

AUSTRALASIAN RECORD

and advent world survey



Editor: Robert H. Parr

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A tribute to a pioneer Adventist family during the . . .

JUBILEE at MURRAY BRIDGE

R. BROOMHALL, Pastor, Murray Bridge Church, South Australia

OVER THREE HUNDRED members, former members, previous pastors and well-wishers gathered at Murray Bridge Seventh-day Adventist church on June 5 to celebrate its fiftieth anniversary.

A busy Sabbath programme began with Sabbath school at 9.45 a.m. Highlights of this service were the Bible-study lesson presented by Pastor W. A. Townend, South Australian Conference president, and an inspiring episode of mission endeavour from Pastor Herbert Christian, who drew on his experience in mission administration in Samoa.

Divine service was conducted in the church to a capacity congregation, the sermon being delivered by Pastor Clem Christian. Pastor Christian's message focused our attention on the fact that Murray Bridge church was now fifty years nearer to the Lord's coming than when it first began. When he was a young boy in the church, that coming seemed near; how much nearer it now seems!

The Jubilee Service was held at the nearby John Dohler Hall at 3.00 p.m. Pastor S. M. Uttley, president of the Trans-Australian Union Conference, gave the afternoon address. The church, he said, is not the building, but the *people* under the steeple. Pastor Uttley went on to emphasize that the twentieth-century role of the church is to let its light shine in the community; to share with and to witness to those around us. We are living in a time of opportunity, he said.

Following the address, greetings and congratulations were extended to the church by Mr. I. Wardle M.P., Mr. R. Helps, Mayor of Murray Bridge, and Mr. K. Coventry, the District Clerk.

Thoughts on the day went back to the first mission in Murray Bridge in 1925. As a result of this mission conducted by Pastor S. L. Patching, the church was originated in the district. On August 15, 1926, Pastor J. Steed officially organized the church by ordaining Brother W. H. Budarick as elder and Brethren Matthias and Mitchell as deacons. A building was built, largely of stone quarried on site, for a little over £112.

Two years later, on September 29, 1928, the Christian family was baptized. From this pioneer family came three



The Christian family. From left: Pastor H. R. Christian, Mrs. H. R. Christian, Pastor H. B. Christian, Mrs. N. Green, Brother N. Green, Pastor C. V. Christian.

Photo: R. Broomhall.

sons well known throughout the Division. Together these three brothers, all pastors, have given over ninety years of service to their church and their God. All three were present for the celebrations. Pastor Clem Christian formerly served as Division Youth director, and came to join us from South New Zealand where he currently serves as president of that conference. Pastor Herbert Christian, now retired in New South Wales, has served as missionary in Samoa, and president of two conferences, South New South Wales and Victoria. Pastor Harold Christian also joined us, coming from Victoria where he is in retirement, though still actively engaged in pastoral work. The three Christian brothers stayed with their sister, Mrs. Norm Green, wife of Murray Bridge church's senior elder.

Much credit must be given to Brother Norm Green for the effort he put into making the programme a success. Everyone gained inspiration and blessing from the activities of the week-end.

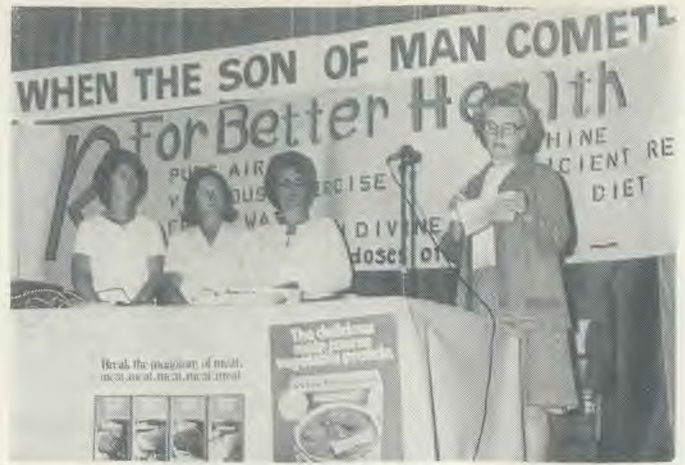
As we pause to reflect on the Lord's leading and blessing over the past fifty years at Murray Bridge, we now look forward in faith to completing the task before us and hastening that glorious day.

AUGUST IS "SIGNS" MONTH!

Registered for posting as a Periodical—Category A



Pastor C. S. Adams, newly appointed president, welcomes new workers. From left: Ross Reid, Warwick Lawson, Colleen Buxton, and George Masters.



Demonstrators Mrs. Ross Stanton, Mrs. Brian Alexander and Mrs. Murray Fehlberg stand at the ready while Mrs. Adams, wife of the president, extols the benefits of Nut Meat.

A report that somehow beat our system. The RECORD apologizes and belatedly presents the story of the . . .

TASMANIAN "CONVOCATION"

V. B. PARMENTER, Communication Director, Tasmanian Conference

PRAYER BANDS, doctrinal and devotional periods, youth and children's programmes, cooking demonstrations and the Bargain Book Hour, were only some of the regular features which attracted the members of the Tasmanian Conference to the annual "convocation" at Devonport on December 26, 1975.

Delegates from the Australasian Division and Union helped to bring a rich spiritual tone to the encampment. The first week-end saw a festival of music, provided by the Black Diamonds, a polished Polish singing group specially imported from Melbourne for this purpose.

Every tent and caravan inhabited by church members was contacted by

Conference ministers to discuss joys and problems, to read God's Word and to pray. A specially erected tent housed the handiwork of faithful Community Service ladies and proved to be a favourite of many campers.

Juniors and Earliteens sat spell-bound each day as Pastor Walter Ferris related exciting stories of bygone mission experiences and escapades across the angry seas.

Members thrilled as they listened to reports of souls added to the church (seventy-eight baptisms in all); increased tithes and offerings, and the general progress of God's church in Tasmania.

A new conference president, Pastor Cyrus Adams—recently from Western

Australia—led God's people into a rich experience, and found his way into the hearts of all who met him for the first time.

In a time of economic decline, Pastor Adams proudly announced that the conference was able to employ an extra minister in the person of Brother George Masters. He reported that this was possible because of the faithfulness of members and the careful handling of finances. Three new school-teachers were also added to the staff—Ross Reid, Warwick Lawson and Colleen Buxton.

1975/76 Camp meeting will go down in the history of the minds of some young people and older members as a time never-to-be-forgotten. New friendships have been made, decisions reached for eternity and hearts stirred by God's love to bring the gospel to the needy of our land.



A popular part of the big-tent programme is the day when the children sing their Sabbath school songs.



The Sabbath afternoon Mission Programme would not be complete without the collection of coins in a blanket. Brother Claus from New Norfolk and Brother Fehlberg of Glenorchy are holding the blanket.

HEALTH-WISE

AS THE TWIG IS BENT

DURING a child's preschool years he develops most of the habits which will determine the quality of the rest of his life.

This is the period during which he forms eating habits that will either protect him against, or make him prone to, the degenerative diseases that unnecessarily shorten life. Medical research has provided enough knowledge about the correlation between diet and heart disease, diabetes, and other killers to alter the life-expectancy table significantly if it were applied to the early years of life.

No longer do doctors consider a fat baby a healthy baby. Overnutrition leads to overproduction of fat cells. If a child is fat until he is five, he is very likely to remain fat as an adolescent and as an adult, with all the health hazards related to obesity.

Because a child's appetite diminishes after two and he is growing less rapidly until another growth spurt at about ten, parents often urge him to overeat. If a child is not allowed between-meal snacks and is provided well-balanced, nutritious meals, he can be allowed to eat only as much as he wants without fear of malnutrition.

The common practice of quietening an irritable child by giving him something sweet to eat, and the constant promotion of rubbish foods on TV are major causes of poor eating habits which continue into school days and even adulthood.

Parents who resist their children's pleas for sweets, ice-cream, etc., and find more healthful ways to express affection will spare them much tooth decay, respiratory infection, and other childhood ills as well as the consequences in later life of poor eating habits.

Along with learning to eat healthfully, children need to get enough exercise. Here too, television can be a harmful influence if it is allowed to fill a large amount of time which should be spent in active play.

If a child has been allowed to become overweight, the problem should be remedied before he starts school, not by strenuous dieting, but by a reduction of high-calorie foods and encouragement to get some kind of exercise he enjoys.

"I" TO "C"?

Because the "I" within my life is being moulded and firmly bent, I worry not what life does bring, I've learned to be content. For an "I" that's bent becomes a "C".

When Christ takes over, there no more me.

—Dorothy McCroskey.



Children at North New Zealand camp meeting in 1929.

All pictures this page, Signs File.



Above: Edward Hare's home in which Pastor S. N. Haskell stayed as he pioneered the work in New Zealand.

Mr. Moses Shepherd (left) meets Pastor Robert Hare at the North New Zealand camp meeting—about 1928-29.



HISTORIC PICTURE GALLERY



TOGETHER

—WITH THE PRESIDENT

PENTECOSTAL POWER

ON THE DAY of Pentecost there were a great many who were amazed at what was taking place. Some of the onlookers were led to exclaim, "What meaneth this?" Today there should not be any doubts in our minds as to the meaning of Pentecost. It is well for us to reflect constantly upon one of the most important events in the history of the Christian church, and continue to seek for that full blessing which was poured out upon the followers of Christ so long ago.

Let us for the time being forget about the rushing wind and the tongues of fire and take a look at the people concerned and the remarkable transformations that were effected. We reflect upon the weaknesses so often manifested by Peter and his associates, and we see human characteristics coming to the fore. Often we remind ourselves of Peter's denial of his Lord, his following afar off, and other actions that mark him as one of us. We use the experience of James and John, the "sons of thunder," to present lessons on humility. When we see people wavering, we bring doubting Thomas to the surface and point to him as one who needed help. And so we could go on. But the thrilling fact is that such human frailties became insignificant when contrasted with the changes that were apparent when the power of the Holy Spirit became manifest at Pentecost.

Let us consider the behaviour of the Spirit-filled Christians as the enquirer asks what these things mean to them. First of all it brought great spiritual vitality. These anaemic believers were turned into exuberant souls, and they were brought together in a single brotherhood. It was Jesus who said, "By this shall all men know that ye are My disciples, if ye have love one to another." And as the pagans looked on they were led to exclaim, "How these Christians love each other!" The record reveals that men and women of different races and nationalities and of a variety of social standings were brought together into a common brotherhood. There is nothing so impressive and so spiritually vigorous as a church that is a brotherhood. Should such an experience be limited to the early church? The same unifying power of the Holy Spirit must be very much a part of our church today.

Soon after the enquirer asked his question, "What meaneth this?" Peter was on his feet and began a powerful witness. Where did Peter get his Pentecostal sermon? Who brought to him the thoughts expressed by the big fisherman? To be rich towards God cancels out our poverty in every direction. Peter had certainly become rich through the presence of the Holy Spirit, and he soon let this fact be known.

One of the greatest lessons we can learn from Pentecost is the passion for witnessing that developed on the part of the participants. Silence on the part of the fol-

lowers of Christ was an impossibility. When persecution came a little later and the faithful were forced to scatter abroad, they took the Word of God with them and told of the amazing happenings that had taken place in their own lives and in those of their followers.

Human resources when placed in God's hands can generate an abundance of power. I suppose that if anyone had looked in on the prayer meeting in the upper room and commented that the group assembled would soon go out and shake not only the Jewish nation but also the Roman world, no one would have believed. As we look at history today, we know that this became very much a fact.

And looking at Pentecost, let us change the word of the enquirer and read it as follows, "What meaneth this to us?" It means that this same transforming power is for you and for me. It was Peter who said, "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." The experience of Pentecost and the outpouring of the Holy Spirit is not to be limited to just the Christians who may be regarded as exceptional, but to all who take upon themselves the name of Christ. There was never a greater need for the outpouring of the Spirit than there is today. God is still able to do exceeding abundantly above all that we ask or think. God expects to see in His church today the spirit of brotherly love that came upon Peter and the disciples, the same passion for witnessing, and the demonstration of great spiritual power.

The gift of the Holy Spirit will be realized by us when we make ourselves ready. Ellen White says, "The heart must be emptied of every defilement and cleansed for the indwelling of the Spirit. It was by the confession and forsaking of sin, by earnest prayer and consecration of themselves to God, that the early disciples prepared for the outpouring of the Holy Spirit on the Day of Pentecost. The same work, only in a greater degree, must be done now."—"Testimonies to Ministers," page 507. Again, "When one is fully emptied of self, when every false god is cast out of the soul, the vacuum is filled by the inflowing of the Spirit of Christ."—"Gospel Workers," page 287.

May we as members of the remnant church today, place ourselves in that position where we can be recipients of a full measure of the Holy Spirit, and then as others look at us and ask the question, "What meaneth this?" there will be no misunderstandings, but because of the demonstration of unity and of the power of witness, they will indeed recognize that we are God's children and that His Spirit abides with us.

Robert R. Frame, President,
Australasian Division.

A RADIO INTERVIEW WITH A FAMOUS VISITOR

LARRY LAREDO, Brisbane, Queensland

Haydn Sargent: Dr. Hardinge, what's the advantage of being a vegetarian?

Dr. Hardinge: I think vegetarian diets provide a moderate protein intake rather than a high protein intake. Recent research indicates that an excessive intake of protein is a burden to both the liver and the kidneys, and produces a variety of problems that are now emerging.

Haydn S.: I imagine a lot of people think, when you say "vegetarians," that they are people eating celery and lettuce.

Dr. H.: Yes, and this is actually a mistaken idea. The conventional diet and the diet of the vegetarian are only different as far as the entree is concerned. The conventional diet gets the entree from meat, fish or fowl, while the vegetarian gets it from some plant or protein sources; otherwise they eat potatoes, vegetables and salads and bread, desserts and all the rest of it.

Haydn S.: Right, now what is the substitute for meat?

Dr. H.: Well, if you go to just the plant kingdom, legumes and nuts are probably the two highest sources of protein food. In legumes we have beans, garbanzos and lentils; and then of course we have a wide spectrum of nuts.

Haydn S.: Higher protein than in meat?

Dr. H.: Well, no, not higher, but soy beans, for instance, have almost an excessive amount of protein. They are about 46 per cent protein, and a plate of soy beans can give you more protein than steak, but other legumes have lesser amounts, and a variety of combinations of oats and nuts make oatmeal patties, and lentil roasts. Today we have many prepared vegetable protein concentrates; soya is used; gluten which comes from wheat is used. If the vegetarian isn't careful he can get an excessive amount of protein, too.

Haydn S.: From eating the substitute?

Dr. H.: Yes.

Haydn S.: What is likely to happen to the person who does eat too much protein?

Dr. H.: Well, you see, most animal proteins, even lean meat steak, have a large component of fat. Lean meat beef steak, say 3½ oz, which is the usual size you get in a restaurant: 65 per cent of its food fuel of calories comes from fat which you cannot remove. It is intrinsic in the meat, and this fat is of course hard or saturated fat. It tends to raise cholesterol level, which is a fatty substance in the blood. Then, of course, the animal itself needed cholesterol, so animal foods carry cholesterol beside the saturated fat. Large quantities of this tend to elevate this fatty substance in the blood, and it is the principal indicator of atherosclerosis or hardening of the arteries. It results in coronary attacks

and stroke. You see, in the United States coronary heart attacks are the number-one killer! Forty out of every 100 Americans who die every year die from coronaries; another 16 per cent die from stroke, which is the third-largest killer. Since I have been here in Australia I have found that the incidence of coronary heart attacks is perhaps a little higher here than in the States, and your third killer is stroke, too. Cancer comes in between.

Haydn S.: Tell me, have you got statistics that show vegetarians live longer than meat-eaters?

Dr. H.: A very large study on Seventh-day Adventists residing in California, comparing them with the incidence of death in the general Californian population was started back in 1955. We now have studies of about 65,000 Adventists, and the average vegetarian adult male has a life expectancy of 77 years, whereas the general Californian has a life expectancy of 70 years, so there is a 7-year increase there. In women it is less. A Californian woman lives to 77 years; the Adventist women live to 80 years.

Haydn S.: The fellows have something to gain?

Dr. H.: A little more.

Haydn S.: Dr. Hardinge, you mentioned vegetarians as being people who don't eat meat; you also mentioned fowl or poultry and fish. Is the true vegetarian the person who doesn't eat meat of any kind, whether it comes from a beast or a fowl or a fish?

Dr. H.: Yes, there are actually two types of vegetarians: those who do not use meat, fish or fowl, but use milk and eggs, and others who don't use any animal products.

Haydn S.: I was going to ask you about this because I have some friends who are very keen on health foods, and there seem to be so many of them that I get confused and just go on eating the same old things. Some of them don't eat any animal derivatives at all, milk, cheese, butter, eggs, nothing.

Dr. H.: Yes, these are called complete or, as I call them, pure vegetarians. The lacto-ovo-vegetarians, those who use milk and eggs, use those because they feel these are natural animal foods.

Haydn S.: Well, are you a 100 per cent vegetarian?

Dr. H.: No, I am a lacto-ovo-vegetarian. I have been all my life.

Haydn S.: You think there is benefit in milk and eggs and cheese and butter?

Dr. H.: I think it is easier to be a lacto-ovo-vegetarian than a complete vegetarian, and it may be some day that it would be more desirable to be a complete vegetarian, but today the majority



Dr. M. G. Hardinge chats with Haydn Sargent, compere of 4BC's top-rating Talk-back programme on Brisbane radio.

Photo: D. G. Stacey.

of Seventh-day Adventists are lacto-ovo-vegetarians.

Haydn S.: I think a lot of women, if they were confronted by the suggestion that they should drop meat, fish, poultry or fowl, milk, cheese, butter and eggs from their cooking, would end up on Sao biscuits.

Dr. H.: Well, that wouldn't be so good. I think there are other changes that should come in the diet perhaps even before meat. I believe we eat an excessive amount of sugar, and it contains no protein, no vitamins, no minerals, no fibre. We eat a very large amount of what I call visible fat, that is, fat that has been removed from its original food source, such as corn germ, peanuts or soya, then we add it back in concentrated form. When you pour oil into your frying pan you don't put any protein, vitamins, minerals or fibre into it. Oil is purified, and these two components, refined sugar and refined oil comprise at least a third of our diet. Now, if we reduced that very significantly and replaced it with more whole-grain breads, cereals and fruits and vegetables, then a change in meat becomes relevantly incidental, but at the moment, if you just take away meat and replace it with more of the rest of the food that the average American or Australian person is eating, they would be worse off. So even though I am a vegetarian, I think there are certain other changes that should be made first.

Haydn S.: You speak of the woman who pours the oil into the frypan, then starts cooking. What is she going to use instead of fat?

Dr. H.: We should use less. I think a little sugar or a little oil is all right, but we use it too generously.

Haydn S.: Do we fry too much food?

Dr. H.: We fry, we add it in our salads as mayonnaise. For instance, when you go to the cafeteria and you pick up a tomato and lettuce salad, it only has about 15 calories of food fuel, but the mayonnaise you put on has 65 calories. So that the salad becomes 80 calories, of which 65 is just purified fat. We take the slice of bread which is just 60 calories, the margarine or butter we put on is another 60, and this is where we run into problems. The gravy or butter we add to potato doubles the food value in calories,

(Concluded on page 7)

Walt Disney and the Spirit of Animation

EDNA I. HEISE

WE WALKED UNDER the flag-capped towers of Disneyland with a book of tickets and the keen anticipation of eager youngsters. "Twenty Years of Happiness," said the slogan, and coupled with it the invitation, "Come and live it again." And we did, for six or seven hours.

Some attractions had been recommended to us by Americans who knew Disneyland. We were appreciative, because we were Australians who **didn't** know. So until we discovered where the unknown attractions were, we revelled in the ones recommended. It was clear very early that this was not an exclusive domain for children. A whole world of adults like ourselves were pressing through the gates, standing in the queues, taking their places in small bobbing boats and sighing with speechless wonder at the genius of this man of magic—Walt Disney.

We ventured onto a lake to join a jungle cruise. The "skipper" warned us of the ferocity of the animals in this jungle, especially the hippos that were not beyond surfacing right under our frail craft. To accent his warning, there, rising perilously close, was a hideous hippo, mouth opening in horrifying realism. His land relatives, a herd of rhinoceros, were holding to ransom half a dozen hunters, who were scrambling up a slender pole in quest of dubious safety. Elephants sprayed watery jets at us while complaining baboons swung in the tropical forest.

Plastic and Wire and Foam

"Were these creatures alive?" one could be excused for wondering. No! Plastic and wire and foam do not live. But when Walt Disney mysteriously "animated" them, they became a spectacle that all the travelling world seemed to want to see.

We sniffed a little disappointedly as we entered the Enchanted Tiki House. Two hundred and twenty-five tropical birds—all needing to be dusted, I thought—sat motionless on perches around the four courts adjoining the dimly lit central quadrangle. Plastic flowers, definitely needing a wash, hung in baskets from the central ceilings of all the four courts. Homely wooden Tiki faces representing Polynesian totem figures adorned walls on all sides.

"Why had this shabby place been recommended?" I wondered. "It would take a miracle to transform it into good memory material."

Suddenly bright lights scattered the dimness, and the same old Disney magic began to operate. Four huge brilliantly lit and coloured birds elegantly introduced themselves, then drummed up a whole choir of lesser birds to harmonize in a toe-tapping tune. Against this background of whistling birds, the flowers opened their lip-like petals to add words to the melody, while the homely totem faces, now bathed in rainbow lights,

blinked their eyes, opened their wooden lips and joined the chorus. A vertical water jet touched a secret compartment to release from the ceiling a cluster of gloriously plumed birds that floated with the rhythm and harmonized with the anthem. It was a spell-binding performance.

I know those birds and flowers were not alive. I had seen them shabby and still. But that was before Disney wrought on them and held his viewers captive.

"Great Moments"

"Great Moments with Mr. Lincoln" began when two enormous curtains rolled aside. There was no mistaking the lean, lightly bearded figure with the broad forehead who sat quietly waiting on the platform. When silence prevailed, he rose with dignity from his chair and stood to his feet. He turned his head slowly to encompass the entire audience; then began to speak. "Teach your children to respect the law while they are small," he said, his lips plainly framing the words, "then when they become adult members of society they will know the security of being law-abiding citizens." All the while his hands moved in graceful harmony with his words.

I know that Mr. Lincoln is not alive. I've often read about his tragic assassination. But when the spirit of Walt Disney's "audio-animatronic" genius entered this effigy of Abraham Lincoln, we all wanted to hear more.

Long ago a group of inarticulate men, friends of a recently executed "criminal," were closeted in an upstairs room. Timid men they were, but humble and united in their resolve to stay together to await orders, whenever they would be issued. Not specially able speakers, even in their own dialect, they were glad for the solitude of this quiet place. Had they belonged in Disneyland they would have been dubbed as "having potential, but lacking animation."

Suddenly celestial generators whirr; unlimited units of divine power are released; fire flashes as mighty impulses race to the "inert machinery." And all Jerusalem is captivated. "These Galleians!" gasp the astonished but uncomprehending audience, "why, their lips are framing words of foreign languages! They don't know these languages, they are ignorant and unlearned men, but they speak with conviction and power—strangely like One Jesus who was silenced not long ago!"

Spirit Possession

A mighty spirit of animation was at work on that day, twenty centuries before the modern entertainer had mimicked the magic. And from these illiterate, im-



mobilized men, the Spirit of Jehovah created preachers of power, mighty messengers, dauntless defenders of truth and unresisting martyrs. Thus thousands were converted in a day, while a whole world was turned upside-down.

Unlike the great Walt Disney, God didn't manipulate the disciples into mock action on that stirring Pentecost Day. His original, unborrowed, non-imitative gift of spiritual animation—the Holy Ghost, Third Person of the Godhead—completely possessed the praying ones in that upper room and dramatically transformed them.

Have you ever felt spiritually like mechanical Disneyland figures before the power comes on? Like dusty plastic flowers and shabby feathers before a flick of a switch bathes with wondrous light or generates sound and action? If you have felt this way, I have news for you. Here are four secrets straight from the upper room, just for you:

Those waiting ones in the upper room boasted nothing but 1. Surrendered wills. 2. Yielded bodies. 3. Emptied hearts. 4. Believing prayer for the "promise" made by their departing Lord ten days before.

Venture on to those four "secret" steps and you will receive the choicest of the covenant promises—the Gift that brings all other gifts in His train—the Gift of the Holy Spirit. You will receive joy and hope and the assurance of salvation that you have never known before because the GIFT spotlights Jesus Christ and the magnificent work He has done and is



doing for you; and you'll see THAT as you've never seen it before. You'll find a new motivation for service, for you now believe that Jesus lives for you, and the

Holy Spirit empowers you, and you'll never be the same again, for a new animation is imparted to you, and your whole world will be turned upside-down.

EARLY PIONEERS OF THE MONA MONA MISSION

Contributed by the Mona Mona-Kuranda S.D.A. Church, North Queensland

SITUATED between Kuranda and Mareeba, the Mona Mona Mission was established in the year 1912. Pastor P. B. Rudge and Brother J. Branford, both now deceased, commenced the work expressly for the benefit of the existing population of 800 Aborigines. The Seventh-day Adventist Church organized a programme of positive Christian living for these people. The programme consisted of a balance of development in the physical, mental, spiritual, and social sides of life. This was incorporated especially in the education policies, which met with success. High principles were conformed to; alcoholic beverages were unknown, and smoking was discouraged. Temperance and honesty were encouraged among the people.

An area of land was given by the Queensland Government to be used as an Aboriginal Reserve. It was given the Aboriginal name of Mona Mona, meaning "Winding Waters." The mission experienced good success in helping the people, and continued until 1962, when circumstances made it no longer able to continue as a mission.

European missionaries were stationed at the mission, and the first superintendent was the late Brother Branford, replaced after a number of years by Pastor Borgas,

who was ordained as the first Adventist minister at Mona Mona Mission.

A school was organized under the late Mrs. Roy, who was followed by Mrs. Borgas, Mrs. Broad, and Mrs. Mitchell, all now deceased. These teachers were patient with their pupils and won their confidence and thereby achieved success.

Strict Authority

Dormitories were built, one for the boys and one for the girls, who were attending the school. These were ruled with strict authority, but it paid off in later years. The attendance rose to reach the maximum attendance of 160 pupils.

Mrs. Honey, Miss Cram, Miss Whittle, Miss Koglan, all worked at the mission at various times, in the role of supervising the cooking. Mrs. Bradford and Mrs. Thorpe also served as the first European nurse and midwife respectively at the mission.

In obedience to the Bible commands regarding worship, six days were faithfully worked, and on Saturday the mission rested and worshipped God in the little brown church situated on the mission grounds.

A good dairy herd was built up to supply the needs of the mission people. The cows were purchased from the Tablelands. The dairy proved to be a big success and an asset to the mission, not only with milk and other dairy products, but as an added income by supplying meat to the local butcher shop.

Bread was made at the mission to cut costs and also for health reasons, and proved to be a source of work for the young people.

A horse team was bought and first used to work the ground, but later Pastor Totenhofer brought in a bullock team which was used to haul timber. The Aborigines became quite proficient at this job. The bullock team would haul the timber to the sawmill to be used as building materials for the mission and also as a revenue item, as the logs were sometimes hauled to Cairns by the railway. Mr. Cruthers, in his position as ranger, was a great help in this work.

Variety of Crops

The farm was prosperous, and included a banana plantation, crops of potatoes, corn, pumpkin, and pineapples. These food items helped to supply the kitchen, and gave work to more of the young people who attended the school.

One of the most interesting results of the Mona Mona Mission was seen when three couples left to go as missionary teachers to Papua New Guinea. They went to give the message of Christianity to these people who lived in spiritual darkness.

Today there is a Seventh-day Adventist church and hall at Kuranda, which stands as a type of memorial to the early pioneers who worked so hard for the Aboriginal people. Those people who are remaining of the original Mona Mona Mission are truly grateful for the unselfish work of those first brave people who worked to help the Aborigines find their way from heathen worship to the leading of Christian lives. The Aborigines from Mona Mona and Kuranda Seventh-day Adventist church say "Thank you" for showing them a better way.

RADIO INTERVIEW

(Concluded from page 5)

but not in nutrient content. You see, we dilute the nutrients, but increase the food energy.

Haydn S.: A lot of people are interested in diets and these sort of things.

Dr. H.: I have been studying them now for at least thirty years, and there is a tremendous increase all over the world in dietary improvement, and I think it is a step in the right direction.

Haydn S.: I have a book on my desk this morning from a publisher, and the title is "Eat Fat and Be Slim."

Dr. H.: I don't think good nutrition is focusing on any one food. I think a small variety for a meal, a larger variety in a day and a seasonal variety, eating only sufficient to keep your desirable weight is the way to go, not in picking out one nutrient or even one food.

Haydn S.: Dr. Hardinge, it has been fascinating talking to you. Thanks. By the way, the Sanitarium Health Food Company have made available very attractive Vegetarian recipe sheets which can be collected from the Reception Desk of 4 BC.



The old Bickley church, built around the turn of the century, had several additions and alterations until it looked like this.



Growing pains over seventy-five years finally forced some more dramatic changes to the building.

COMMUNITY SERVICES AT BICKLEY

MRS. YVONNE JOHNSON, Communication Secretary, Bickley Church,
Western Australia

THE BUSY PEOPLE of Bickley have been doing things for the community lately, and the community showed its recognition of the services by taking advantage of them all.

It all began last June when the Nominating Committee presented an acceptable work force. By July all the medical section were working in with the Lay Activities and Sabbath School staff preparing the groundwork for a busy year that involved:

- Two 5-Day Plans
- Two Cooking Demonstration sessions
- Happy Holiday Hours
- Two Visitors' Days

The local press gave enthusiastic support to the 5-Day Plans, and plenty of column-inches informed the public of

the benefits and just where to find the buildings where the plan was running. One delighted, decidedly healthier, conqueror of cigarettes told leader Derek Cavilla that he thought the plan was "both mathematically sound and psychologically designed for the best possible results."

April Fool's Day

When the April Plan swung into action, this man brought along a friend, as did other conquerors. There appeared in many letter-boxes on April 1 certain bright, gold-coloured sheets, and one gentleman was so pleased with the service and success he wrote to the local paper, "I have smoked in excess of fifty years, and was used to smoking the strongest tobacco available in Australia. . . . Twenty-four hopeful non-

smokers . . . at the end of our five days . . . were 100 per cent non-smoking. Not bad really for an April Fool's Day message."

Associated with the April Plan was the Mobile "heart van," manned by local church members to take blood pressure and weight of volunteers. One doctor stated, "I wish they would do this more often. It would make our work easier." The van recorded some of its busiest days ever in the Kalamunda district.

Cooking Demonstrations were well-attended, and the overhead mirror allowed even those right down at the back to have a good view of just what did go in those pots, pans, basins and bottles to make all those delicious smells that drifted around the hall. Key attraction at the second session was a meal prepared by a man in just (wait for it!) four minutes, plus a little time for it to cook.

Hard on the heels of the Cooking came the Happy Holiday Hours run by Sister Denise Scott in conjunction with the Sabbath School Council. Her busy band included mothers, teachers, college and high-school students—and even a factory manager. (Just what did he have in that Weet-Bix box?)



The old building finally makes way for progress with a graceful bow.



Worship for a time becomes a difficult process, with the congregation in two halves.



It almost seems that a deacon is needed to prop up the dividing wall while business goes on as usual.

All photos: W. D. Dyson.



However, privations and patience plus paper money and promissory notes rewarded expectations, and in the seventy-fifth year of the century there appeared a different building on the site.

With every available hand on the move to provide stories, games, drinks and craft skills, Mrs. Scott and Sabbath School Superintendent Neil Hodgen were pleased to the point of bubbling when the final enrolment reached 104.

"We are providing for a maximum of 100, although sixty is what I am expecting," Mrs. Scott said the week before the programme began. "And," she added, "if any more than 100 come, we will have to send some home!" But, of course, she did not do that. The workers simply hurried home and began more preparation, and thus the Happy Holiday Hours swung merrily through the first week of the school holidays.

Like it? Of course they liked it. Why, one little boy was overheard saying, "I just couldn't go to the pictures today, I had to come and see what the next story was!"

One little girl could only say "WOW-EEE!" Her name was Fiona, and she had just looked into that Weet-Bix box Mr. Woolley took along to illustrate his story. Wouldn't YOU get a surprise when you expected to see a bundle of biscuits, and saw **two** bundles of furry kitten?

The Saturday night concert and display of crafts showed that enjoyment helps the skills. "I think those models are excellent," one man told me. "I enjoyed looking at them, because they were really good." The crafts included paper weaving, dry arrangements, pop-stick constructions, tack pictures, string-art, cushion covers and vinyl beach-bags.

By the time one slots in the Home and School programmes, boards, committees, Ingathering, school choirs, college choirs, and even church choirs with Sabbath services, seminars and camp meetings, Witnessing programme—oh, and most of the folk have their normal income-earning work to attend to—Bickley is a church of busy people.

Yes, there was one more thing: Visitors' Day is coming around again, and the Sabbath School Council is asking folk to bring dinner—basket-style—with enough for two visitors, and there will be a buffet lunch after the programme. Special items for both Sabbath school and church are being practised, for there is a wealth of talents among the members, and they are willing to use them for the Lord.



Dedicated to the glory of God in February 1975, the church and hall soon became the scene of many activities. In the hall Sister Denise Scott ran a Happy Holiday Hours programme.



Pastor Kingdon told the Bible stories, and they must have been very interesting, to account for every head being turned in his direction.



Just look at the concentration, when Sister Halliday is helping the children with their book work.

A Retreat That Became An Advance

C. S. ADAMS
President, Tasmanian Conference

ON SUNDAY, March 7 at 12.00 noon, the ministers and office staff of Tasmania met at the Devonport campground for their annual get together.

T.A.U.C. president, Pastor S. M. Uttley, was there to give inspirational counsel on evangelism and doctrine. As the main emphasis of the programme was "Witnessing for Christ," our Division Lay Activities director was there to give leadership and counsel in that direction, and Pastor Giblett, his counterpart from the Union, added his enthusiasm in instruction and practical work.

After a number of periods spent in dealing with the theory of visitation, the whole group was organized into pairs and descended on numerous unsuspecting householders all over the town of Devonport. It was most interesting to listen to the stories of people contacted. Some were SIGNS readers or colporteurs' "names." Reactions were varied, but one thing was clearly evident, namely, that there are many people in all of our towns who will open their homes to Bible studies if approached in the right way. The results of the afternoon's visitation came out as follows:

Twenty-four homes were visited in a little more than an hour. Only fourteen out of the twenty-four visits produced someone at home. From fourteen people contacted, five Gift Bibles and lessons were placed, twelve books were given, four



Ministers assembled at the Devonport Retreat, Tasmania. Back row (left to right): G. Masters (and daughter), M. Smith, L. Burton, G. Chick, R. Lawson, B. Bobin, R. Swendson, R. Eaton, K. de Ville, B. Johnston. Front row: A. Probert, E. Ferris, S. M. Uttley, C. S. Adams, R. H. Abbott, E. Giblett, V. Parmenter.

Bible studies arranged and six prayers were offered to God in the homes of these contacts. This was a most encouraging result to all participants.

The field workers received a good demonstration of how the work could be done, and are now engaged in organizing our church people for similar activity that we trust will prove fruitful in reclaiming backsliders and in leading many sincere seekers for truth to a knowledge of salvation and the truths of the Advent message.

An interesting feature of our daily programme was the devotional hour. Following a brief talk, ministers would tell an experience illustrating a particular need. They would request prayer on behalf of some person and then all the

names would be listed on a black-board. During the prayer bands that followed, these requests formed the basis of the prayers. We look forward to answers to these prayers.

After three days of fellowship, spiritual counselling together and witnessing instruction, not to mention plenty of good food and reasonably comfortable sleeps, our brethren have returned to their allotted places of service, determined to make 1976 all that God intends for it in the finalizing of the work in the world and the leading of souls into His spiritual kingdom.

So, maybe it would be more appropriate to call such a programme a Ministers' "Advance," rather than a "Retreat" because this one was just that.



The Glen Huon school pupils of 1976 with their teacher, Mrs. Buxton.

Photo: Fotek School Portraits Pty. Ltd.

NEWS FROM THE GLEN

ELAINE DE VILLE
Communication Secretary, Glen Huon Church, Tasmania

LOCATED on the beautiful isle of Tasmania is the picturesque little settlement of Glen Huon. Nestled amongst the green hills, it lies calm and peaceful, a little haven set in a world apart. The Glen Huon church folk find much to recommend this rural paradise. Set amongst the beauties of nature the Glen Huon Seventh-day Adventist elementary school provides the very best, environmentally, educationally and spiritually for its pupils. The school was first established in the year 1918, Nettie Hare being the

original teacher. The current teacher, Mrs. V. Buxton, began teaching at the school in 1941. Although she has had a few years' break, while rearing her family, she has given many years of dedicated service and is highly regarded by her school family.

It is said that the proof of the pudding is in the eating. So it is with some pride that Glen Huon can point to many areas of earth today and note that many respected workers for the cause first learned their three Rs at this school. Some names that could be mentioned would be: Pastor E. Raethel, Lois Raethel (Mrs. D. Thorley), James Rabe, Mrs. Ken Mitchell, Beverley Salmond (Mrs. Alex Currie), Valmai, Colleen and Heather Buxton, Yvonne Judd, Pat Rankin, Ron Brown, Jennifer Rabe (Mrs. H. Robinson), Josie Rabe (Mrs. D. Campbell), Elaine Wheatley (Mrs. Bruce Grosse), Bert Creely, Julie Creely and Jean Creely.

To attend a year-end school concert at Glen Huon is to experience a wonderful feast, never to be wholly forgotten. The sweet voices of well-trained children singing and the evident dedication on their

youthful faces as they recite large portions of Scripture word-perfect, bring home to those attending a realization that Christian education truly pays.

Bridging the Gap

The older folk of the Glen Huon church are not neglected either. During the last month of 1975, the Pathfinder group, under the leadership of Brother and Sister John Ladru, prepared and served a three-course meal to the senior members of the congregation. It was an inspiration to see the young people express their love and respect and effectively bridge the generation gap by rendering items that brought cheer to all.

During the year a series of Health Education lectures were capably presented by our local Medical secretary, Mrs. R. Hamblin. Using the Nutrition Course as a basis she led the ladies of the church, as well as interested friends, into a programme of better living.

Another community service in this area of ours has been the very popular Home Nursing classes, under the instruction of Mrs. Deidre Smith, a double-certificated nurse and a member of the Red Cross.

Our church not only abounds in good works, but it is a friendly church—a place where one quickly "belongs." One example of love in action, part of our way of life, was shown a few weeks ago when during camp time most of the members were away from home, a handful of church ladies provided a simple but filling meal for thirty-five hungry Pathfinders visiting the area at that time.

God has many gems to be polished, and the Holy Spirit is speaking to hearts in this area. Precious gems are waiting to be gathered into the church. Just a few days ago the writer was conversing with a local resident. When this person realized that her visitor was a Seventh-day Adventist she exclaimed, "Won't you come and tell us all about your message? I've been praying that I would meet an Adventist." What an opportunity! What thrilling possibilities lie ahead of us right here! Early in April a branch Sabbath school was run at Dover, a few miles from Glen Huon. Several families there have requested that we meet with them and study the Scriptures together. We know that you will pray for the work in this area!

THE SOWER RETURNS TO REAP

R. H. H. THOMAS, Communication Director, Victorian Conference

THE "It Is Written" Revelation Bible seminars held in Melbourne and Ballarat have given rise to thirteen Bible-marking classes. Now, eleven weeks later, there are still over 300 students studying under the direction of enthusiastic church pastors.

Seminar speakers, Pastors George Vandeman and George Knowles, proved beyond all doubt that "out there in the land of people are men and women who are wistfully looking to heaven for guidance and direction."

The philosophy of sowing seed, cultivating the interests and reaping the harvest has certainly been demonstrated by these men and the Seminar method.

The attendance at the original seminar totalled 654, of whom one-third were regular church members.

In Ballarat where the TV programme has been screened for only eight months, 131 participants (of whom two-thirds were non-church members) were seated in the East Ballarat High School basketball auditorium.

The auditorium, divided by a nine-foot curtain into two tastefully furnished, fully carpeted rooms (courtesy of the Ballarat church), served as ideal study and dining rooms. Pastor Ross Parker, Mike Dabson, Bruce Manners and the church members of Ballarat expertly cared for the amazing transformation.

The mayor and mayoress of Ballarat were guests at the Sabbath luncheon, and both received autographed books from Pastor Vandeman as a memento of the occasion.

The beautifully appointed Southern Cross ballroom served as the venue for the Melbourne seminar, which attracted 523 participants, one-third of whom were church members.

The secret of the success of the seminars and the continuing Bible-marking classes is the involvement of the laity. Literally hundreds of homes were called upon prior to the seminar by laymen and women armed with the assurance that behind each door was a definite "It Is

Written" viewer. Time and time again we heard the remark: "This is the easiest and most rewarding witnessing I have done. Why haven't we done it before?" That is a good question!

In Victoria, we know now that the key to a successful "It Is Written" reaping programme is to employ the hundreds of feet, voices, smiles, and saintly lives of our church members, and bring them into contact with the viewers of the only "full message" telecast of this denomination.

Thank you, Pastors George V. and George K. and your team for your patience with us Aussies, and your inspiration during your two-week stay. May God bless you with the satisfaction and assurance of a job well done.



Pastor George Vandeman with a family of "It Is Written" viewers. Mr. and Mrs. M. Kozuharoff, son Stefan and daughter Marianne, attended the Southern Cross seminar and have not missed any of the continuing seminars being conducted by the Nunawading church.

Photo: R. H. H. Thomas.

New Faces in the West

W. G. DOWLING

Communication Director, Western Australian Conference

"WE MAY HAVE to remain here in this world because of insubordination many more years, as did the children of Israel."—*"Evangelism,"* page 696. "For forty years did unbelief, murmuring, and rebellion shut out ancient Israel from the land of Canaan. The same sins have delayed the entrance of modern Israel into the heavenly Canaan."—*Ibid.*

With these arresting Spirit of Prophecy statements as his introduction, our president, Pastor R. V. Moe, brought home a very real personal challenge to every member of the Western Australian Conference worker force.

The occasion was the 1976 Workers' Retreat, which was held at Maida Vale on the week-end of June 5, and attended by teachers, literature evangelists, office staff, health food workers, ministers, and as many wives as could come.

According to dictionary definitions, insubordination may be simply "not submissive" or even "disobedient," Pastor Moe explained. In the case of Israel, insubordination was closely linked with unbelief, murmuring and rebellion. Then came the timely challenge to each one "to be a living example of all that the Lord has commanded us to do."

At this retreat special emphasis was placed on getting to know one another, as this year there are so many new faces in our team. Our official delegation also included a "new face"—



Western Australian Conference ministers, teachers, office staff, literature evangelists and wives.

Photos: W. G. Dowling.

that of Pastor J. T. Knopper, Division Publishing Department director.

"Old Friends"

His warmth and friendliness won our hearts immediately, and we were greatly blessed by his ministry. We remember him saying, "Togetherness must go somewhere to a central point with God." "We must be subject to God's plan." We thank you, Pastor Knopper, for helping us to see more clearly what it really means to be labourers together with God.

It was a privilege also to enjoy the fellowship and ministry of "old friends" such as Pastor A. S. Jorgensen, Field secretary of the Australasian Division, and Pastor L. Thrift, Education director, Trans-Australian Union Conference. We see more clearly the urgent need to be "not only idealists but realists," to "gird up our loins in anticipation of increasing theological problems," and to recognize that "God has in reserve a firmament of chosen ones."

"In a world that has been dechristianized," said Pastor Jorgensen, "in spite of the tremendous impulse of the religions of the East, the Christian mission will be completed as we will turn our minds to the Word of God and to the Spirit of Prophecy with a willingness to be possessed of the Holy Spirit."

Every worker for God readily responded to Pastor Moe's challenge to make such a submission of ourselves to all the counsels of God "that we may lead His people into a new and living relationship with Christ that will hasten the coming of His kingdom."

THINKING POINT:

"When you get into a tight place and everything goes against you, till it seems as though you could not hold on a minute longer, never give up then, for that is just the place and time that the tide will turn."—Harriet Beecher Stowe.



Pastor Wood (standing) could have a good idea there, but "Just let me think about it," says the president, Pastor R. V. Moe. Pastor Thrift is already thinking.



Pastor J. T. Knopper, Australasian Division Publishing Department director (left), and Mr. Nat Devenish, Adventist Book Centre manager, focus on a common interest.

Great Days for Pitcairn

J. H. NEWMAN, Church Pastor, Pitcairn Island

NINE PASSENGERS for Pitcairn. That makes a real build-up of the Pitcairn population, and it happened on Thursday, February 12 of this year, when Linas and Gifford Christian, Tom Whiu, the school-teacher and his wife and three children, along with Pastor and Mrs. Newman, descended the Jacob's ladder as it dangled down the side of the *Port Alfred*, clambered into the longboats, and came ashore at Bounty Bay. The seas didn't treat us very kindly that morning and they drenched us in the boats as we came to the "landing," after coming from the ship which had been our home for the eight days from Napier, New Zealand.

In contrast to the seas the Islanders were very kind, as they welcomed us ashore with freshly cooked corn and home-made bread rolls and an abundance of water-melon. It was very welcome, and fortified us for our climb up the winding track to the "edge."

We were happy to find that Pastor and Mrs. Dever were still on the island when we arrived. Their ship going to New Zealand would be calling in on the Sunday morning, so a busy week-end lay ahead.

Drought

The mission residence is a very comfortable home in a delightful setting overlooking "down Isaac" and the ever-restless sea beyond. Unfortunately the island was in the grip of a severe drought, with the gardens all scorched and dusty, the water supply dangerously low, the oranges shrivelling on the trees and the bananas ripening before time. This was not the Pitcairn we had read about and seen in the many pictures, taken, no doubt, when the island was at its best, but droughts are few on Pitcairn, and when it does rain the island produces abundantly and "blossoms as the rose."

It was really a busy week-end for all on Pitcairn. The "up" ship on Thursday and the "down" ship on Sunday with the settling in of all the newcomers, and the Devers packing up their final pieces to go to New Zealand. When a ship calls at Pitcairn it is a great day. They are few and sometimes very far between and so the Islanders make the best of their trading opportunities. There is much activity on the vessels when the folk go aboard to sell their carvings, baskets, various handicrafts and stamps. To them it is a chance to get money for tithes, offerings and the necessities of life, and if there is a little extra it can go towards a washing machine or refrigerator or maybe a motor bike. (This is the land of small motor bikes.)

The "Iberic" stayed a little while on Sunday to off-load some cargo for the island, to take on Pastor and Mrs. Dever and to give a little time for trading by the islanders. They came back to shore to sit down, but not to sit down and do nothing, for another great day was coming. On March 12 the "Sagafjord" with 350 cruising passengers, mainly from America, was scheduled to visit Pitcairn Island. By day and by night the people were busy with their handicrafts, prepar-

ing for this big event. All other non-essential work would have to wait until "A.S." (after the "Sagafjord").

Big Day

Friday morning, March 12, found everyone on Pitcairn Island astir bright and early. There was great excitement as this was the day of the "Sagafjord," the day for which the islanders had been feverishly preparing; and praying for kind seas. It is only once in two or three years that an opportunity for this kind of trading presents itself.

The luxury liner was due in at 1.30 p.m. All must be ready at the longboats an hour before then and the boats must be ready to tie up at the side of the ship as soon as she came into the Island area. Sabbath was coming on and trading must be finished and the boats back to the "landing" before the set of sun. There were baskets of all shapes and colours, fans and hats, walking-sticks and models of the "Bounty" and "Pitcairn," carved flying-fish and sharks, birds and turtles, trinket boxes and letter racks, painted leaves and threaded shells and seeds, wooden carved fruit bowls and carved wooden vases held in a hand, and stamps affixed to envelopes by the hundreds—there was something for everyone.

Passengers thronged the rails on all decks as the longboats drew to the side of the ship. This was the day for which the Pitcairn people had been waiting, and this was the day the passengers had been keenly anticipating. It wasn't long before all were on board the "Sagafjord" and one section of a covered deck was set aside for trade. There was almost a stampede of the passengers as they sought the goods offered for sale. Ere long it was all over—the empty packages were cleared away and the Captain invited all passengers and crew to assemble in the ball-room where the Island Magistrate spoke a word of thanks to all for their splendid patronage that afternoon and also words of thanks to the Captain and tour organizers for coming to Pitcairn. The people of Pitcairn then sang four hymns which were very well received by the attentive audience. Then it was down Jacob's ladder and into the longboats and farewell to the "Sagafjord" as the liner moved away for Easter Island. All the Pitcairn Islanders were tired but happy as they made their way

homeward to welcome in another Sabbath.

Record Tithe

The offering bags were really bulging on Sabbath morning when the deacons collected the tithes and offerings. Every member attending church paid a faithful tithe which was an all-time record for Pitcairn Island. The Pitcairn Island church can report 100 per cent tithe-payers of all who attend church.

Another great day was Friday, May 14, when the Governor of this island who resides in Wellington, New Zealand, arrived aboard H.M.S. "Chichester" to spend a few days on Pitcairn. We all found His Excellency a very likeable and friendly gentleman, and we appreciated his visit. On Sabbath he attended church and took the Scripture reading. At night he invited all to a showing of the film, "The Sound of Music" which was very much appreciated. On Sunday evening the Governor, with the aid of the stewards from the H.M.S. "Chichester," provided a bountiful meal for all the Islanders in the public hall. The coming of the Governor on the ship provided yet another trading opportunity.

Improved Anchorage

Another great day . . . Sunday, May 21. On this day a Royal Navy ship anchored in Bounty Bay to unload thousands of tonnes of cement and machinery for the commencement of the work of deepening and also removing of rocks from the bay and for the extension of the wharf and the upgrading of the road to the "edge." Six men of the Royal Engineers have come to Pitcairn for nine months to work along with the local men on this very important task. The ship will be here several days unloading, and while it is here Mrs. Newman is happy to have the doctor from the ship give his services to the people of the Island. Each day he attends the local dispensary to give whatever help he can.

There may be other great days for Pitcairn, but none so great as when the King of kings, the Lord Jesus, comes to take His people home. I am sure these kindly Pitcairn people will be ready for that great day, too.

"If we keep the Lord ever before us, allowing our hearts to go out in thanksgiving and praise to Him, we shall have a continual freshness in our religious life. Our prayers will take the form of a conversation with God as we would talk with a friend. He will speak His mysteries to us personally. Often there will come to us a sweet joyful sense of the presence of Jesus. Often our hearts will burn within us as He draws nigh to commune with us as He did with Enoch." —"Christ's Object Lessons," page 129.

GOOD FOOD

with
SALLY HAMMOND



Last time I gave you a recipe for bread. This week I would like to explain some ways to get better loaves and results in breadmaking.

TIPS FOR BETTER BREAD

1. Never cream yeast and sugar, as this gives a yeasty flavour.
2. Use lukewarm water for fresh (baker's) yeast and warmer (but not hot) water for dry yeast. 1 oz yeast—1 sachet dry yeast.
3. Gluten flour gives strength to the flour and thus a better rise. Allow about $\frac{1}{4}$ cup per loaf or $\frac{1}{2}$ cup per $2\frac{1}{2}$ cups of liquid in the recipe.
4. Oil or other shortening gives a softer "crumb."
5. Bread tins need not be washed, just re-oil each time.
6. Bread may be risen in a warm place, on a table, or even in the fridge! Use the refrigerator for overnight rising; the table for a slow rise (i.e. if you want to go out and have it risen when you return) and a warm place (near the stove; over a bowl of hot water) if you are in a hurry. Longer, cooler rising gives a better loaf.
7. Breads which rise only once will not keep so well. Freezing preserves them. Do not freeze longer than about 3 months. Slice day-old bread and freeze, then you need only remove as many slices as you need and keep the rest frozen. If you need it for toast no thawing is needed, as it thaws as it toasts.
8. A combination of flours is more nutritious than one. Skim milk, egg, wheat germ, cracked grains and soy milk powder or soy flour will enrich the dough.
9. Semolina makes for a better "rise" as it strengthens the flour. Also the darker the sugar the better (i.e. molasses or dark brown sugar is better than white sugar).
10. All bread needs some sugar, as yeast feeds on it and cannot work without it. Honey is counted as a sugar here.
11. Always oil bowl for rising as this makes for an even rise.
12. Fill loaf tins to about half full and rise till nearly at the top.
13. To test for doubling: lightly touch top of dough with forefinger. If dent remains, loaf is ready or doubled.
14. Bread may be placed in a cold oven and allowed to complete rising as the oven warms.
15. For crusty loaves: place a pan of boiling water on the bottom of oven; spray surfaces with salted water; when baked remove from tins and replace in oven for 2-3 minutes.



WEDDINGS

Would those who send notices of weddings and obituaries please remember that two facts must be included in every notice. These are the date and the place at which the death (or burial) or wedding took place. Without this information the notices cannot be published. Correspondents are reminded that wedding details must be limited to ninety words and obituaries to one hundred and twenty words.—Editor.

GRAHAM—CLEARY. Shepparton church, Victoria, was the venue on Sunday afternoon, June 14, 1976, when Thomas Noel Graham met Jeanette Margaret Cleary at the altar to exchange their wedding vows. Jeanette not only won Noel's heart, but shared her faith resulting in Noel's recent baptism. Noel is the son of Robert and Annie Graham of Ireland, and Jeanette is

the second daughter of Joan and John Cleary of Baulkamangh, Victoria. Their happiness was shared with the large gathering of relatives and friends who wished them God's special blessing on this happy union.
H. G. Miller.

HAWKINS—BELL. In the beautifully decorated Darwin Seventh-day Adventist church, Northern Territory, Clive Hawkins and Linda Bell were married on Sunday afternoon, May 9, 1976. Friends and relatives came from near and far to wish the couple every happiness in their future lives together. We wish Clive and Linda the choicest blessing that Heaven can bestow as they establish a new home in Darwin.
E. G. Davey.

STEVENSON—MURFET. A quiet little wedding was witnessed in Launceston on the evening of July 3, 1976, when two senior members of the Beaconsfield church, Tasmania, Ferdinand Marcus Stevenson of Launceston, Tasmania, and Evelyn Florence Murfet of Exton, Tasmania, were united in marriage. As they set up their new home together, and enjoy each other's companionship in their sunset years, we wish them God's richest blessing, and every happiness.
B. E. Bobin.

SUTHERLAND—MOORE. It was shortly after 2 p.m. on the afternoon of Sunday, July 4, 1976, that Raymond Sutherland and Lorraine Moore pledged their love and loyalty to each other before God and a very large gathering of friends and relatives in the Bundaberg Adventist church, Queensland, which had been most tastefully decorated for the occasion. The guests later gathered at the Coronation Hall where, during a pleasant social occasion, the newly-weds were wished good health and a happy future together. We all wish them the harmonies of heaven in the new home they establish in Bundaberg.
A. A. Godfrey.



MASON. At the grand age of 100, Sophie Caroline Emilie Mason passed peacefully to her rest in the Gympie Hospital, Queensland, on July 14, 1976. Born in Denmark, Sister Mason came to Australia at the age of three. She married in Gympie in 1899, and she and her husband spent the rest of their lives in this district. "Millie" had been a member of the church for over sixty-three years, and was well prepared to meet the Lord. The glorious hope of the resurrection was held out to her one remaining son, Norm, and his wife and loved ones. The hymn, "God Be With You," appropriately expressed her desire to be reunited with her loved ones and friends.
J. D. Watts.

MENHENNETT. When Dorothy May Menhennett closed her eyes in the sleep of death on the evening of June 28, 1976, it came as a real shock. Coming from England to Australia in her teens, Sister Menhennett came into the circle of Adventist influence soon after her marriage to Frank Menhennett in 1931, and was baptized by Pastor Guillard in the Sunraysia district of Victoria. Since then she has faithfully followed her Master, worshipping more recently in the Ringwood and Croydon churches. Brother G. Rappell assisted the writer in assuring the sorrowing husband, daughter Wendy (Sister Hugh Gilmore), son Peter, and their families, of the comfort of the blessed hope as their loved one was laid to rest in the Templestowe Cemetery, Victoria, July 1, after a service in the Croydon church.
H. W. Kingston.

ROY. Sister Dorothy Mary Roy went to sleep in the Healesville Hospital, Victoria, on July 5, 1976, in her seventy-second year. Her first husband, Brother Scott, passed away many years ago. Later she married Maitland Roy, well known in the Sanitarium Health Food work at Avondale. It was the writer's privilege to work with her in the Warragul church for several years. As the head deaconess for many years and the secretary of the Community Services in the Warragul church, she was well known for her kindly consideration for those in need of help. She rests in the Warragul Cemetery, and we are confident that she will be in the first resurrection. Her loved ones will miss her, but all share the blessed hope. Her son-in-law, Pastor Charles Lowe, assisted the writer in all services.
W. J. Cole.

SCHOENAUER. Sister Leila May Schoenauer passed peacefully to rest in the Public Hospital at Motueka, New Zealand, on June 2, 1976. Our sister accepted the Advent message and was baptized on November 11, 1946. Though isolated from regular church attendance and fellowship, Sister Schoenauer was visited by Conference officers and members of the Nelson church. She retained her faith in the Sabbath message to the end. She was laid to rest in the Motueka Lawn Cemetery by officers of the Salvation Army. We look forward to the day when our sister's faith will be rewarded in the kingdom of Heaven.
E. B. Andrews.

SHEPHERD. Victor Albert Shepherd of Armidale, New South Wales and formerly of Bellbrook, was born in the Burrangarang Valley just south-west of Sydney. He passed away suddenly after a short illness at the age of sixty-eight years in the Prince of Wales Hospital, Sydney, on July 6, 1976. After a service in the Armidale church which he loved so well, our brother was committed into the keeping of our wonderful Saviour until the resurrection morning. He rests in the Seventh-day Adventist portion of the Armidale Cemetery. Left to mourn are his wife Grace, three daughters Mavis, Dorothy and Carol, two sons Bill and Lloyd, and four grandchildren. Thanks be to our loving Saviour for the blessed hope.
G. L. Quinlan.

TEASDALE. Theodore Teasdale was born in Rockhampton, Queensland, on November 18, 1897, and passed to his rest in his sleep at the Nunawading Homes on the morning of June 2, 1976, aged seventy-eight years. We laid him to rest at the side of his deceased wife Estelle in the Springvale Cemetery until the morning of the Master's return. As one who moved in the inner circle of this good man's life for over sixty-four years, I look forward with confidence to the day of reunion. The service at the Glen Iris Funeral Parlours and at the graveside was shared by Pastor Nelson Burns and the writer. J. B. Conley.

TROODE. A small group of friends and relatives gathered around the open grave in the Karrakatta Cemetery, Western Australia, on July 2, 1976, to hear words of comfort and assurance as we laid to rest Maud Mary Troode in her eighty-third year. Sister Troode (mother of Laurie Troode of the Gosnells church, Western Australia) had suffered illness for a long time, and with some relief she laid aside the burdens and pain of this life and now awaits the invitation from her Lord to live again in a painless creation. W. Sleight.

BACK TO NORFOLK ISLAND

This year celebrates the 85th anniversary of the arrival of the Seventh-day Adventist Church on Norfolk Island.

On September 30, 1891, the little mission schooner "Pitcairn" called at Norfolk Island on its two-year maiden voyage in the Pacific.

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For information write to:
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RETURN THANKS

Bill and Rosalie Hardy and family wish to thank friends and relatives for their many expressions of sympathy in the loss of their daughter and sister Kerrin Rosalie. The many beautiful floral tributes, cards, letters, press notices and funeral attendance showed your loving concern for us. We thank you most sincerely.

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AUSTRALASIAN RECORD

and Advent World Survey

Official Organ of the
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ADVENTIST CHURCH

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First 25 words - - - - - \$4.00
Each additional 5 words - - - - - 20 cents

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



FLASHPOINT

- ✧ PASTOR LAURENCE GILMORE was once a busy man in the Greater Sydney Conference office. Now he is the busy pastor of the Norfolk Island church. Well, he's having the time of his life, and now he's settled down, he's giving vent to all kinds of cerebral activity—and look what he's come up with! He is establishing a South Pacific Display Centre in connection with the kirk over there, and hopes thereby that he will attract the tourists who run out of things to do. Then he'll give them a "Signs of the Times" and start studies with them the next day. Well, you know how it goes. As this is the eighty-fifth anniversary of the arrival of the mission ship "Pitcairn" on Norfolk, it seems a most appropriate time to set up some such place as Pastor G. visualizes. And here, dear hearts, is where you come in . . .
- ✧ In case you didn't know, you can't have a museum unless you have THINGS to put into same. Like artefacts and relics. Do you have, rattling around in your attic or wherever, any artefacts or relics of Pitcairn, Norfolk, or even of the convict days in Australia or New Zealand? (Convicts? in New Zealand? My dear sir, you forget yourself!) If you are still hiding great-grandfather's leg-irons in the cellar, get rid of your guilty secret and send them to this museum. You see, even though it isn't Norfolk Island convicts' stuff, they can still use it over there because there aren't ANY bits and pieces of genuine Norfolk convict relics. If you can help, send your goodies to the Greater Sydney Conference office (they have agreed to be the clearing-house), and they will get the material out there in time for the Grand Opening. And when is that?
- ✧ On September 30, just a few energetic weeks away from NOW! Over there they'll be celebrating the eighty-fifth anniversary of the "Pitcairn's" arrival (further details are available in the advertisements of this or next week's RECORD, page 15, and then for three weeks). If you are a past-Norfolker, they'd love to have you over for the frolics.
- ✧ Did you know that the maestro of the flash-bulb, Eric Were, has laid aside his camera, tidied his desk and thrown out the stuff on the cutting-room floor and gone into blissful retirement? I never thought I'd see the day when Eric Were wouldn't chase a photo, even if he had to go to the top of Kilimanjaro or down into the Dead Sea. Eric Were is a genius with a camera, and the work will miss his expertise. Unlike most geniuses, he was—still is, for that matter—a most likable fellow and terribly easy to get along with. Possessed of a keen sense of humour, he was able to bring a subtlety to his film scripts that made them as amusing as they were informative. In fact, if you must know, I regard him as being as good a writer as he is a cameraman, which is about the highest compliment I can pay him. They tell me he and Mrs. Were have left Wahroonga and are retiring elsewhere, but they didn't say where. Eric, you will be sorely missed, and that far beyond the shores of this division.
- ✧ Just to show you how well known he was/is, let me tell you a small incident. I was sitting in a bus outside Tel Aviv Airport a couple of years ago and the man in front of me got into conversation with me. His accent told me he was an American; mine told him I was an Australian. He confirmed this with a direct question. I said that yes, I was indeed an Australian. "I've only met one other Australian," he said, "I wonder if you know him?" "Probably," I replied, "I know almost all of the thirteen million of them." "His name is Eric Were," he said. "Of course, I know him," I said. "Everybody does." The American and I were friends from that moment on. Our common bond: we both knew Eric Were. There's a moral in all that somewhere.
- ✧ Pastor Vern Parmenter, the Communication director of the Tasmanian Conference, reports that only eight weeks after the commencement of the IT IS WRITTEN Revelation Seminar in Hobart, eight people are already attending church and are anticipating baptism. That's good, what?
- ✧ How are things going in the islands? Glad you asked. Take Samoa, as an example. In the 1975 edition of the Western Samoan Government paper "Savali," the figures for the churches were given. In the ten-year period 1961-1971, the Adventists had a 4 per cent increase, the Latter-Day Saints were second with 1½ per cent and the Council of Churches denominations, made up of Roman Catholics, Methodists and Congregationalists registered a decrease of 2½ per cent in membership. At least we are on the uptrend.
- ✧ Skip over to Tonga for a newsflash. June 8 saw the opening of the Tongan Parliament by His Majesty King Taufa'ahau Tupou IV, and there were the usual ceremonials. However, without going into too many details (they may come later in an article), it might please you to know that the Beulah College Band led the procession, with the Beulah students following the band, and later forming a guard of honour. Seated in the public gallery were most of the expatriate Adventist missionaries, who were guests at the opening.
- ✧ About the same time, Pastor Taylor of the Division Temperance Dept. conducted a 5-Day Plan in Nukualofa, the capital of Tonga, and it was officially opened by the Royal Princess, and the Beulah Band played for thirty minutes in the street before the opening. The whole episode was given wide newspaper and radio coverage.
- ✧ HOWABOUTTHIS! In the recent A.M.E.B. Theory of Music examinations, Lilydale Academy students—all of the five presenting—gained honours passes. That's quite something, so what about a standing ovation for the Music Department? Thank you!
- ✧ "Finally, brethren . . .": The peak of mental activity is between four and seventeen. At four they know all the questions and at seventeen they know all the answers.