I put this to you that if I, just once, was to paint a swastika on the side of my car and wear the same as an arm band, I would find it very hard to convince the whole world that I am not a Nazi sympathizer.

This is where your problem lies, brother, and you suggest that the elders of the church do not think highly of you because of your general appearance. I think that those people of the outside world would possibly judge you in the same manner, and that your problem really has nothing to do with any spiritual outlook.

I believe a Christian is like a flag; if he only goes half way he is dead and if he wishes to lower his standard he is admitting defeat.

If you are on the battle field and you are an Australian you would fly an Australian flag. Anything else would be dangerous to you and those with you. The same goes for Christians. You not only have to be a Christian, but you have to look like one. Christians should be a light shining, not follow the cause of a worldly revolution explosion, whether it be of fashion or not. Paul hints at this in 1 Cor. 8:12; 9:19-27.

So, young man, your appearance doesn't affect yourself or possibly your spiritual desires, but the faith of others in you is doomed, and not only that of members, you would find, if you really look around, but of worldly people too.

You should take a good look at yourself, and say, "Do I really want to be a Christian, or a fashionable young man?" Remember, mate, if you try flying two flags you will get shot at from both sides.

I am on the battle field of my Lord, which one are you on?

R. E. Webber,
Western Australia.

A PIONEER CALLED TO REST

(Concluded from page 11)

Sister March truly loved her Lord. During the final days of her life when that memory that had been so keen was failing, her Bible and Sabbath school pamphlet were constantly with her, and provided the last reading she was able to do.

During her active years, she, with her husband, was a charter member of the Boat Mountain church, Murgon, from 1908 and later, after some years as isolated members, associated with the Gympie church from 1922, where Sister March was the treasurer and a talented Sabbath school teacher.

As well as her own children, eighteen grandchildren and nineteen great-grandchildren have benefited by the influence of this godly mother.



WEDDINGS

ADDERTON—LOWE. On January 29, 1971, in the Prospect church, South Australia, relatives and friends met, in happy fellowship to witness the marriage of two popular young people in the persons of David Adderton and Dale Lowe. David is the eldest son of Mr. and Mrs. George Adderton of Glenorchy, Tasmania, and Dale is the youngest daughter of Mrs. Gwen Lowe of Prospect, South Australia. The floral decorations within the church made it a scene of unusual beauty, creating a perfect atmosphere for a very pretty wedding. As David and Dale walked down the church aisle, arm-in-arm, after the signing of the register, all were agreed on the beauty of love. C. F. Hollingsworth.

BROCK—LAWSON. Irena Lawson was a charming and radiant bride as she came down the aisle to join heart and hands with Timothy Brock in the Russian Seventh-day Adventist church at Strathfield, New South Wales, on December 15, 1970. The church was lavishly decorated with white and red roses for this very special day for Timothy and Irena. After the marriage ceremony, relatives and friends assembled at Oatlands Hall to enjoy the reception and to express their good wishes to the happy couple. We wish them much of Heaven's blessing as they begin a new phase of their Christian lives. J. Borody.

DUNCAN—LLOYD. On Sunday, January 24, 1971, just an hour before noon at the Glenorchy church, Tasmania, Graham Edward Duncan of Launceston and Barbara Anne Lloyd happily exchanged their solemn vows of life-long fidelity. Barbara is the only daughter of Brother and Sister Murray Lloyd of Moonah, so well esteemed and loved for their service to the church. Graham is the only Adventist at present in his family. Many relatives and friends witnessed the ceremony and attended the delightful reception honouring these highly esteemed young people. As Graham and Barbara make their home in Launceston, and continue to lead out in church work, may God's rich overflowing blessings be always theirs to share and enjoy. A. Gallagher.

JONES—PETERSON. In the Southern Memorial church, Edwardstown, South Australia, on November 29, 1970, Adrian David Jones and Felicity Rose Peterson were united in marriage. Mr. and Mrs. H. Jones of Sydney and Mr. and Mrs. F. Peterson of Adelaide, the parents of the bride and groom, received the guests as they gathered to celebrate. We wish Adrian and Felicity God's blessing as they set up their home at Avondale. G. W. Rollo.

KERSEY—TOWLER. It was on Sunday, December 13, 1970, that the beautiful Ayr church, North Queensland, became the selected setting for the wedding ceremony when Dennis Kersey and Jennifer Towler exchanged their sacred vows and were united in the bonds of sacred matrimony. Dennis is the second son of Brother and Sister W. Kersey of Mackay, and Jennifer the daughter of Brother and Sister Towler of Ayr. The church was well filled with relatives, friends and well-wishers who later were guests at the very happy reception, which was ably chaired by Brother N. Todd. May the same Spirit whose blessing they sought on their wedding day guide in the home they establish in Mackay. N. K. Peatey.

KUC—DULAK; SIEMIENOWICZ—DULAK. On the afternoon of December 20, 1970, the Polish church in Oakleigh, Victoria, was the scene of a rare and happy double marriage when two daughters of Mr. and Mrs. A. Dulak exchanged marital vows—Elvira with Stanislaw Kuc and Anna with Bodo Siemienowicz. The church was beautifully decorated and special music and singing heightened the solemnity of the ceremony. Hundreds of migrant fellow-believers and relatives gathered at the church to witness the exchange of the sacred vows, and later met at the reception to wish the two happy couples God's blessing for their future lives. As they establish two new Christian homes in Melbourne, we wish them God's guidance and blessing in their lives as they witness for God. J. Borody.

MANNERS—WATSON. To the overture of the golden trumpet, Bonnie, a charming bride, came down the aisle to meet Don, at the altar of the South Brisbane church on December 20,

1970. Don is the eldest son of Brother and Sister Ray Manners of South Australia and Bonnie, the daughter of Sister N. Watson of Brisbane, Queensland, and the late Brother Watson. This dedicated young couple will return to Avondale where Don plans to complete his Manual Arts course. We wish them the very richest of God's blessings as they walk life's pathway together and unitedly continue to witness for their Lord and Master. H. J. Watts.

McGILL—HAYDEN. Sunday afternoon, February 21, 1971, the Mont Albert church, Victoria, was the place chosen by Alan Paul, son of Brother and Sister McGill of Wodonga, Victoria, and Marlene Rose, daughter of Brother and Sister G. F. Hayden of Mont Albert, Victoria, to be united in holy wedlock. These young people come from two highly respected families, and as they travel life's pathway together we are assured that God's blessing will be with them. As they settle in Perth, Western Australia, where Alan will be employed by the Sanitarium Health Food Company, their many friends wish them every happiness. L. H. Hay.

NOWLAN—TASKER. The Coff's Harbour church, New South Wales, was the setting for a very pretty wedding on November 22, 1970. George Nowlan and Colleen Tasker joined hands and hearts as they pledged their lives to each other in the presence of many relatives and friends. Good wishes and prayers follow George and Colleen as they set up home in Crabbes Creek, northern New South Wales. We are confident that their strong desire to establish a truly Christian home will be realized. H. J. Watts.

ROBBIE—HARPER. Sunday, February 28, 1971, was the day chosen for the marriage of Terry David Robbie and Raylee Maree Harper at Ballarat, Victoria. As they unitedly walk life's pathway together, their many friends wish them God's richest blessing and every happiness. L. H. Hay.

SAVILLE—WILTSHIRE. In the Dora Creek church, New South Wales, on February 16, 1971, Neil Murray Saville and Glenda Joy Wiltshire were joined in marriage. Avondale church hall seated the guests who were received happily by Mr. and Mrs. Roy Saville and Mr. and Mrs. A. Wiltshire. As the new home is established in Sydney we wish Neil and Glenda God's blessing. G. W. Rollo.

STACEY—PAYNE. Colin Gregory Stacey and Susan Louise Payne were married in the Stanmore church, New South Wales, on December 7, 1970. Dr. and Mrs. N. H. Stacey and Mr. and Mrs. R. Payne welcomed a large family of guests who gathered for the reception at Burwood. May God's blessing be with Greg and Susan in their home as it is established in Sydney. G. W. Rollo.

TILL HE COMES

ALLOM. From the nineties of last century in Napier, New Zealand, William Allom has been associated with this movement. Old boys and girls of Pukekura School will remember. William came home from the first world war with a distinguished record, but shattered in mind and body. The late Pastor Alf Judge helped our brother to see his troubled experience in the setting of Isaiah 32, and as he gave his life anew to Christ, he found indeed that the work of righteousness is peace, and the effect of righteousness, quietness and assurance for ever. (Verse 17.) During the past several years Brother Allom has resided at Bethesda, the North New Zealand home for the aged. With relatives and friends in Christ we committed our beloved to His keeping at the Waikumete crematorium on February 12, 1971. R. Pavitt Brown.

ANDREWS. On Monday morning, February 1, 1971, Francis Sydney Andrews fell asleep in Jesus in the hospital where he had been for some months. He was in his sixty-eighth year. An earnest Christian, our brother had, from the time of his youth, been a believer in the advent message. Two of his favourite hymns, "On a

Hill Far Away" and "Lead Kindly Light," give an indication of his deep devotion to his Lord and Saviour. His wife Colleen, daughters Coral and Dawn, and his son Eddie mourn his passing. Words of strong comfort and hope were spoken during the service in the Avondale church, and later we laid our brother to rest in the Waikumete cemetery, New Zealand, to await the call of the Life-giver. R. R. Faithfull.

ARDEN. Mr. Adam Arthur Arden closed his eyes in his last earthly sleep on February 13, 1971. Mr. Arden was a Presbyterian, but in the last two years of his life he was drawn very close to the remnant church. He was buried in the Lang Lang, Victoria, cemetery to await the call that brings eternal life. Left to mourn his loss are his wife (a member of the Bayles church) and two sons, Douglas and Thomas. Pastor Hammond joined with the writer in services at the church and graveside. W. J. Cole.

BARBER. Mrs. Cathrine Barber was called to lay down life's burdens on January 25, 1971, at Greenlane hospital, Auckland, New Zealand, at the age of seventy-nine. After accepting present truth under the labours of Pastor G. Burnside in 1948, she became a member of the Ponsonby church. Her quiet, unassuming life was a testimony of her confidence in the "blessed hope." Words of comfort and hope were spoken by the writer to the relatives and friends as we laid her to rest in the Waikumete cemetery. J. L. Howse.

BOARD. On February 9, 1971, at the age of seventy-three years, Margaret Agnes Board passed suddenly to rest. With her devoted husband, Brother Board, under the ministry of Pastor E. Roenfeldt and the late Pastor H. Moulds, she accepted the teachings of Christ and became a charter member of the Queens Park church, Western Australia. At a private service messages of hope in a coming resurrection morning were conveyed to the relatives and friends present. To the beloved husband, Brother H. Board, and his two sons, Dr. Tom Board of Fremantle Hospital and Gordon of Darlington, and his daughter Gertrude of Como and all others concerned, we convey our Christian condolences. G. I. Wilson.

BORROW. Prolonged illness brought to a close, in hospital, on February 15, 1971, the eighty years' life of Alice Selina Borrow, much loved mother of our Sister Joyce Fardell, Trinity Gardens church, South Australia. After a service in an Adelaide suburban funeral parlour, she was tenderly laid to rest on February 17 at the Athelstone Independent cemetery. Her faith in her Saviour was strong. To Brother and Sister Fardell and their family, Ann and Wayne, as well as to the deceased's other daughter, we express our deepest sympathy in hope of glad reunion at the resurrection day. S. H. Wood.

FRASER. While seated in her lounge room chair enjoying a moment's repose, without any indication of an approaching end, Sister Dorothy Fraser, aged sixty-eight, passed to rest on February 3, 1971. Won to Christ through the ministry of Pastor Austin Cooke, she joined the Victoria Park church, Western Australia, where in various ways she loyally served her God. We will especially remember Sister Fraser for her support of the Welfare work, where for years her interest was manifested. To those who mourn the passing of one so dearly loved, we present Jesus and the coming resurrection morning as the Christian's assurance. G. I. Wilson.

GADENNE. Henry Paul Arthur Gadenne was born at Lewisham, England, on December 13, 1904, and died suddenly at Sydney, New South Wales, on February 11, 1971. He became acquainted with the teachings of the Adventist church in Adelaide, South Australia, in 1938. Later he moved to Victoria, and in more recent years he and his wife resided in Sydney. Wherever he went he sought to interest others in the truths of the Sabbath and the second advent of Jesus. To mourn his passing he leaves his wife, five sons, five daughters, and twenty-two grandchildren. We laid him to rest in the Fawcner lawn cemetery, Victoria, there to await the call of the Life-giver. H. S. Streeter.

GREY. On February 4, 1971, at the General Hospital, Hastings, New Zealand, Helen Margaret Grey fell asleep in Jesus. A loving and lovable Christian young girl, she brightened the lives of those around her, even though she was an asthmatic for all of her seventeen years. Left to mourn their loss are her loving parents, Brother and Sister Percy Grey, and her sister Ann, currently nursing in Australia. The 250 messages of condolence, by telegram, telephone and letter, that poured into the home from relatives and friends indicated the influence of this godly family. The wonderful promises of God

again brought comfort and hope to the bereaved as we tenderly committed Helen to God's care in the Mangaroa lawn cemetery, there to await the call of Jesus the Life-giver.

F. M. Slade.

HUNTER. Sister Elisa Gertrude Victoria Hunter, aged eighty-two years, an inmate of the Freeman Nursing Home, Western Australia, peacefully passed to rest on January 28, 1971. As one who suffered much, she bore patiently her cross and lived the life of one who will finally receive the crown of immortality. Baptized by Pastor D. Speck, she joined the South Perth church, where the entire membership held her in the highest regard. Until the shadows of this life terminate at Christ's returning, Sister Hunter will rest in assurance of a resurrection to life everlasting.

G. I. Wilson.

JONES. After fighting for his country with the Anzacs, William Charles Jones joined the Seventh-day Adventist Church and enlisted in the Lord's army. He fought valiantly and consistently the good fight of faith for fifty-two years, and his passing has left a gap that we who remain, must fill. He was laid to rest in the Perth, Tasmania, cemetery on February 16, 1971, where he confidently awaits the resurrection morning. To his wife and daughter we extend our sympathy as we share their sorrow. May we also share the joy of reunion in the glorious hereafter.

Frank J. Dyson.

LAING. After a short illness, Elsie Laing passed to her rest in the Middlemore hospital, New Zealand, on February 18, 1971, at the age of seventy-four. She will be remembered as one who loved the Lord, and was both generous and gracious. Our sympathy is offered to her husband and her son. After a service in the Papakura church, she was laid to rest in the Papakura cemetery.

A. K. Gersbach.

ROFFE. Mrs. Emily Roffe was born at Parramatta, New South Wales, in 1880. The daughter of Mrs. Sherratt, one of the early Adventists in New South Wales, with her mother she was present at the first camp meeting in Australia, held at Brighton, Victoria, January 1-15, 1894. Her affiliation with the church was at Parramatta, and later at Gosford. About six years ago she and her husband came to Melbourne to live with her only daughter Alice, the wife of Brother Ronald Earles. In 1966 we laid her husband to rest in the Brighton cemetery where sleep so many of the early Adventist believers. Sister Roffe's long life of ninety-one years ended on February 15, 1971, but it left to us a beautiful example of faithfulness to God and her fellow man. She sleeps with her husband in the Brighton lawn cemetery until the morning of the resurrection when the shadows flee away. Her daughter, son-in-law, two grandchildren, and three great-grandchildren, and her many friends, look forward to the glorious day of reunion.

H. S. Streeter.

ROWE. Miss Florence Mable Rowe, of Beecroft, New South Wales, was called to rest on February 1, 1971, aged eighty-seven years. In 1950 it was the writer's privilege to baptize our late sister and link her with our Stanmore church. Later she was a devoted member and regularly attended our Thornleigh church until failing health made it impossible for her to attend. This gentle Christian lady shed a gracious influence on many lives, and she is greatly missed. We tenderly and confidently committed this trusting child to God's care at the farewell services at the Northern Suburbs crematorium, to await our Lord's return to gather His saints to the homeland.

Ralph Tudor.

RUSSELL. At the age of eighty-seven years, Sister Margaret Catherine Russell, while a resident at Mount Henry Hospital, Western Australia, passed to rest on January 14, 1971. Our sister came originally from England. There were no known relatives either in Australia or abroad. Indifferent health necessitated constant attention, and while at Mount Henry every possible care was provided. Now at rest, Sister Russell will await the morning when the voice of the Life-giver awakens her to life eternal.

G. I. Wilson.

SPELLING. Ethel May Spelling, of Bairnsdale church, Victoria, fell asleep in Jesus on Wednesday, February 17, 1971, aged seventy-four years. A large gathering of relatives and friends was at the church and followed the cortege to the Bairnsdale cemetery, where our dear sister was laid to rest on Monday, February 22, to await the resurrection morn. Her loving and cheerful disposition, so buoyant in spite of years of severe physical handicap, will be missed by

many. She leaves to mourn her passing, a son Frank, and daughters Lucy, Dulcie, Alma, Margaret, Edith, Barbara, Fay and Rosa. To the bereaved we extend our sympathy and point them forward to the Christian's hope of a reunion.

H. W. Hammond.

WHITE. Edward George White passed to his rest in the Middlemore hospital, New Zealand, February 15, 1971, at the age of sixty-nine years. He was a member of the Otahuhu church and was a zealous missionary worker who continued to share his faith even when he was in hospital. For a number of years he and his wife cooked for the camp meeting in North New Zealand. Sympathy and the comfort of the Scripture were offered to his wife and family at a service in the Otahuhu church by the writer and Pastor L. D. Vince. Our brother was laid to rest in Mangere lawn cemetery to await the call of Jesus.

A. K. Gersbach.

WILBY. Dennis Leo Sage Wilby died as the result of injuries on January 30, 1971. He was the husband of Sister B. Wilby of the Waihi, New Zealand, Seventh-day Adventist church. Mr. Wilby looked upon the church at Waihi as his church, assisting in its building. At the time of his death he was greatly appreciated for his interest in the welfare of the aged, doing many acts of kindness for their comfort. He served with the Royal Marines for sixteen years and was a member of the New Zealand Police Force for fifteen years up to the time of his death. The Waihi church was crowded for the funeral service, while scores of people listened outside. Some fifty police officers and men of the Police Department formed a guard of honour both at the church and the Waihi servicemen's cemetery where the Returned Services Association took part in the service. The mayor of Waihi, Mr. Thomas, spoke on behalf of the council and townspeople, most of whom lined the route to the cemetery. Clergymen from other churches, and nuns, as well as representatives from many organizations, were present in the church. Words of comfort and promise were spoken to bring all present into the circle of Christ's love during this moment of separation from a loved husband, kind father and respected friend. The sounding of the "Last Post" by the Salvation Army Captain McEwan brought a very solemn conclusion to the service. May the good Lord be precious near to our Sister Wilby and her two daughters, Anne and Julie, until the day shall break and the shadows flee away.

E. J. Brownie.

★ ★ ★

CRYSTAL WATERS. Five miles north of Coff's Harbour on Pacific Highway. Caravan holiday resort, beach-frontage, camping, swimming, surfing, fishing, overnight vans. Church members welcome. Len Fifeild, Kororo 285, N.S.W. 2450. Fellowship with Coff's Harbour church.

FOR SALE. Caravan park, Carnarvon, Western Australia. 8 acres land, house and four huts. 10 vans included in sale. Current provision for sixty-five vans. Room for extension to house a further 150 vans. Connected S.E.C. lighting, scheme water. For further information contact J. and K. Long. Phone 315 or Box 151, Carnarvon, W.A. 6701. Suggested price, \$100,000.

FOR SALE. Warburton. Fibro-cement dwelling, 3 bedrooms, lounge, dining room, kitchen, bathroom, laundry, garage, electricity, water, interior septic toilet, briquette hot water system, oil heater, gas stove, built-in cupboards, glorious views. Ideal family home. \$8,500. Write "Home on the Hill," C/- "Record," Warburton, Victoria, Australia. 3799.

MELBOURNE FLYSCREENS

Free quotes on—

- ★ Flyscreens and Flydoors
- ★ Venetian Blinds
- ★ Holland Blinds
- ★ Sunblinds and Awnings

Top Quality. Bottom Price. Anywhere in Melbourne. Phone now—95 2988.

SYDNEY SANITARIUM AND HOSPITAL. Applications are invited from Seventh-day Adventist church members, male and female, who would like to be employed in the Sydney Sanitarium and Hospital's food service and bed-rooms departments.

Private hospital award wages are paid and accommodation is available for single persons.

Applications should be made to:

The Assistant Business Manager,
Sydney Sanitarium and Hospital,
185 Fox Valley Road,
Wahroonga, N.S.W. 2076

Kindly supply names and addresses of church pastor and elder for reference purposes, together with a recent personal photograph.

HOLIDAY FLATS. The management "Kara-lundi" beach front flats offers a Gold Coast holiday at a price you can afford. Enquire re vacancies Easter, May school holidays and special off-season annual holiday rates. "Beach Front," 142 Marine Parade, Kingscliff, N.S.W. 2413. Phone 74 1154. (Sabbath meetings at Murwillumbah.)

HOUSE FOR SALE. Three-bedroom home, handy to shop, school bus past door, reasonably priced. Contact R. Krauss, Dora Creek Road, Cooranbong, N.S.W. 2265

VACANCY FOR OFFICE WORKER. Capable clerk, male or female, required in general office of the Signs Publishing Company, Warburton. Duties to include comptometer work and ledger keeping (modern National machine). Preference will be given to experienced applicant, but will consider training younger person. Above award wages are available, and assistance in obtaining satisfactory accommodation will be given. Please apply to Manager, Signs Publishing Company, Warburton, Victoria. 3799

AUSTRALASIAN RECORD

and Advent World Survey

Official Organ of the

AUSTRALASIAN DIVISION OF SEVENTH-DAY ADVENTISTS

Editor .. R. H. PARR
Associate Editor .. K. S. PARMENTER
Office Secretary .. MERRIL HAYWARD
Wahroonga Representative
CELIA STOTESBURY

★ ★ ★

Single subscriptions in Australia and New Zealand \$2.50 per year (post paid).

When mailed to territories outside Australasia and territories annexed thereto (Papua, New Guinea, Lord Howe and Norfolk Islands, and Western Samoa), \$2.50 extra for British Commonwealth and foreign postage is required.

● Order through your Book and Bible House, or send direct to the Signs Publishing Company, Warburton, Victoria, Australia. 3799

All copy for the paper should be sent to The Editor, "Record," Signs Publishing Company, Warburton, Victoria. 3799.

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.

★ ★ ★

DIRECTORY

AUSTRALASIAN DIVISION OF SEVENTH-DAY ADVENTISTS

148 Fox Valley Road, Wahroonga, N.S.W. 2076

President .. R. R. Frame
Secretary .. K. S. Parmenter
Treasurer .. L. L. Butler
Assistant Secretary .. R. A. Evans
Assistant Treasurer .. A. H. Forbes
Field Secretary .. L. C. Naden
Auditor .. R. L. Parkinson
Associate Auditors .. G. J. Bland
R. W. Richardson

Departmental Secretaries

Education .. E. G. McDowell
Health Food (Acting) .. R. W. Groom
Lay Activities .. G. W. Maywald
Medical .. S. A. Farag
Ministerial Association .. C. R. Stanley
Sabbath School, Public Relations
and Radio-TV .. M. G. Townend
Publishing .. J. W. Nixon
Temperance and Religious
Liberty .. R. W. Taylor
Young People's Missionary
Volunteer .. C. V. Christian

★ ★ ★

ADVERTISERS PLEASE NOTE! All advertisements should be sent to the editor at Signs Publishing Company, Warburton, Victoria. 3799. All cheques other than those originating in Victoria should include 5 cents stamp duty.

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

First 25 words .. \$2
Each additional 5 words .. 10 cents

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

FLASH POINT...

- ✱ Those who aren't interested in the Appeal for Missions may as well skip this and the next few items, but we are excited about what's happening and we just HAVE to tell you that things are going swimmingly (though that doesn't mean that we are out of our depth). Down in the Trans-Commonwealth Union, Pastor E. F. Giblett is practically delirious with delight. Whereas at the same time in 1969 there was \$117,785 in hand, and in 1970 there was \$118,567, this year (with two conferences starting late, remember) there is \$135,596 in cash in the coffers.
- ✱ There's nothing like getting off to a good start, and Goulburn (South New South Wales) will vouch for that. Their first report was \$2,369, which is the result of almost 100 per cent participation. Members of one family, newly baptized, have collected \$400 of this total.
- ✱ Of course, everyone over forty knows perfectly well that the young teenager of today isn't what he was in OUR day. But before you say that out loud, consider the efforts of the teenager in Sale who has already chalked up a cool hundred dollars for the Appeal. Could YOU measure up to that when you were his age?
- ✱ At the other end of the age spectrum, Pastor S. C. Butler, who has been retired these many years, has also collected over \$100, and is still going strongly.
- ✱ In the southern union, it looks as though Victoria will be the first conference to pass the 1970 total, for already 86 per cent of last year's figure is in.
- ✱ In the Trans-Tasman Union things are moving at the rate of knots. North New Zealand, at our last report, looks as if it will be well and truly out by the time you read this, because there is already 89 per cent of last year's record total in over there. Their Lay Activities secretary, Pastor D. I. Jenkins, has well over \$70,000 in hand. Of course, not everyone is finding the going easy. Up in North New South Wales they have had tremendous financial set-backs with floods, and some areas have been quite devastated. Nevertheless, North New South Wales is half-way there, and not losing heart. Next report we will be telling you of some conferences which are OUT.
- ✱ We introduce to you Master Jimmy Lo, all three years of him. Jimmy has accompanied Miss Rose-Marie Radley (the Australian matron of the Adventist Sanitarium-Hospital in Hong Kong whom Jimmy calls "Do Do," which is Chinese for "Auntie," as you all know) and Mrs. Radley (Matron Radley's mother, whom Jimmy calls Nana, which is English for grandmother, as perhaps you didn't know) on their three-months furlough in Australia. Jimmy's father died of cancer some years ago, and Jimmy and his mother are refugees living in Hong Kong, but they have no relatives there, which makes things far from easy.
- ✱ But enter Dr. Kelvin Hon (son of Pastor and Mrs. Eric Hon of Sydney—EVERYBODY knows the Hons) who took the mother and little Jimmy under his surgical wing, and helped them back to the path of health. In fact, Jimmy was in more desperate need of surgery than even his mother—whose life-expectancy was diagnosed as approximately six months, unless...
- ✱ That is where Matron Radley came in. She was the moving spirit in raising \$2,000 (U.S.) to fly both Jimmy and his mother (under the care of Mrs. Radley) to our Kettering Hospital in Ohio to get the extra urgent help they needed. The hospital gave their time, talents and hospitalization free, and now Mrs. Lo is back in Hong Kong and (along with her nineteen-year-old step-son) studying a new truth—that held by the people who care about those whose needs are greater than they can ever hope to meet. So, members of the Business Men's Association in Sydney and Melbourne, those donations you made have paid off. And to conclude the story, Miss Radley, her mother and young Jimmy will shortly return to Hong Kong, where the matron will give another two years of service. Bravo!
- ✱ Just to tidy up that last item, let us tell you how successful the surgery was in Jimmy's case. When he arrived in Kettering he weighed only fourteen pounds! Since arriving in Sydney he has put on three pounds. (Quick, somebody tell us the Chinese for "Pudden.")
- ✱ Brother E. W. ("Metro-Goldwyn") Were is off again. This time he flies out on a three-pronged assignment to Bali, that beautiful isle of somewhere in the Indonesian Islands, and other points in the Far Eastern Division, where he will spend three months (don't envy him; it will be extremely hot and very hard work) making three films: one for the Sabbath School Department to promote a forthcoming Thirteenth Sabbath Offering for that area; one for the Medical Department to promote their medical services; and a general coverage film of the Far Eastern Division.
- ✱ Well, how about that! The editor of the "Signs of the Times" has just looked over our shoulder as we were typing that last item and said, "Tell him to take his still-camera and get him to take some good cover shots for our paper. And an article or two." Well, we wouldn't do this normally, but to get rid of the fellow we are herewith passing on his message. Mr. Were, his cameras and a headful of ideas fly out on March 29.
- ✱ Miss Patricia Howell, who for five years has worked in the Division Treasury department, will also be leaving about the same time—March 26 to be precise. Pat has accepted a position at the Branson Hospital at North York, Canada, in their treasury department. Well, there goes a young lady who will be sorely missed in Wahroonga. Apart from caring for the secretarial work of the A.C.A., and arranging accommodation and transport for missionaries, Pat has made sure you had a firm booking in the Manly "Woodburn" Flats when you went there for a cool-off. Miss Penny Smith, a 1970 Avondale graduate, will be replacing Miss Howell in the Treasury Department. And we think Penny is a very good name for anyone working in the treasury department.
- ✱ Barry Butler, a 1970 Avondale graduate from the B.A. (Education) course, has accepted a call to the teaching staff of Kabiufa College in the C.S.U.M.
- ✱ "Finally, brethren . . .": Most of our troubles stem from having too much time on our hands and spending too little time on our knees.