

AUSTRALASIAN RECORD

AND ADVENT WORLD SURVEY

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WARBURTON, VICTORIA, AUSTRALIA

Volume 77, Number 47

Price: 7 cents

November 19, 1973

Lest We Forget!

K. S. PARMENTER, Secretary, Australasian Division

THE EARLY SETTLERS of Australia paid little attention to conservation. "If it moves, shoot it. If it doesn't, chop it down!" was the rather practical philosophy of those rugged men and women. We sometimes wish they had been a little less enthusiastic about exterminating animals and denuding the land of its trees. They were also often careless about preserving records of their own pioneering achievements, a fact which any local historian knows only too well.

Are Adventists as careless about preserving their heritage? We believe we have nothing to fear for the future unless we forget how the Lord has led us in the past. We have this assurance from Ellen G. White, who herself spent ten active years pioneering the Advent message in Australasia. Yet so often the brooms flourish and the incinerators are kept smoking with precious records of providence and grace!

What inspiration and encouragement the stories of past experiences and divine providences can bring to us! What lessons we may learn from the mistakes of earlier years! In the Second Book of Kings, chapters 22 and 23, is recorded the story of how Hilkiah the priest discovered in some forgotten corner of the temple the ancient books of Moses. Excitedly Hilkiah brought the tattered parchments to King Josiah, who in turn called all the inhabitants of Jerusalem together for a public reading of the newly-found record of Israel's beginnings. It was a deeply moving experience, for at the conclusion of the reading, King Josiah "made a covenant before the Lord, to walk after the Lord, and to keep His commandments and His testimonies and His statutes. . . . And all the people stood to the covenant." 2 Kings 23:3.

Heritage Collection

Recognizing the values to be gained by preserving the record of our past heritage in these southern lands, the Australasian Division Committee voted recently to establish a Heritage Collection at Avondale, our Division college. There, under the care of the college librarian, documentary treasures of our past will be housed and preserved as a source of research and inspiration to students and workers. It is planned that the collection will encompass



Mr. K. Clouten who will be in charge of the Heritage Room.

the church's work in the island mission fields as well as in Australia and New Zealand.

No doubt many of our workers and church members are storing in their attics, garages, sheds and trunks, many old papers, periodicals, or documents which

may well be buried treasure. There is danger that this kind of material, unless properly treated and preserved, may be destroyed by silverfish or mildew, or may even be thrown out as rubbish. We appeal to you to help preserve our precious heritage by contacting the librarian of Avondale College before wielding the broom or lighting the incinerator.

Here are some of the kinds of material which are being sought for the Heritage Room:

- Back numbers of our church periodicals, such as the Australian "Signs of the Times," and "Bible Echo," "Union Conference Record" (it preceded the AUSTRALASIAN RECORD), the "Gleaner," "Southern Sentinel," and "The Advance."
- Letters, photographs, diaries, reminiscences, notes, scrapbooks, certificates.
- Early Adventist literature of all kinds, produced in Australasia—Appeal for Missions magazines, tracts, Sabbath school quarterlies, circulars, and books.
- Early editions of Ellen G. White books.
- Institutional publications, such as school and college prospectuses and calendars, graduation souvenirs, special publications such as literary magazines.

If you have anything of possible interest, we suggest you write a short note describing it to Brother Keith Clouten, librarian, Avondale College, Cooranbong, N.S.W. 2265. If there are documents which you treasure for personal reasons, Brother Clouten would be glad to have the opportunity of photo-copying them and returning the originals to you.

May the Lord bless us as we seek to remember His leading in our past history.

Camp Meeting for First Australians

W. G. DOWLING, Communication Secretary, Western Australian Conference

FIRST IMPRESSIONS can certainly be lasting ones, and when they are good impressions it is always a pleasure to recall them. My first (and only, thus far) visit to the Wiluna Seventh-day Adventist Mission is certainly no exception to the rule. The occasion was the thirteenth Seventh-day Adventist camp meeting for coloured people, and was held on August 22-25, 1973.

As I drove through the white painted gates into the mission compound, my attention was attracted by the building to the left, which I immediately recognized as a church. Now that's more than I can say about some buildings in other places. The Wiluna church is, of course, simple in design, but its well-kept appearance, with clean fresh paint, neat brickwork, and immaculate lawns, gave evidence of careful attention to detail. When a little later I stepped inside I was also pleasantly surprised with the attractiveness of the interior.

However, a camp meeting primarily involves people, and even before my glance had taken in all the scene I was very much aware of the welcoming smiles as dark faces appeared on all sides—young faces lit by bright, sparkling eyes and white, shining teeth.

The first "white" face (rather suntanned really) to greet me was very appropriately that of Pastor Dudley Vaughan—the man used of God to establish Wiluna and Karalundi Missions. In the next few days I was to appreciate more fully the vision, energy, and dedication of Pastor and Sister Vaughan.

The Only Hope

Delegates to the Wiluna camp were the Conference president, Pastor C. S. Adams, and Mrs. Adams, the Conference secretary-treasurer, Pastor H. G. Halliday, Brother

and Sister S. O. J. Louis, Pastor W. G. Dowling, Conference Health and Temperance secretary, and the Karalundi and Wiluna Mission staff.

At the opening meeting on Wednesday evening, Pastor Adams graphically por-

trayed the message of the camp motto: "Be strong in the Lord, Body and Soul." This theme was carried right through the camp programme, which included special health talks and films presented by the Conference Health and Temperance secretary.

Singing is always an important part of any camp programme, so with Brother S. O. J. Louis as camp song leader, and Miss E. Robartson at the organ, the singing was truly an inspiration.



These Wiluna school children stole the show as they got their message across with plenty of action. Their item formed part of the special school programme at the camp.

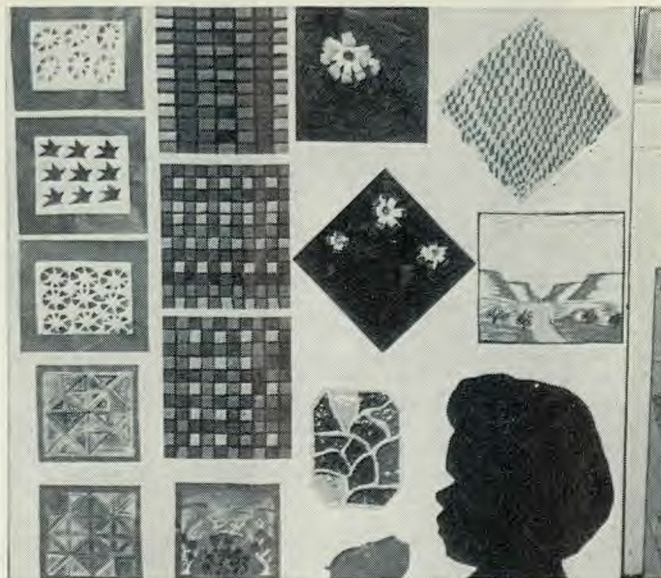


Wiluna Mission children with some of their teachers (at back, left to right): Miss Colleen Buxton; dormitory "mother," Mrs. G. Fortune, and mission superintendent, Brother Linton Reynolds. Miss Buxton has her hands full teaching thirty-one children, grades 1-3. Twenty "littlies" are cared for in a well-organized kindergarten by their capable teacher, Jorna Farmer, supervised by the superintendent's wife. Mrs. Reynolds and Mrs. Farmer are well equipped for their difficult assignment as they both speak native language as well as English.

Most meetings were well attended by our people with just over 200 (including children) taking a keen interest. The primary and kindergarten children had their own very special programmes organized by Sister Adams and the Wiluna and Karalundi teaching staff.

On the Friday afternoon of camp, students and staff of the Wiluna and Karalundi schools presented a lively, interesting programme. This was also an opportunity for parents to see on display some of the work accomplished in the arts and crafts classes at Karalundi. Interesting project work on hygiene and the metric system was also displayed on one side of the hall, opposite a colourful array of dresses produced by the high-school girls in their dressmaking class.

Aboriginal people are in the news today, and particularly in Western Australia, as a Royal Commission into Aboriginal Affairs



The display of work done in the Arts and Crafts classes taught by Miss L. Wareham at Karalundi, was quite colourful. Call to mind every colour you've ever seen and let your imagination run riot.

is in progress. Evidence of the serious problems caused by alcohol in Aboriginal communities is continually being presented. Unfortunately, our own people are being affected. This camp provided another opportunity to emphasize the church's approach to these problems, pointing to the power of God's Spirit in the individual life as the only hope for a solution.

As some new plans for our work in Wiluna are ready to be initiated, and an even greater emphasis is to be placed on direct evangelism, we know that you will want to remember those who are engaged in this ministry to our First Australians, praying that God will strengthen their hearts and their hands and encourage and lead all for whom they labour.

"No tears are shed that God does not notice. There is no smile that He does not mark."—"Steps to Christ," page 90.



Wiluna church, surrounded by a very green and neatly-trimmed lawn and shady trees. The well-appointed church was the venue for all the meetings of the camp programme.
Photos: W. G. Dowling.

HISTORIC PICTURE GALLERY

AVONDALE COLLEGE GRADUATES, 1938

Back row: Stewart Wallace,*† Harry Worboys, Harry Streeter.† Second back row: L. S. Wood, Don Stewart, C. R. Murchison,* H. J. Windeyer, George Maywald,* Athol (now Dr.) Piper, L. N. Lock,* H. Beira Jones,* E. C. Rosendahl,* L. T. Greive,* F. A. Basham,* M. A. McKenzie, H. T. A. Jones, John Mitchell.* Second front row: John Cernik,* Arthur Schofield, Neville Grace, Ada Douglas (Watson), Corina Fletcher (Smith), Jean Barrell, Pearl Deering (Wood), Ruth Cleeve, Hope Hungerford, Dorothy Searle (Adams), Oliver Ferris, J. Stanley Chowla, William Hay. Front row: Donelda McConnackie, Elsie Stockdale (Brooks), Mareta Cozens (Grace), Daphne Burns (Bell), Walter Simmonds* (treasurer), L. A. Large (Faculty advisor), E. Glynne Foster (president), Beryl Johanson (Stocken) (secretary), Win Flanigan (Phillips), Elsie Gale (Schulz) and Valerie Mobbs.

*Indicates subsequently ordained minister; † indicates deceased. Name in parentheses indicates the lady's married name where known.
Photo by courtesy Mrs. H. J. Windeyer.



EDITORIAL



"MILLIONS OF MUGS"

WITHIN A WEEK of the writing of these words, the Melbourne Cup, Australia's most famous horse race, will have been run, and millions of dollars will have changed hands. Most of it will have gone into the hands of those gentlemen of the turf, the bookmakers, or into the insatiable maw of the totalizators. While "the Cup" is being run, Australia will lurch to a standstill while everybody from the great unwashed multitude to the fashion-conscious Mr. and Mrs. Social Lion and their cohorts will pause for the space of five or ten minutes to watch or listen to the race and hold post-mortems about the result.

No doubt, it was the thought of the spectacle of this that caused one of our contributors to send in an item for the back page (last item) of this journal the following gem: "There is only one Cup, but millions of mugs." We felt that such a pithy bit on the last page might offend some of the finer sensibilities, or (worse) would be quite above the heads of the non-sportsmen among us, and so we passed it up. Right here, on this page and in this context, however, it seems relevant.

Why relevant? Because "millions of mugs" (we trust you will overlook this one excursion into the argot of the proletariat) will be separated from their money, having placed it on their fancy and that fancy has developed four left feet as it has cantered down the straight, or something else went wrong to put some "outsider" into the position which enabled it to stagger past the post before any other piece of horseflesh which happened to be on the course at the time.

There will be women, otherwise fairly normal and without great gaps in their morals, who will have "done a few dollars cold" because some wretched horse has not had the decency to run a trifle faster; there will be earnest labourers dedicated to their brick-laying, their stevedoring, their road-mending, their truck-loading, their street-sweeping, their petrol-tank-filling, their live-stock-transporting, and countless other categories, who will be irked by the fact that the noble animal on which they wagered more money than they could afford had faltered in its dedication to run its fellows into the ground, and consequently they will be the poorer for the experience.

More than a million people, after the race, will be mourning the loss of certain dollars, and many of them will think to recoup their losses on the next race . . . or the next . . . or the next . . . or, at the very latest, on the following race meeting.

What is it that causes this mad rush to fling money down a bottomless pit? What is it in mankind that urges him irresistibly to empty his purse into an all-consuming fire? Why does an otherwise normal and rational being hurl his where-withal into the limbo of nothingness and shrug it off as if naught had happened—regardless of the needs of his family or himself? Why?

God knew that man's besetting sin would be covetousness—nothing else but the desire to acquire things for himself, and that with the least effort. That is why, at the end of the Decalogue, God sealed it off with an all-embracing, "Thou shalt not covet thy neighbour's house, . . . wife, . . . manservant, . . . maidservant, . . . ox, . . . ass, nor any thing that is thy neighbour's." Ex. 20: 17. God knew that man's besetting weakness would be to get his hooks into anything that he could acquire without much effort. Gambling, therefore, is a sin against the tenth commandment. It is the root sin of every sin. Break any commandment, and you break the tenth. Trample on the Sabbath, and you break the tenth because you are coveting God's time; use God's name in vain, and you break it because you covet a freedom that no man should

possess; scorn the laws of your parents, and you break it because you are coveting the right to supersede your parents' authority. And so on.

However, it is in the field of material things where it is most obvious that we break this commandment. And the betting business is a flagrant case in point. Every punter who bets fifty cents on a race; every office girl who enters the office sweep and puts her twenty cents (or \$2.00) in the hat; every schoolboy who seeks out his impromptu "bookie" and passes over his pocket-money to ride on a horse, is guilty of violating this tenth commandment. The one common factor is the hope of gaining something for nothing; their one prize, the satisfaction of having obtained something for no effort. And this is precisely the reason why God said, "Thou shalt not . . ." He knew that this urge to reap where he had not sown would be one of the deep-seated urges that corrupt man would cultivate. And cultivate it he has. And the racing industry is there, thriving and blooming, to prove it.

The Christian must stand aloof from such things. Gambling, even in the most microscopic amounts, is not for him. It is not for him to enter the office sweep, just because the outlay is small. He cannot reconcile this with his conscience, not if he does it only once a year on that most famous of all races in these southern lands, the Melbourne Cup. You do not break a commandment because "everybody's doing it."

It is, of course, quite possible that someone will reply, "But I did it just to be sociable, and had no thought of winning; I don't know one horse from another; I wouldn't even know where the race was being run or how far they go, or even what 'a dollar each way on the favourite' means. I'm a social being, however, and when the office staff organizes this once a year, surely, . . ."

Let us point out, at the risk of being called narrow and a few less complimentary things, that it is the "oncer" who makes principle a laughing-stock. It is the person who never drinks (except at the office party at Christmas time, and then only a small sherry or a shandy) who makes it clear to the casual bystander that he really has no firm principles at all. It is the once-a-year "five-bob-each-way" punter who shouts aloud for all to hear that he is not really opposed to betting, and that it is not actually a matter of firm conviction that causes him to stand off for the rest of the year. It is the "just to be sociable" smoker who puffs at a cigarette now and again—just when he is urged to by his so-called friends—who makes a mockery of his beliefs.

If it is wrong to bet at all, it is wrong to bet once a year; if it is defiling the temple of God to smoke, it is defiling if you take one casual puff every Pancake Day; if it is wrong to take a drink, it is just as wrong if you measure the period between your drinks in years. If it is wrong, it is wrong. There are no two ways about it. You obey God consistently, even when the social pressures are at their worst, and you stick to principle even when all around you are casting theirs before swine (or horses) and you run up the flag of your standards, even when everyone else is hauling theirs down. If you don't, if you give in, if you are inclined to listen to the gibes and jeers of those about you, your principles are weak, and your strength is certainly not as that of ten.

In other words, if you break the tenth commandment just very occasionally, or if you yield to social pressure just now and then, you qualify to join the millions spoken of in our title above.

Robert H. Parr

A Thrilling New Venture

D. J. SELF, Victorian Conference

AN ORGANIZED work for Jews has commenced in the city of Melbourne. Nearly 40,000 of these "brethren of Christ in the flesh" are congregated around their numerous synagogues and educational institutions in inner suburbia. We understand that there are another 30,000 of them scattered throughout Australia.

This presents a mission challenge right on our door-step. To meet it a committee was set up in 1973, just seventy years after the "guiding light" of the church wrote:

"It has been a strange thing to me that there were so few who felt a burden for the Jewish people, who are scattered throughout so many lands."—"Evangelism," page 578.

The name approved for this committee is the Israelite Heritage Institute of Australia and harmonizes with the name of our work for Jews in the United States of America.

The Jewish members of this committee are Brethren Roger Dawkins, Sam Melamed and Eric Burger. The Gentiles are Brother and Sister John Vandenhoven, Sisters Helen Driscoll and Heather Beames, with the writer as chairman.

Each of these committee members is active in personal work for the Jew. They are also studying to become proficient in the knowledge of Jewish evangelism, Judaism, Hebrew history and Hebrew language—ancient and modern.

The results so far indicate that nine Jews attend Sabbath services on a regular basis at two of our Melbourne churches—Glenhuntly and Brighton. Six more attend occasionally. Six have been baptized and two more have requested baptism. Twelve Jews are receiving regular Bible studies, while many more are being contacted on a person-to-person basis of witness for Christ.

Found for Christ

The conversion of these young Jewish Christians is thrilling. Sam came to us from a Russian-Jewish background and a successful career as a nationally-known Rock musician on stage and television. Eric's family fled Nazi Germany and came to Australia, where Eric found Christ through the Youth Action Group in Melbourne. Roger moved at the call of God away from an Orthodox Jewish faith and is a strong worker for his own people as well as for Gentiles. We hope to give their personal stories and those of others in the RECORD in the near future.

No member of the committee doubts the leading of the Lord in the formation and development of this work for Jews. They believe that God called for the work to begin. They are supported in this belief by the encouragement and approval that they have met with at every level of administration. Financial support has also been received, sometimes from unexpected places. In addition, the timing seems to have been just right as there is evident right now a real spirit of enquiry among young Jewish liberals.

Far away in the United States of America, Pastor and Mrs. Odom, who are well known at the General Conference level of administration for their strong leadership in work for the Jews, have deposited to our account in Washington a sacrificial sum of some hundreds of dollars. This gave us a tremendous lift in morale as well as finance. Pastor Odom's scholarly books and articles are well known among us. He is currently editor of the "Israelite" magazine for Jews.



Three Stages

Our committee meets weekly to study and to plan the advance of the work. Special pre-approach literature is being arranged to announce the arrival of a brand-new Bible Correspondence Course for Jews. Advance news indicates that this will be the finest course offered by us as a people to any group. The Correspondence School work will be conducted here under the direction of John and Halina Vandenhoven.

Three main stages of development have been planned. The first is already in action—personal work by informed Jews and Gentiles for Jewish people.

The second stage is the advertising of the "Israelite" magazine and the new Bible Correspondence Course as well as

the setting up of the Correspondence School.

The third stage involves a strong public relations programme in the Jewish areas and suitably-timed public evangelism.

During Mission '72 the writer found that some advertising directed into the fringes of the Jewish communities attracted eighteen Jews to the mission programme. This is significant, for the advertising was prepared for Gentiles. We have every confidence that the day has dawned when we can move into a Jewish area with advertising directed to the Jew and expect good audiences and results. Time will tell, but the God of Israel and the power of the message are with us.

In 1905 the servant of the Lord wrote: "The time has come when the Jews are to be given light. The Lord wants us to encourage and sustain men who shall labour in right lines for this people; for there is to be a multitude convinced of the truth. . . . The time is coming when there will be as many [Jews] converted in a day as there were on the day of Pentecost."—Ellen G. White in "Review and Herald," June 29, 1905.

We read further: "Converted Jews are to have an important part to act in the great preparations to be made in the future to receive Christ, our Prince. A nation shall be born in a day."—"Evangelism," page 579.

"In the closing proclamation of the gospel, when special work is to be done for classes of people hitherto neglected, God expects His messengers to take particular interest in the Jewish people whom they find in all parts of the earth. . . . Among the Jews are some who, like Saul of Tarsus, are mighty in the Scriptures, and these will proclaim with wonderful power the immutability of the law of God. The God of Israel will bring this to pass in our day. His arm is not shortened that it cannot save. As His servants labour in faith for those who have been long neglected and despised, His salvation will be revealed."—"Acts of the Apostles," page 381.

Readers will rejoice that such a work is now going forward. They will doubtless want to support it with their prayers, the names and addresses of Jewish folk with whom they would like us to work, and perhaps other ways. If so, they are requested to write to: The Chairman, Israelite Heritage Institute, C/o Victorian Conference of Seventh-day Adventists, 8 Yarra Street, HAWTHORN, Victoria. 3122

"For the Least of These"

MISS J. L. KILLOWAY

Press Secretary, Victoria Park Church, Western Australia

THE JUNIORS and youth of the Victoria Park church, Western Australia, have found a way of having fun on Sabbath afternoons—visiting a nursing home! Sabbath afternoons are now spent practising or presenting programmes for the Gwenfred Nursing Home in South Perth. The singing and instrumental backing is far from professional, but they do their best, and that is the important thing.

Regardless of whether the presentation is good or not, the patients greatly appreciate the visits and wish the young people could come more often. At times it is hard to tell if it is the patients, or friends and relatives of the patients, who enjoy the programme most. It has happened on a few occasions that one of the old folk has asked to hear the children sing again, but before their next visit, he or she has passed away. Some patients are grateful for the visit, because it is often the only religion they get.

The juniors have realized how important their visits are to these people. One rainy Sabbath afternoon, much to the amazement of the hospital staff and visitors, thirty singers converged on the home. The rain hadn't deterred these young people—they had work to do, the Lord's work.

Friends with an Old Lady

One room was quite dark, and in it sat four old ladies. One sat looking out the window, staring into space, perhaps a little senile, some thought. Slowly she turned around to see who was singing. By the time the first song had finished this

old lady was in tears, and she pleaded with the children not to go. She was so lonely she just wished she could die. After two more songs, three of the usually high-spirited boys stayed behind to talk to her, while the other juniors moved on to another room. These boys ended up sitting with her for the rest of the afternoon, and not one of them complained!

How many other people are lonely and sad, just longing for someone to talk to, just to know someone cares! Old people aren't the only ones reaching out for love. There are people in prisons, rehabilitation centres, reform schools, orphanages, hospitals, nursing homes, shut-ins and invalids—people, young and old, who want to be reached, who want to forget their loneliness, but who have no one to help them. You can change someone's life. Young or old, you can do something for Christ.

This particular group of young people and leaders range from four to forty-four years of age; none are experienced entertainers; all feel nervous every now and then; but they know what they are doing is right, it is what God wants all of us to do. None of us has an excuse. If you are lonely, stop feeling sorry for yourself, find others who are as lonely, and try to show them a better life. If you are shy when it comes to meeting strangers, trust in God; you have nothing to fear.

Step forward in faith; God won't let you down. Reach out to those who are lonely, who have no one; give them a new hope for a better life. You will find that you are a different person, your life will have a new meaning and you will find satisfaction and enjoyment in the work you are doing, because you are forgetting self and thinking of others. Please try it; just once; and if your whole heart goes into it—as has happened in Perth—you won't want to stop.

Success of V.B.S.

C. W. GATES, Communication Secretary, Papatoetoe Church

AFTER TWO YEARS of discussion, the Papatoetoe Sabbath school, North New Zealand, organized a Vacation Bible School. Under the guidance of "Uncle Harry" Stokes (the Conference builder), "Uncle Maurice" Nash (Conference Lay Activities and Sabbath School secretary) and Mrs. Ruth McDonald, together with assistance from members of the Papatoetoe church and Otara company, the Vacation Bible School was opened on Monday, August 20, 1973, in the Mangere Intermediate School hall. This hall did not become available to the organizing committee until June 20, 1973, and as organizers of Vacation Bible Schools will know, that is getting a little too close for comfort. This hall was generously given by the school free of charge, for which we were most thankful.

Preliminary canvassing was effectively done by Mrs. Ruth McDonald and family, together with Mrs. Poi and four children. Two thousand handbills were handed to schoolchildren as they left the grounds of the three schools in the Mangere East area. Permission was obtained from all headmasters first, although one headmaster said, "I shall say 'Yes' now, but I may say 'No' later." He never got the opportunity. The remaining 1,000 handbills were letter-boxed in an adjacent area.

Opening day saw fifteen adults and eighteen young people (of whom only three had previous V.B.S. experience), nervously awaiting the arrival of an unknown number of children. Eventually ninety children arrived, and this was very good, for it allowed the thirty novices a chance to settle in with hobbies and get used to the routine. The next day we had 195 register, including one two-year-old! "Uncle Harry" was overheard to remark, "We will be giving them their bottles soon!" The feature of this day was a demonstration of Smoking Sam.

The average attendance at the V.B.S. was 190. To our delight, on Sabbath morning, August 25, sixty-six non-Adventist children turned up for the story hour and singing, this figure being impressive when it is remembered that Saturday morning is sports day for non-Adventists.

Arts, Crafts and Concert

That evening the Grand Concert was held, and it was pleasing to see thirty non-Adventist parents come along and participate in the songs and to observe and enjoy the hobbies and special items. Hobbies included painted butterflies, decorated breadboards, pokerwork trays, little stools, boom-erangs, nylon brushes, key holders, match-stick boards, Christmas balls, Bittern birds and plaster plaques. Special items were rendered by David Charlie and Charlie Mani (cornet duet), Annette Roi (recitation of Psalm 19), Otara young people (instrumental group item), Jenny Copland (piano solo), Julie and Sandra Gorton (vocal duet), and to conclude this part of the evening, the Otara Band leader, Brother Mosese, played two trumpets simultaneously.

Our faithful musicians throughout the week included the Galloway family on guitars and Marie Godber on the piano. All church members who have had anything to do with organizing a Vacation Bible School will know how tiring it is, but when "Uncle Harry" asked the children if they would like another Vacation Bible School, the answer was a resounding "Yes!" Thoughts of tiredness were soon banished as the workers witnessed the little ones proudly clutching their hobbies and going home from a week of happy singing and craftwork.

In conclusion, it must be mentioned how gratifying it was to see two Pathfinders, Peter McDonald and Julie Gorton, managing a hobby class on their own without adult supervision.

Using Television for God

JAMES WARD

A NUMBER OF PEOPLE seeking publicity or news coverage prefer to present themselves at a television station in person rather than write in to the station manager, news editor or producer of a particular programme. This is a good idea, but a knowledge of how to present yourself is a big help if you want to succeed in getting your information noticed and acted upon, eventually resulting in a segment going to air.

There are basically three types of Public Relations people arriving at the reception desk of any television station: the professionals, the organized, and the confused. The professionals are representatives of businesses generally. They often know the producers personally, or maybe the station manager or some of the journalists. They have probably attended numerous dinners, parties and conferences with these personnel and so feel completely at home with them.

The professional goes to the girl at the desk and chats with her on first-name terms, and then asks if "George" or "Brian" is in? These being "big shots" in the station, the professional thus lets it be known that he is important and must have immediate access to whomever he wants to see. He usually gets this access, and frequently—to ensure that he keeps it—his own firm provides him with a large expense allowance to enable him to take these "big shots" from the television station out for a drink. This is a far cry from the way Adventists behave, but it is the way of commercial television.

The Organized Visitor

The second type of visitor is the organized one—possibly scoutmaster or sporting club representative. He has reason to make regular calls on station personnel, but in a non-professional capacity.

He knows that the station has a news room, with an editor in charge of the nightly news, but that in reality the assigning journalist will decide what is actually covered. So when he comes to the reception desk in the foyer of the station, he will



usually ask to see the assigning journalist. He also knows that the assigning journalist is always exceptionally busy—or tries to create this impression.

Another thing he knows is that it is useless to try to enter a television news room at any time approaching the broadcasting of a news bulletin. If the news goes to air at 6 p.m. never go to the news room after 4 p.m.—that is, unless you have just seen the town hall on fire. But in that case the news staff will probably already know of it; and in any case, news like that is best telephoned in.

The organized visitor knows that there are news and magazine programmes. Most television stations run both types, and he is able to assess just which programme his story is most suitable for. Therefore he will approach the right person. Magazine programmes may not originate in the news room but have their own particular producer. . . . Never ask to see the compere of a particular magazine programme—ask to see its producer.

The organized person will also know that it's essential to have a written-out sheet (preferably typed) to hand to whomever he sees. People in television are often extremely busy, so if you give them a fact sheet they can put it aside and consider it when the pressure is off. The organized visitor also knows that the way to set out a fact sheet is as follows: headline, thus:

"Ten years of success for Anti-Smoking Campaign"; story line: "The Seventh-day Adventist church at . . . will be using a new smoking puppet to demonstrate the tar content of cigarettes in its 5-Day Plan to be held in the . . . hall next week." As well as these there must be a longer detailed set of facts: Who, where, why, how, when, must all be covered, plus background, history, local relationship to the programme, etc. Then—most important—give several telephone numbers and names of people who can be contacted to give further details, etc., or arrange an interview or film coverage. **TYPE TELEPHONE NUMBERS AND UNDERLINE THEM OR PUT THEM AT THE VERY TOP OF THE PAGE.**

The organized person has a big chance of having the item he is promoting covered, simply because there is less time required to get a story about it on the air, even though it may not be quite as interesting as some other things. Time is the most expensive commodity used by a television station.

And Last and Least . . .

The third and final type of person who comes to a television station is the confused soul. Some of these pitiful creatures are so overwhelmed at actually being there, where all that alleged glitter and glamour emanates, that their eyes boggle and they often leave without even getting past the reception desk for fear of being speechless in the presence of some demi-god whose face appears on the magic box. Others are just plain muddlers; they may have been in a television station only once before, and they haven't bothered to find out whom they should see or how they should go about it. They mumble, they haven't got a fact sheet, they don't know how to present their case. If they do happen to be heard by a producer or the assigning journalist, they sound as if their story would be the most drab and boring piece of television ever produced.

If you are a Public Relations representative for the Seventh-day Adventist Church, please don't ever appear like this third person. There are many things that our church does that should have their place on television. Many people are interested in our work, our health message and our way of life. If we present them clearly and in an organized way we can use television for God.

A Village Lad's Burden

This letter was written to Pastor R. A. Harrison, a Papua New Guinea Mission president. We reprint the letter exactly as it was received.

Dugulava Adventist Church
Manam Island.

Dear Pastor Harrison,

This morning I am full of happy to write you a letter. I am from Manam Island and my village is Dugulava No. 2. My name is J. S. John Raymond. I'm fifteen years old, I wanted to tell you about missionary work. Please sir, I wanted to be a missionary. Please Sir, I wanted you must help me to become a missionary and when any village wanted for missionary please sent me. Reply my letter as soon as possible, Sir.

And I must know what's going on, I'm please to become a missionary. My father and mother were church member's and I'm also, Sir. We can co-operate together to finish the gospel, and when Thou shall come, we may have a crown of life. So may God bless you and your family in your future life.

Thank you Sir, Pastor Harrison.
Your Sincerely, J. S. John Raymond.

Viceregal Visit

TO WARBURTON FACTORY

September 13 was circled on the calendar of many of the Warburton residents, for it was the day when His Excellency Sir Rohan Delacombe, the Governor of Victoria, and Lady Delacombe would be paying their farewell visit to the Shire of Upper Yarra. (Sir Rohan retires early in 1974.) At his previous visit to Warburton, Sir Rohan had inspected the Signs Publishing Company's installations; this time, it was to be the Health Food Factory, with the workers from the publishing house getting a more informal greeting from the vice-regal visitors as they passed.

The following picture-story tells the highlights of the day's visit.



Councillor W. J. Ellis (also production manager of the Signs Publishing Company, centre, facing camera) welcomes the Governor, Sir Rohan Delacombe (right) and the Shire president, Cr. S. Cooper in front of the Health Food Factory. Lady Delacombe (left) and Mrs. W. J. Ellis are seen in the background. Waiting to welcome the official party and show them through the factory are Mr. Arthur Johnson (accountant) and Mr. Arthur Siddle (factory superintendent). The factory manager, Mr. J. A. Wilson, was unavoidably absent at the time at meetings in Wahroonga.



Left: The vice-regal Rolls Royce is elegance on wheels; front view, it looks as innocent as any Rolls Royce could possibly look, which is as it should be when it is the gubernatorial limousine. But look what is happening at the back-end of this magnificent vehicle . . .

Right: During the course of the visit, Lady Delacombe expressed herself as being an enthusiastic Weet-Bix eater; Sir Rohan said that nothing tickled his breakfast palate quite like a good crisp cornflake. Asked whether they would accept some samples of their favourite breakfast foods, the Governor and his Lady consented forthwith, and the aide-de-camp was summoned to bear the goodies to the boot of the elegant machine. Now, if only the ethics of advertising would allow the Health Food Company . . . but we mustn't even think of it.





After spending almost double the scheduled time at the factory, Sir Rohan and the party moved away. Here he is shown (above) leaving the factory with Cr. Ellis (left) and Cr. Cooper (right). The Governor and his party then walked past the Signs Publishing Company where the staff were assembled to applaud as His Excellency and Lady Delacombe walked past. But Sir Rohan is a man of the people, and he stayed to chat to several of the employees.



(Above): Beyond the publishing house, on the lawn between the Adventist School and the Signs Publishing Company, Sir Rohan and Lady Delacombe were greeted by the school children of the town, from our own school, the state school, and the convent. Lady Delacombe is shown here accepting a posy of flowers from one of the pupils of the Adventist School. After greeting the children and moving informally among them, the official party moved off—late for a luncheon appointment. All photos: Kelvin Ellis.

(Below): "The Tigers? ! . . . Ah, th' Bombers'll eat 'em next year. 'Tenny-rate, it's Tassie where all the good footy players come from," would have been about what Mr. Vic (Tassie) Reeves was telling His Excellency when the Governor had a word to some of the workers from the Signs Publishing Company. Mr. Reeves is general factotum at the publishing house. Although he is never lost for a word, it is not every day he has access to the Governor's ear. He made the most of his opportunity. Also in the foreground (though more quietly so) are Mr. Joe Gersbach and Mr. Earle Parkinson, foremen at the publishing house.



What Value Is Thirteen Dollars ?

HELEN METCALFE

A FRIEND gives you \$13. What would you do with it? Buy a frock? a new pair of shoes? perhaps a tennis racquet or maybe the latest classical cassette? I would like to tell you what some very enthusiastic laymen from the Blacktown church actually DID with \$13 at the new Mount Druitt Housing Estate, which is located in the western suburbs of Sydney.

Toward the end of 1972, it was decided to do something for the 22,000-plus children living in this estate. The Mount Druitt Evangelistic Outreach Committee was formed to work with Pastor Bert Metcalfe to study plans for gospel work in this needy area. Because of the large number of children in evidence, the first project was to commence a Sunday school, to be followed later by a mission effort. Initial efforts to procure a suitable hall proved fruitless, but early this year, Sister Bernadene Louwen, who lives in this area, and had been appointed the organizing secretary, approached the Tregear Community Hall Committee and, providentially, was given permission to secure the hall on Sundays for the rest of the year for a donation only.

Although this was a lovely brick hall seating 200 people in comfortable padded seats, there was no piano, a necessity for a Sunday school! We advertised in our Conference Bulletin for a piano, and Brother and Sister Doxy, former members of Blacktown, read of our need and felt the Lord impressed them to give us their beautiful pianola instead of selling it as they had planned. We decided to give it

to the Tregear Hall, and we in turn were then given the use of the hall all day Sunday for nothing.

Hi-Ho Sunday School

And now the \$13. With one small advertisement in the local paper and 1,000 handbills (costing only \$13) printed on our trusty old duplicator, we launched our Sunday school. I would like Sister Louwen herself to tell you what happened.

"On the first Sunday, my two boys and I were there at 8 a.m. to put out the chairs—100 of them. When I left at 10 past 9 to pick up some children, and no one was there, I prayed, 'Lord, please send the children'; and as there were only a few at 20 past 9, I prayed the same prayer. By 9:30 a.m. there were children pouring in. Actually, over 100 children enrolled and received their HI-HO Sunday school badges. The singing started off, and we were in business—yes, the child business! What a thrill and what a challenge!"

Pastor H. Gunter, our Conference Lay Activities secretary, had kindly had neat songbooks duplicated. He asked Sister Louwen if fifty would be enough, and she in all faith asked for 100. Bless her, we

certainly needed them! After a bright song service each Sunday, the programme includes a story, a quiz, at times a nature nugget (taken by my son Dean, who collects reptiles and gave the children many delights as he handled the diamond python, bearded dragons, Cunningham skinks, etc.), and Bible lessons studied in about eight different classes.

Results

And now after twenty weeks I would like Sister Louwen to tell you the present results, and I should mention in passing that it has cost us a little more to keep this venture going. "We have seventy to eighty non-Adventist children regularly attending. At times their parents stay with them. We have had two social events in the hall, which a number of parents have attended. Some of these parents have attended the mission, and some have attended church. Questions are beginning to be asked; the programme is greatly appreciated, and we believe many gems will shine brightly in the Lord's diadem. After ten weeks' attendance with memory verses learnt, thirteen children received a children's Bible; soon afterwards thirteen more were ready, and of course more children receive it every week."

If perchance you are in the vicinity of the Tregear Hall one Sunday morning, and you want a real thrill, just put your ear to the keyhole (really you won't need to). Just listen to the children lifting the roof with their favourite: "Oh, children do you love Jesus?" sung by teachers, and then their response, "Oh, yes, we love Jesus," etc. The heartiest singers are the tough-looking twelve-year-old boys!

And the future? Who knows where this will all end? In heaven we hope. Do pray for these children and their parents, many of whom live in very unhappy circumstances, but who, we hope, have the joy of Christ living in their hearts.



This sign greets the motorist on entry to Mount Druitt Estate. Pictured here are the three enthusiasts behind the Sunday school venture. Left to right: Brother Harry Gaughan, Sister B. Louwen and Pastor G. A. Metcalfe. Photo: H. M. Metcalfe.



Sister Esme Eastwood pinning Sunday school badges on some of the children as they arrive. Photo: L. A. Gilmore.

AUSTRALASIANS GRADUATE AT ANDREWS



INCLUDED in the summer graduation on August 12, at Andrews University, were three students who formerly lived in the Australasian Division. Pictured above (left to right) are Mr. and Mrs. Rodney Ratcliffe (son and daughter-in-law of Pastor G. Ratcliffe of Napa, California) who graduated with the Master of Divinity degree. He is appointed to work in the Wisconsin Conference. Mr. and Mrs. Musolff. Mrs. Musolff was formerly Beverley Bell of New Zealand and Wahroonga, who received the Master of Music degree. Mr. and Mrs. Kevin Howse. Kevin graduated with the M.A. degree in Religion; Mrs. Howse was formerly Ingle-Lise Hansen of Denmark and Wahroonga. Kevin is the son of Pastor and Mrs. Eric Howse of Washington, D.C.

SONOMA COLLEGE MAGAZINE

but we are sure every missionary-minded Adventist would like a copy of "Ixora" so that they can see for themselves something of the encouraging advancement of Sonoma College in this developing country.

You may order "Ixora" from: The Principal, Sonoma College, P.O. Box 83, Kokopo, Papua New Guinea. The price is \$1.50 for two air-mailed copies, or \$1.00 for one copy.

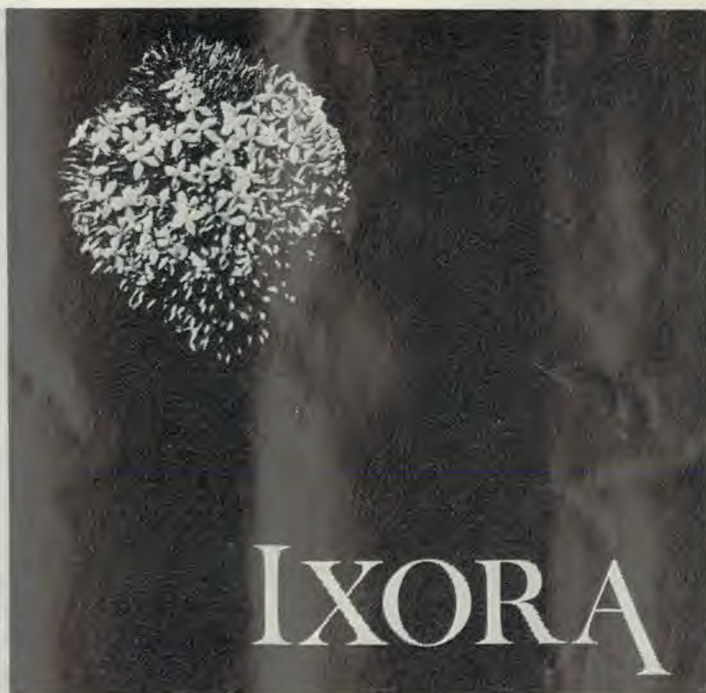
"IXORA," the annual magazine of Sonoma College takes its name from a beautiful red flowering shrub that grows profusely on the campus. Our correspondent at Sonoma has just sent us a copy of the 1973 "Ixora." This attractive and well-presented magazine gives a glimpse of activities, as well as pictures of the staff and students at our senior denominational college in that part of the mission field.

Five years ago, the area occupied by Sonoma, situated on the Gazelle Peninsula of New Britain, was just another cocoa plantation. Today it is a thriving college where ministers and teachers are trained to serve the work of God in the Papua New Guinea Union Mission and the Western Pacific Union Mission.

The progress depicted in "Ixora," and the bright faces of the national students training at Sonoma College, are an inspiration. Space does not permit us to reproduce these pictures in the RECORD,

SONOMA

'73



VEGETARIANS AND VITAMIN B12

DR. BRUCE K. ARMSTRONG

THE GENESIS record indicates that our first parents ate fruits, nuts and grains¹ and later green vegetables.² It was only after the Flood that meat was permitted,² and we may presume that milk and eggs began to be eaten at the same time. Original man was therefore a vegan—one who eats no food of animal origin.

A vegan diet is entirely adequate except in its content of vitamin B₁₂. Vitamin B₁₂ is essential to the manufacture of nucleic acids (DNA, the complex chemical component of our genes); to metabolic processes in the liver; and to normal function of nervous tissue (possibly by its action in detoxifying small quantities of cyanide which normally enter the body). The most common manifestation of vitamin B₁₂ deficiency is anaemia, commonly called "pernicious anaemia" although now readily treated. Deficiency is not uncommon in the community, although usually due to inability to absorb the vitamin rather than to dietary lack. This malabsorption can occur regardless of the diet consumed.

their intestines. Vegetarians usually obtain sufficient vitamin B₁₂ from milk and eggs. This is probably why continued consumption of these foods was recommended by E. G. White.³

From this preamble, some questions are obvious:

1) How much milk or how many eggs should a vegetarian consume to obtain sufficient vitamin B₁₂, and do Seventh-day Adventist vegetarians usually achieve this?

2) What will Seventh-day Adventists do if, as was foreshadowed by E. G. White,³ the time comes when the continued consumption of milk and eggs is no longer recommended?

3) How did our first parents manage on a diet devoid of vitamin B₁₂?

How Do Adventists Fare?

The exact dietary requirement of vitamin B₁₂ is uncertain. Studies of people with vitamin B₁₂ malabsorption have shown that injection of one microgram (one millionth of a gram) of vitamin B₁₂ per day is sufficient for normal blood production. About one and a half micrograms of vitamin B₁₂ per day in the diet would be required to ensure absorption of this amount. This would be provided by one pint (600 ml) of milk, two and a half ounces (75 g) of cheese or one or two eggs.

This requirement is probably lessened by the fact that vitamin B₁₂ manufactured by bacteria in the mouth and large bowel may be available for human use. Although vitamin B₁₂ is not absorbed from the large bowel, some may reflux into the end of the small bowel which is the normal site of its absorption. This probably explains why some people have been vegans for more than fifty years, without supplementary vitamin B₁₂, without developing illness as a result of vitamin B₁₂ deficiency. It may also be through one or both of these mechanisms that God originally intended man to obtain vitamin B₁₂.

How do Seventh-day Adventists fare in the vitamin B₁₂ field? In 1971, church members aged thirty years or more attending a camp-meeting in Western Australia participated in a medical survey. Of 431 vegetarians studied, 26 per cent had a lower level of vitamin B₁₂ in the blood than that normally considered desirable. On more detailed study, there was no evidence that any were suffering as a result of this low level. The results from



the vegetarians were compared with those of the population of Busselton, a small rural community in Western Australia. There was clearly an effect of low vitamin B₁₂ levels on blood production in vegetarians but this was insufficient to impair health in any way. All those with persistently very low levels of vitamin B₁₂ consumed less than a half of a microgram of vitamin B₁₂ per day.

Recommendations for Vegetarians

These low levels of vitamin B₁₂ in the blood and evidence of borderline deficiency are probably not of immediate significance to health. Studies in Britain of elderly people with borderline vitamin B₁₂ deficiency have demonstrated no benefit from long-term dietary supplementation. Under certain circumstances, however, there is an increased risk of developing illness as a result of vitamin B₁₂ deficiency. These situations are blood loss, as through frequent blood donations or excessive menstrual period flow, and pregnancy, with some risk to the baby during lactation.

Erring somewhat on the side of caution, it is recommended that vegetarians in the following groups should increase their vitamin B₁₂ intake:

- 1) Those not consuming milk or eggs daily.
- 2) Those giving regular blood donations, having excessive menstrual period blood loss or losing blood in any other way.
- 3) Those who are pregnant or breast-feeding a baby.

Following these recommendations does not necessarily mean increasing egg or milk intake. A number of vegetarian foods contain added vitamin B₁₂, such as "Protovég" (textured vegetable protein) and the various soy-milk preparations. Alternatively, vitamin B₁₂ may be taken in tablet form—one tablet of two or more micrograms per day being sufficient. The vitamin B₁₂ used in these is obtained direct from bacterial culture and is not extracted from animal tissues. Vitamin B₁₂ is not found in yeast or yeast extract.

References:

1. Genesis 1: 29.
2. Genesis 9: 3.
3. White, E. G., "The Ministry of Healing," page 320, Pacific Press, 1942.



Illness as a result of true dietary deficiency of vitamin B₁₂ does occur occasionally in vegetarians and vegans. The only natural dietary sources of vitamin B₁₂ are meat, milk, milk-products and eggs. In fact, only bacteria have the capacity to manufacture vitamin B₁₂, and animals obtain it from the bacteria in

Waikato Raft Expedition

E. KINGDON, Assistant Youth Director, North New Zealand Conference

"STARBOARD side row! . . . Port side row! . . . All row! . . . Hold your oars!" And so we'd made our way clear of another potential disaster; not that we could have come to too much harm, equipped (or hindered) as we were with life jackets, but the idea of a mid-winter swim in the Waikato River didn't appeal to anyone.

There weren't many of us, just fourteen, but for us the Earliteen Raft Camp down the Waikato River in North New Zealand, was a roaring success.

Construction of the raft began on Sunday afternoon, August 26, on the banks of the river on a Te Rapa farm. Within five hours of the commencement of construction the raft was completed, and everything was in readiness for a Monday morning start. (Everything, that is, except the "finishing touches," the putting on of which continued for the entire journey. Even on the last day the sound of a hammer was still ringing out across the water!) Monday saw us under way—heading into what, for us, was the unknown. In all, the voyage lasted four days, during which we were able to travel about fifty-five miles, finally ending by the Tuakau Bridge on Thursday, August 30.

What do you do all day on a raft? Sleep? Read? Play games? You find time for a little of all of those; but only a little. Most of our time was taken up keeping ourselves in midstream, away from the willows and snags that line the banks. The current and the wind (depending on its direction) tended to carry us in to the bank, making vigorous rowing a frequent feature of life on the raft. Really it was amazing how effective our rowing was, and it was only on rare occasions that we had to resort to the luxury of a tow.

In the River

Coming in for a landing was a fascinating study in control and exertion. Battling

the current and the wind, with our skipper shouting orders, we would gradually edge our way in towards the bank for that final moment of exertion that brought us safely into slower waters and the security of the bank.

There were moments of humour—like the time when one eager participant suddenly found himself in the Waikato River, not caring much for his association with the eels and whatnot. Then there was the night we spent camped by the railway bridge at Taupiri. It was almost humorous by the time the thirty-fourth train had rumbled by!

The trip was really, relatively speaking, quite uneventful. Nevertheless, there were the moments when only frantic effort on the part of the crew warded off disaster. Coming into Ngaruawahia the captain and crew must have been asleep, or perhaps hadn't mastered their craft, because they were almost too late to avert a collision with an immovable pylon supporting the Ngaruawahia traffic bridge.

Interest in the venture was moderate, as witnessed by the occasional spectators who waited on bridges and banks to see us pass by. As we lazed down the river on a sunny morning the newspaper reporters finally caught up with us, and the result was a "write up" in the "Auckland Star," and the accompanying picture. The television cameramen were a little late. They arrived just as we finished depositing the remnants of the raft on the Tuakau dump!

The success of the venture was assured by the support we received from several firms in Hamilton who donated necessary construction materials; by the Royal Oak Pathfinder directors, Brethren Rex Ussher and Tom Ellison, who helped in construction of the raft, and eventually came with us for part of the journey; and especially by Pastor L. Lansdown, Conference Youth director, who provided essential back-up services with the truck.

Would we do it again? There's no doubt about our answer to that question. Sure! It was a terrific experience. Would the Pathfinders come again? They are already asking when the next expedition will be.



LETTERS to the EDITOR

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

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

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

Help Wanted

Dear Editor,

The members of the Caringbah church have embarked on a lay activities programme in which they are planning to use the out-of-print book, "Fuzzy Wuzzy Tales."

We would like to buy several copies of this book, and we believe that there must be many copies lying idle on bookshelves throughout the Division. If those who own such books would be kind enough to write to the undersigned, and indicate the price they require, we will be happy to do business with them.

William H. Baskin,
2 Bundanoon Road,
ENGADINE, N.S.W. 2233.

A Vigorous Infant

Dear Editor,

The Buxton-Tahmoor Sabbath school is among the youngest Sabbath schools, being under two years old, but its sixteen members attend regularly, and the daily study is nearly always 100 per cent. Two



The raft, constructed by Brethren Rex Ussher and Tom Ellison, drifting down the Waikato River.

Photo: courtesy, "The Auckland Star."

of its members are over eighty, four are in the seventies, and the rest range down to mid-twenties. Two church members who do not attend Sabbath school are also in the eighties.

We have land and hope to start building a church on it in the near future. We do not care for the new format lesson quarterly. It is not an improvement on the old style of Sabbath school lessons, which we enjoyed. It is too much like spoon-feeding. The old-style lessons were both challenging and rewarding. We have studied them for twenty-five years.

E. Payne,
Greater Sydney.

TILL HE COMES

Would those who send notices of weddings and obituaries please remember that two facts must be included in every notice. These are the date and the place at which the death (or burial) or wedding took place. Without this information the notices cannot be published.--Editor.

BARBER. The late Sister J. Barber, former literature evangelist and church officer was interred at Pinnaroo Lawn Cemetery, Queensland, on September 7, 1973, after a service at the Aspley church. Sister Barber was baptized by Pastor G. Metcalfe and joined the then Zillmere church. Following some months of suffering and a great deal of pain borne uncomplainingly, our faithful sister slipped peacefully to rest till the Lord comes to reward His saints.

J. B. Trim.

BOWMAN. John Seymore Bowman fell asleep in Jesus on October 8, 1973, after a short illness. This family is closely linked with well-known leaders in our organization. Pastor Robert Porter spoke with eloquence and deep feeling as he conducted the service in the Southern Memorial church, South Australia. Comforting indeed were his words to those hearts that had been saddened by their loss. Brother Bowman was a good and sincere friend. He was indeed a pillar in God's church, having been leading elder in our Adelaide City church, where his leadership and counsel was appreciated by many. His son, Brother Don Bowman, is walking worthily in his father's footsteps as elder of our Elizabeth church. The writer was privileged to render the last service to this faithful warrior, as we tenderly laid him to rest in the Centennial Park Cemetery to await the coming of his Lord. Our sympathy goes out to dear Sister Bowman, her five daughters and son. May the blessed hope be their comfort and strength.

W. T. Hooper.

BRADBURY. George Rothwell Bradbury passed quietly to rest at his home in Ravenswood, Victoria, on Sunday, September 19, 1973. It was twenty-nine years ago at Coburg that "Brother Brad," as he was affectionately called, joined the remnant church under the ministry of Pastors Hollingsworth and Pascoe. During the years that have passed he has been much loved as he and his wife Elva, have stood faithfully to the message, their home being a place where true hospitality was always shown. Into the family were born Bruce, Edith (Mrs. Lloyd Willis, now on mission service in India), Stephen and Ruth (Mrs. Blake). To these dear folk who have lost a loving husband and father we commend the even deeper love of our heavenly Father. We laid Brother Bradbury to rest in the little country cemetery at Lockwood in the heart of the country he loved so well. The green grass and stately trees will be as silent sentinels until the trumpet of the Lord shall call our beloved brother to a family reunion and eternal life.

K. E. Satchell.

BREED. Formerly a respected member of the Midland church, Western Australia, Wilfred Breed, aged eighty-three years, because of failing health entered the Freeman Nursing Home, Western Australia; and on October 7, 1973, fell asleep to await the return of Christ and the resurrection morning. Immediate relatives and

representatives from the nursing staff gathered at the Karrakatta Cemetery to pay their tributes and to hear anew the joyful tidings, "Jesus is Coming Again." While sorrowful at the loss of one so respected and loved, our hearts were filled with assurance as we thought of what Christ's returning will mean to one who loved His Master supremely.

G. I. Wilson.

CIKRON. Sorrow came to the Geelong church members, Victoria, when they heard of the sudden death of Brother Ivan Cikron at the Geelong Hospital on Friday, June 22, 1973. Brother Cikron was in his fifty-second year, and at the time of his unexpected death was a deacon of the church. He was held in high esteem by those who knew him as a man who loved his Lord. His sorrowing wife, Ilonka, and two children, Nick and Andy, await the resurrection morning when they will meet their loved one again.

Raymond C. Swendsen.

COOKE. Another link in the chain of the early Adventist circle in the Haden church, Queensland, was broken with the passing of Ada Adelia Cooke on September 18, 1973, at the age of seventy-six years. To Sister King, her only surviving sister, and relatives, we extend our sympathy, and pray that the Lord will bless them in their hour of sorrow. After a chapel service our late sister was committed to the Lord's safe keeping in the Toowoomba Garden of Remembrance.

H. A. Grosse.

COURTNEY. On Sunday, September 29, 1973, Eva Courtney, aged ninety-one years, passed peacefully to her rest in the General Hospital, Launceston, Tasmania. For the past twenty years she has been a faithful member of the Launceston church. After the chapel service in Launceston, interment took place at Branxholm, where a number of her children are buried. We look for a glorious resurrection when Christ returns.

R. N. Lawson.

GUILFOYLE. Sister Charlotte Agnes Guilfoyle passed away quietly on Friday, August 24, 1973, in her eighty-fourth year. Sister Guilfoyle was a faithful member of the Cairns church, North Queensland, to which she was united by baptism some seven years ago. During the past eighteen months our beloved sister was a resident patient of the Mount Kooyong Convalescent Chalet, near Julatten, North Queensland. After a brief service in the Mossman Methodist church, on Sabbath afternoon, August 25, we laid our sister to rest in the blessed hope of the resurrection.

G. W. Oaklands.

JOHANNESSEN. Selena Ellen Johannesen passed quietly away at the Southern Memorial Hospital, Melbourne, Victoria, on August 7, 1973. Sister Johannesen was born at Daylesford eighty-one years ago. She was bereft of her husband in 1959, and though a sufferer for some years she radiated the power of the gospel to all who knew her, never showing despondency to anyone. She drew great comfort from the blessed hope and her membership with the Glenhunting church. This faithful member and friend is survived by her sister Maude, son Max and grandchildren Jill and Maria.

Donald J. Self.

MERE. Sister Tutai Mere passed quietly to her rest at Tokoroa, New Zealand, after a short illness. Sister Mere was born in Rarotonga, and most of her church life was associated with that island. Her father was one of the first Island ministers in the Cook Islands. Sister Mere had been in Tokoroa only three months when her death occurred. A memorial service was held in the Tokoroa church on September 21, 1973. The body was returned to Rarotonga for burial.

D. Hale.

NICHOLLS. Dorothy Harriet Nicholls passed to rest on September 18, 1973, at the Royal Hobart Hospital, Tasmania, at the age of sixty-six years. She was buried at Cornelian Bay Cemetery on September 21, after a service at the funeral parlours, where many friends gathered to pay their final respects. This grand little lady, who has suffered much sickness in her later years, remained faithful to God until the end. Her dedication and generosity to God were an inspiration to many. Assurance of the second coming and the certain hope of the resurrection were conveyed by Pastor Raymond Howse, who conducted the service, assisted by the writer.

K. G. Barrett.

OAKLEY. Edward William Oakley passed to his rest at the age of eighty-five years. We extend our sincere sympathy to his wife, Sister Lillian Oakley, and her son Leonard Allan and his wife and family. Our late brother was a patient sufferer and a fine Christian gentleman. He now sleeps in the Cheltenham Lawn Cemetery, South Australia, where we laid him on Thursday, October 25, 1973, there to await the call of the Life-giver.

Pastor S. H. Wood and

the writer were associated in the services at the funeral chapel and at the graveside, where loved ones and sympathizing friends were directed to the Lord for comfort.

W. T. Hooper.

SPERRING. A link with the early days of the message was broken when Eric William Sperring quietly passed to rest at Manly, New South Wales, on October 19, 1973. Born at Prospect on February 15, 1891, Eric with his parents and grandparents, the McCullough family, were associated with the pioneers in Sydney. For some sixty years Eric Sperring was a faithful and esteemed member, first of the Ourimbah church and later on, that of Gosford. His wife predeceased him by four years, since which time this aged pilgrim found peace and kindly shelter in the home of his daughter and son-in-law, Mr. and Mrs. John Fisher of Manly. Pastor N. C. Burns was associated with the writer in commending the large group of relatives and friends to the ultimate fulfilment of the Father's will, in the glorious hope of the resurrection "to joys for evermore."

C. S. Palmer.

TOWELL. On Sabbath morning, September 22, 1973, Brother Robert Nelson Towell of the South Perth church, Western Australia, passed quietly to rest at the age of seventy-nine, in his home at Victoria Park. Brother Towell was an upright, sincere Christian gentleman. He was a man of wide practical experience and served in both world wars, first in North Africa and also in the Pacific. He had a keen interest in the community, and did what he could to help others whenever the opportunity offered. With his wife, he accepted the Advent message some seven years ago. To Sister Towell and her family we extend our sympathy, and rest confidently in the return of Jesus and the triumph over death at the resurrection.

C. S. Adams.

WALTON. On September 16, 1973, Charles Walton fell asleep in Jesus at Tokoroa, New Zealand, after a number of illnesses. Brother Walton migrated to New Zealand forty-seven years ago. Mainly through the concerted efforts of Brother and Sister H. Maihi, our brother accepted Jesus. The members of the Tokoroa church appreciated his kind and generous manner, and mourn the loss of this good man. Mr. Walton was the only Seventh-day Adventist in his family.

D. Hale.

WILLIAMS. Mrs. Ethelinda Mildred Stella (Milly) Williams, aged seventy-four, of Punchbowl, New South Wales, was laid to rest on August 22, 1973, in the Rookwood Cemetery, New South Wales, there to await the call of her precious Jesus when the New Day dawns. She was the loving wife of Jack A. Williams, and mother of Dorothy (Mrs. Pollock) and Robert. After a long illness, Sister Milly passed quietly to her rest on Friday, August 17, 1973, at the Rachael Foster Hospital, Redfern, which hospital she served as a life governor, a servant of God and a practical friend to man. She loved her God, her church at Lakemba, of which she was a foundation member, her family, four grandchildren and her community. Church elder S. Ludlow assisted at the service. The blessed hope buoys our spirits up.

Noel J. Smith.

ACKNOWLEDGEMENT

The treasurer of the Greater Sydney Conference acknowledges the receipt of \$1,033 tithe from an anonymous source. He asks that his thanks be recorded here.

RETURN THANKS

Mrs. Jean Brown of Tumut, wife of the late Edwin Brown, and her daughters Marion and Ruth, wish to express their deep gratitude to the many kind friends who have helped them through their dear one's prolonged illness; and for many letters, cards, telegrams and floral tributes following his decease. They are also especially grateful for the numerous letters and visits from those of the ministry with whom he had been associated over the many years. Would all please accept this as a personal expression of gratitude.

APPLICATIONS ARE INVITED for fully qualified teachers to join our staff in the following capacities in 1974—Preceptress, Home Science teacher and Commerce teacher—all applications should be made to the Principal, Lilydale Academy, Bag 1 P.M.B., Lilydale, Victoria. 3140. Phone 728 2373.

CARAVAN FOR HIRE. 15-ft. x 7-ft. Six-birth aluminium. Country and interstate visitors catered for. Have a holiday in a well appointed van at lower-than-average rates and help a church building fund. Special "off season" rates applicable out of school holidays. For details write "Caravan," P.O. Box 26, Castle Hill, N.S.W. 2154, or phone Sydney 639 5293.

CROP LAND. Wanted to lease 1-5 acres of productive crop land anywhere. Urgent. Pastor R. A. Millsom, President, Tonga Mission, Box 15, Nuku'alofa, Tonga.

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FOR SALE. Profitable country transport business of long standing is for sale. The business enjoys a well-proven record in the transport industry as a general carrier and contractor, with a high standard of maintenance on all equipment. Present turnover is running at a level of \$25,000 p.a. The business is based in the thriving city of Wagga Wagga, N.S.W.—close to church school. Full details are available on application to: Advertiser, P.O. Box 6, Lake Albert, N.S.W. 2650

HOLIDAY ACCOMMODATION. Three bedroom house, December 17 to January 4. Wahroonga. Close to sanitarium, church. Reference necessary church pastor. Reply: R. Cooke, 178 The Comenarra Parkway, Wahroonga, N.S.W. 2076. Phone 48 5406.

HOLIDAY. 3-bedroom house, 3 weeks—December 23 to January 15, Warburton. Overlooking river. Mountain freshness. Scenic walks. Write R. Salter, Box 100, Warburton, Victoria. 3799 for details.

MOOROOLBARK CHURCH BUILDING INVESTMENT. Brethren, we are now able to offer you educational aids, Childcraft and World Book, as used in our church schools. If you would like more details of this complete educational plan, age groups from birth to ninety-nine years, please write to: K. & N. Hardy, 1 Cowley Court, Mooroolbark, Victoria. 3138. Those wishing to contribute to the placement of this material in our teacher training schools in the Islands are also invited to contact us. All material purchased will assist in the building of the new Mooroolbark church, Victoria.

NEW ZEALANDERS! The kits on "How to Win Jehovah's Witnesses" will now be air-mailed to you at no extra cost. Just send \$2 to: Pastor E. B. Price, Lay Activities Secretary, P.O. Box 44, Hawthorn, Victoria, 3122, Australia.

PROJECTOR. Our church Ampro projector is in need of repair in the optical audio section. No results through normal service outlets. Would any person able to assist with advice in this field please contact C. Newman, P.O. Box 189, Denmark, W.A. 6333

CATERING

For that special day or function, don't hesitate to contact the people with experience—**DUNDAS CHURCH CATERING SERVICE.**

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Mrs. Jan Harges,
 140 Fox Valley Road,
 WAHROONGA, N.S.W. 2076
 Phone: 487 1745.

or:

Mrs. Alvine Heath,
 Phone: 632 2720.

SYDNEY ADVENTIST HOSPITAL

185 Fox Valley Road,
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Have you a desire to make a contribution to the medical programme conducted by the Sydney Adventist Hospital? Would you like to find employment in its new air-conditioned hospital complex located in a delightful bush setting on the upper north shore of Sydney? Vacancies are now available for young people and more senior males and females in the following work categories:

Food Service Department Aides,
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Apply to:

The Personnel Officer,
 Sydney Adventist Hospital,
 185 Fox Valley Road,
 WAHROONGA, N.S.W. 2076

SYDNEY ADVENTIST HOSPITAL

185 Fox Valley Road,
 WAHROONGA, N.S.W. 2076

Student Scholarships Available 1974

The Hospital Board of Management is making available scholarships in 1974 for young persons who have attained a pass at Matriculation level and wish to pursue courses leading to a Bachelor of Pharmacy degree or Diploma in Physiotherapy. The details of these courses are as follows:

Bachelor of Pharmacy Degree

Duration of Course: 3 years full-time plus 1 year practical experience prior to registration. Entrance requirements: Matriculation with passes in Mathematics and Science.

Programme of Work: Full-time attendance at a University. Vacation employment may be provided in the Hospital's Pharmacy Department if available.

Bachelor of Science Degree and

Diploma in Physiotherapy

Duration of Course: (a) 3 years full-time at a College of Para-Medical Studies plus 1 year at an approved hospital.

OR

(b) 3 years full-time at a University (Bachelor of Science Degree Course with a major in Anatomy) plus 1 year at a College of Para-Medical Studies and 1 year at an approved hospital.

Entrance Requirements: Matriculation with Level 2S passes in Mathematics and Science. Programme of Work: Full-time attendance at a College of Para-Medical Studies and/or a university. Vacation employment may be provided in aide-type duties in the Hospital's Physical Therapy Department if available.

SCHOLARSHIP ALLOWANCES

A weekly allowance will be paid to successful applicants. Other expenses, e.g., tuition fees, text books, etc., will be reimbursed in accordance with the terms of the Australasian Division Working Policy.

Applicants should write as soon as possible to:

The Personnel Officer,
 Sydney Adventist Hospital,
 185 Fox Valley Road,
 WAHROONGA, N.S.W. 2076

WANTED. Recent issues of the following magazine for missionary work: *Signs, Alert, Health, Little Friend, Junior Guide*. If you are able to help, please send your supplies to Mr. M. Taylor, 9 Byron Street, Mullumbimby, N.S.W. 2482

WANTED. Workman over 17 years to middle age; or married couple for 3-4 months with view to permanency; for poultry and general farm work. Preferably own caravan. Apply K. Radford, "Brewarra," Narromine, N.S.W. 2821. Phone 89 6133.

WORK WANTED. By student teacher, December and January, preferably Brisbane. Has clerical experience and "A" class licence. Contact: Graham Coles, Avondale College, Coorranbong, N.S.W. 2265

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 - - DULCE RICKARDS
 Wahroonga Representative WENDY BLANK

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 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.

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

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

First 25 words - - - - - \$2.00
 Each additional 5 words - - - 10 cents

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

FLASH POINT . . .

- ★ DEPARTMENT OF NO COMMENT: A contributor sends us a newspaper clipping from what we think is the London "Observer" which reports: "Three stewards taking up the collection in a North London church recently were Messrs. Cheetham, Crooke and Robb.
- ★ Once a year comes Ingathering, alias Appeal for Missions. The once-a-year lasts approximately six months, though individual churches with any get-up-and-go get it over in two or three weeks. That preamble is to let you know that the first report for 1974 is IN! And here it is: Pastor Youlden at Darwin has finished his 1974 Appeal and reports a record \$5,020 gathered in, in just one week.
- ★ If you ever celebrate your ninety-second birthday, how will you do it? Pastor A. G. Stewart is celebrating his ninety-second with the release in America of his book, "In Letters of Gold," a publication in the new "Destiny Books" series. Publication of the book is timed by Pacific Press for Pastor Stewart's birthday (a nice gesture) and stocks are expected in Australia soon. The price is expected to be \$1.50, which will be a special offer, since the labelled price is \$1.95. Happy birthday, Pastor Stewart. November 16, isn't it?
- ★ Home next month will be Dr. Clive Pascoe, toting his brand-new Doctor of Music Education degree, which was awarded him by the University of Cincinnati, Ohio, after Dr. Clive's two years of study. Regular readers may recall that we mentioned two years ago that he was off on a scholarship. Now the time has expired and the reward of study has been reaped. Welcome home to the Pascoes.
- ★ That little item reminds us that Dr. Pascoe will be one of the lecturers at the Festival of Music and Arts at Avondale at the year end. Just an added attraction; send for your application form now. Even if you don't play the sackbut or the psaltery, you might be interested in the arts/fine arts section of the festival. Write to Mr. Alan Thrift at Avondale College. But NOW!
- ★ Sadness came to the hearts of all who know Dr. Lionel Turner when it was learned a few weeks ago that he had suffered a coronary attack. However, the news is GOOD! Dr. Turner is back home, and is moving along the road to recovery at a stately pace. He is not doing those gymnastic feats for which he was once justly famous—not yet, but he's working on it. Anyone who would like to write to Dr. T. and tell him how glad they are that he is on the up-and-up will find that the address, Tuross Head, N.S.W. 2537 is sufficient. In the meantime, and until you are able to write personally, on your behalf we wish Dr. Turner a speedy recovery.
- ★ That taciturn fellow, the editor of the SIGNS OF THE TIMES, who annoyingly looks over our shoulder as we type these notes, just gave a hearty "Hrrmmph," and muttered that Dr. Turner must be fairly fit; he declares that he has already received a post-coronary article from the recuperant (is there such a word?) and that it has passed his vitriolic scrutiny. Bravo!
- ★ Already we have the first Ingathering report in for 1974. And now we give you the first concrete plans for advancement in one territory for 1974. In Papua New Guinea, each mission is being asked to enter at least one new area. Already laymen have given more than \$3,000 for the new work—and you thought that they were lucky to own a few coconuts and an odd piece of kau-kau! Moreover, there are plans for a bumper offering to be taken for this new work early in the new year. "The isles that waited for His law" have now entered a phase where they are shouldering new and larger responsibilities.
- ★ Pastor Calvyn Townend tells of a church service he attended in the Markham Valley recently. The service was held under a large mango tree, and there were 241 people present. Some had walked in the hot sun as far as twelve miles and carried their babies and little children with them. Would you set such a high value on attending the worship services of your church? Or are you of the "See you on Sabbath if the car will start and it isn't too hot or too wet or I get up on time" variety?
- ★ "Finally, brethren . . .": "Lots of people have the idea that they are here to make themselves happy and everyone else good. The truth is the opposite: we have one to make good, many to make happy." (Quoted in the "Guide Handbook" and submitted by Mrs. L. McCutcheon.)

News from North New Zealand . . .

JUBILEE CELEBRATIONS AT PAPATOETOE

C. W. GATES

Communication Secretary, Papatoetoe Church

ON SABBATH, July 21, 1973, the Papatoetoe church, North New Zealand, celebrated its fiftieth Jubilee. The service began at 9.20 a.m. under threatening skies, but this did not deter a large gathering of local and visiting members. Among the 500 present were Mrs. L. Jacobs, Mrs. G. Copland, Mrs. I. Broad, Mrs. D. McLean and Mrs. J. Cobb, all of whom were present fifty years ago as young girls.

The roll of charter members, written in 1923, was read and it was a pleasure to have one of the two surviving members, Mrs. Archibald of Papakura, present for the celebrations. She is ninety-two years old this month. The Sabbath school lesson was taken by Pastor E. Wolfe and divine service by Pastor R. Faithfull. Both these pastors attended the Papatoetoe church as boys.

It was a day when many old friendships were renewed and Pastor Faithfull took this as the theme of his service, emphasizing that Jesus Christ is our best and truest friend.

Telegrams and letters were received from many parts of the world, including special messages from the North New Zealand Conference president, Pastor V. Wood-Stotesbury, and Pastors J. W. Kent and W. J. Richards. Pastors Kent and Richards were responsible for holding a big tent mission here back in 1923 and at the conclusion of that series of meetings our church was formed.

The afternoon programme was entitled "Yesterday, Today and Tomorrow." This provided members with an opportunity to take a trip down Memory Lane, to consider present-day activities and to take a look into the future.

The full day was concluded with a tea in the Papatoetoe Town Hall followed by a social evening.