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Another "Tell It Like It Is" Feature . . .

AN EXPLANATION

C. S. ADAMS, President, Western Australian Conference

ON MAY 12, 1974, the Western Australian Executive Committee decided to terminate the present method of operation of both the Karalundi and Wiluna Aboriginal Missions. Because of the regard in which our mission work in Western Australia has been held by many of our people throughout Australia, we feel that it would be only right to give some background and reasons for the above action, and to let you know that we do have plans for a continuation of a church programme for the coloured people in this state.

Reports have already been circulated. These may not always be factual. It is just on twenty years now since work was commenced for the Aboriginal people in these areas. Pastor and Mrs. A. D. Vaughan were prominent in this work in giving inspiration and leadership. Many other ministers, teachers and manual workers have contributed to the building up of the two stations. Both have been built up around a school programme. With Wiluna being also a centre where families settled, housing was provided and a church was built.

The Wiluna people have been desert dwellers, with a minimum of education and little contact with Europeans. The small children would commence their schooling at Wiluna, complete three grades, and then go on to Karalundi to complete their primary classes and to do a little high-school work, and also to learn some farming and manual crafts.

Problems Caused by Drinking Laws

Up until the introduction of drinking rights to all coloured people in Western Australia about three years ago, we felt that we were really breaking through, and lifting the people to a better way of life; at the same time bringing a good number to a knowledge of salvation through Christ. But since that time there has been a complete decline and collapse in the good behaviour of the large majority of these people. Our mission staff endeavoured to keep liquor off the mission, but the task was most difficult, as people came in under cover of darkness through the bush which surrounds the compound, bringing liquor with them, or being in a state of drunkenness. Fights and family troubles became more and more frequent, until last year we took action to remove anyone who had been drinking, or accommodating drinkers.

Along with the staff, the Conference officers put this into effect. About 50 per

cent of the adults had to go, and the numbers remaining on the mission have continued to decline. We have maintained the school programme, with Miss Colleen Buxton doing an excellent job, and Brother and Sister Geoff Fortune caring for the mission generally.

Government Plan to Eliminate Missions

Another problem is the attitude of our Federal Government to the mission programme generally. Some time ago a statement was made to the effect that missions were to be eliminated. The policy is to encourage these people in their tribal customs (which we discourage), and not to take children from their homes for school purposes. We have always housed the children from an early age in dormitories, in order to run a controlled school system. In this area we have found that chasing kangaroos, emus or bungaras has much more attraction than school, and parents take no responsibility in having children attend school regularly, as most of them have never done so themselves.

Because of the government department's attitude to missions generally, and to our method of schooling and attitude to drinking, we have been faced with a reduction in subsidies. These have helped us over the years to maintain our programme, which would have been a heavy drain on Conference finance otherwise. As parents

(Concluded next page)



This is Jorna and Kenny Farmer pictured during a visit to Warburton, Victoria (sponsored by the Warburton Sabbath school), about eighteen months ago. We understand that Jorna was the first Aboriginal baby brought to Wiluna Mission Station after it opened, and Kenny was the first baby taken to be raised at Karalundi. Jorna is currently preceptress at our Karalundi school, and Kenny is a maintenance worker on the same mission station, which, unfortunately, will be closing soon.

Photo: L. J. McRorie.

AN EXPLANATION

(Concluded from page 1)

have moved away, they have taken their children with them in some cases. In other cases, children simply do not return. In two years, the attendance at Karalundi has dropped from sixty to sixteen.

It is not an uncommon sight on the native reserves to see quite young primary children, ten to fifteen years of age, dead drunk. Conditions are hard to describe, but are very tragic for this race of people, and the greatest contributing factor to the downward trend is the liberal hand-outs of government funds, the large proportion of which goes into the coffers of the hotel-keepers. Doubtless, in the Judgment, the European will be held responsible for the damage done to unsophisticated emerging people.

Some Families Remain Uncorrupted

The above facts briefly set out some of the difficulties with which we have been faced. We have decided to close Karalundi and to negotiate with the Government Aboriginal Department, which could be interested in taking it over as a farm project. We plan to maintain our church at Wiluna, where the bulk of the people come from. What I have said about the general situation may seem pessimistic, and it is not encouraging, but there are a small number of families who have kept themselves from the corrupting influences that currently hold sway. We want to work for these folk, and also do evangelistic work for others who, we trust, will again be attracted to the truths which we hold, and the life we advocate.

Finally, we would solicit your prayers on behalf of these benighted people, that somehow the Holy Spirit will bring more of them to a personal conviction of God's claim on their lives. We would also invite your prayers on behalf of Pastor Vaughan, who has recently undergone a serious six-hour operation for an internal growth. Laid low here is one of God's men, who has devoted his life to the service of others.

To all those who have given of their time and effort for our coloured people at Karalundi and Wiluna, we extend our thanks, and pray that even yet we will see the tide turn and the darkness driven back and souls saved in God's kingdom from among our first Australian people.

Best Ever 5-Day Plan at Nowra

MRS. J. C. WARREN,

Communication Secretary, Nowra Church

THE FILM "Countdown" and Smoking Sam, which were exhibited at the recent Nowra Centenary Show, were probably partly responsible for the good attendance

A letter to a well-known United States newspaper columnist . . .

There's Help for Tobacco Junkies

Dear Ann Landers,

You have printed several letters in your column about smokers, how they hate the habit and wish they could get unhooked, but never have you printed a letter with a solution. This may be your first.

I started to smoke when I was seventeen. I was on my own in the business world, and thought if I smoked I'd look older. For a few years it was eight or ten cigarettes a day, usually when I was with someone I wanted to impress. Gradually I realized I was smoking more than I had intended. I found myself lighting a cigarette every time I had a cup of coffee, or whenever I reached for a telephone. By the time I was twenty-one, I was hooked.

I coughed, hacked, and burned holes in my best suits. I even burned a hole in the dining-room table. I must say my wife was wonderful. She never nagged me to quit, because she was smart enough to know that each person must make that decision himself.

Last November, some friends from Reno came to spend the week-end. Edna mentioned something about an acquaintance who had been a nicotine freak for thirty-eight years; how she had gone to a clinic in California, checked in on Sunday and left the following Friday—total cost, \$375. Edna said that woman was a chain-smoker, thoroughly addicted, but five days at "that place" produced the miracle. I sent for the literature at once.

On December 2, I left for St. Helena's Hospital and Health Centre. When I arrived at the gate, I was smoking. Then I saw a sign, "You are entering a non-smoking area. Deposit smoking materials here." I put out my cigarette and tossed it (along with the rest of the pack) into the trash can provided for that purpose.

The next five days were rough, but they were fascinating, too. I met men and

women from all over the country. We exercised vigorously, ate vegetarian meals, drank countless glasses of fruit juice (no liquor allowed), listened to lectures, watched films, and took steam and sauna baths to ease the withdrawal symptoms. Then there was "Frank," that horrible-looking, cancer-ridden lung floating in a bottle of alcohol. He managed to turn up in the dining-room, the lecture hall, wherever I happened to be.

Although St. Helena's is run by the Seventh-day Adventists, no one tried to sell us religion. I was impressed by the dedication and the quiet dignity of the personnel. They truly believe in what they are doing, but they apply no pressure to persuade the guests that theirs is the only way.

On Friday, December 7, I walked out of St. Helena's feeling very good about myself. "Keep in touch," said Dr. Herschel Lamp, the director. "We want to know how you get along."

From that day to this I haven't had a cigarette. Easy? Of course not! There are times when the craving is so strong I must excuse myself from a meeting and go and wash my face with cold water. (They taught us to do this during moments of crisis.) But I have kicked the habit, Honey, and if I can do it, anyone can.

Please print this letter and tell the tobacco junkies who want to quit where to write for information. Thank you.

—Free At Last.

Dear Free,

The address is: St. Helena's Hospital and Health Centre, Deer Park, California, 94576. All I can say is God bless THEM and thank you for writing.

—"The Sun-Telegram," California,
April 8, 1974.

at the 5-Day Plan to Stop Smoking which followed a few weeks later.

The fact that the Plan was held in the lecture room of the District Hospital instead of in the high school, as heretofore, could also have been a factor.

The atmosphere among the twenty people in attendance was very friendly, and the speaker, Pastor F. J. Gorry, said in this respect that it compared quite favourably with any he has conducted in the past. A discussion on nutrition on the final night was entered into with enthusiasm.

Although only sixteen attended on the last two nights, it is believed that seventeen had broken the habit.



Left to right are: Brother J. C. Warren, Nowra elder; Brother and Sister Pahl, organizer and hostess of the 5-Day Plan; and Sister Felicity Murchison, nutrition demonstrator.

Photo: L. D. Warren.

Medical School to be Established in Mexico

CHARLES B. HIRSCH, Education Secretary, General Conference

UNIVERSIDAD DE MONTEMORELOS, the first medical training centre to be established outside the United States by the Seventh-day Adventist Church, will open next year in Montemorelos, Mexico.

In the spring of 1971, Adventist Church leaders in Mexico, encouraged by the fact that the state of Nueva Leon had granted charters for the new private universities, felt it might be the appropriate time to request consideration for recognition of the Adventist School in Montemorelos.

Their thinking was that in applying to the governor for a charter, they would at least accomplish the objective of having the government define conditions necessary to grant a charter.

In their request they also proposed the possibility of developing a medical school in conjunction with Montemorelos Sanitarium and Hospital. Presently, Seventh-day Adventist students are studying medicine in several Mexican universities, including the medical school at Guadalajara. At times, as many as 200 Seventh-day Adventist students (about half of them from the United States) have been enrolled at this one institution.

After waiting for about one year without any response from the governor, church leaders made a new application when the governorship changed hands. Again, months went by without a decision from the government office. The leaders felt that they had made a prayerful attempt, and perhaps that was as far as they should go.

Then without advance announcement, on April 3, 1973, the governor signed the decree granting the charter. The official journal of the state carried the resolution in its May 5, 1973, publication.

An Unprecedented Development

This act, the creation of the University of Montemorelos by executive order, was an unprecedented development in the Spanish-speaking Adventist world. Outside the North American Division there are few places where Adventist schools on the tertiary level are given full recognition and authority to serve as degree-granting institutions. Usually, only publicly supported schools are given this status.

A special committee, with representation from the Department of Education on the General Conference, Division, and Union levels, along with others, met in June to

survey the readiness of the existing school for upgrading to university level.

It should be noted that the word **university** has different meanings in different countries. In Mexico it applies to the undergraduate programme mentioned above. No degrees beyond the Bachelor's level are contemplated for the immediate future.

Careful study was given to faculty, facilities, and finance, resulting in a seventy-page report. On the basis of this, the Inter-American Division sent a request to the General Conference for consideration for the granting of degrees (**licenciatura**) in theology, pedagogy, nursing, business, and medicine.

When the request reached the General Conference it was studied by several committees and presented to the Annual Council in October, 1973. In view of the unprecedented opportunity and the needs in Latin-American countries for Adventist-trained medical personnel, authorization to proceed was granted by that body.

One of the first steps to be taken was the forming of an on-site committee, which would plan the implementation of the new programme and provide guidelines for the development of the master plan.

This committee met for several days in March, 1974. Its membership included not only members from the General Conference Departments of Education, Health, and the Treasury, with similar representation from the Division and Union levels, but also the dean and a professor of the Medical School at Loma Linda University, and six Mexican physicians. The objective of the meetings was to direct the course

of the new venture in harmony with the counsel and guidelines provided by Ellen G. White. It was easily recognized that there would be obstacles and hurdles, but under God's direction there was no reason why these could not be overcome.

Loma Linda Ready to Help

The representatives from Loma Linda were especially encouraging in their support of the new medical school, pledging assistance through visiting lecturers and equipment. A 5,000-volume medical library, office and medical equipment such as microscopic slides, fifty television screens, and an electrocardiogram machine have already been offered.

Recommendations made by the committee included a five-year building programme, a financial plan, the upgrading of the hospital and clinical facilities, and a curriculum for the four years of study. The first class is to begin in September, 1975, with twenty-five students—about 90 per cent of them coming from Mexico and other parts of Latin America. The upgrading of the other programmes will begin immediately.

This step presents not only a challenge to the Mexican Union and the Inter-American Division, but also to the church at large. It is the first attempt to establish a Seventh-day Adventist medical training centre outside the United States. This school, if operated in harmony with church standards and constant direction from the Holy Spirit, will certainly be a positive asset to the educational programme of the church.

—"The Review and Herald," June 6, 1974.



The newly-created Universidad de Montemorelos will include schools of theology, business, nursing, education and medicine. The medical school will open in September, 1975.

A MESSAGE FROM THE GENERAL CONFERENCE PRESIDENT

“GO... and TELL”



TUCKED AWAY in the fifth chapter of Mark's Gospel are three verses that contain a thrilling story. "As Jesus was getting into the boat, the man who had had the demons begged Him, 'Let me go with You!' But Jesus would not let him. Instead He told him, 'Go back home to your family and tell them how much the Lord has done for you, and how kind He has been to you!' So the man left and went all through the Ten Towns telling what Jesus had done for him; and all who heard it were filled with wonder." Mark 5: 18-20, T.E.V.

The Ten Towns (Decapolis in the King James Version) had an interesting and unique history. When Alexander and his conquering armies swept through Palestine and Syria a few centuries before Christ's birth, a strong Greek influence had been established in Decapolis. The Ten Towns continued stubbornly Greek. Although Jews also lived in these cities, they were decidedly Greek in culture. They enjoyed considerable autonomy in local administration. Greek temples, Greek gods, Greek coinage, and Greek customs prevailed. The ruins of these cities today give evidence of their importance in Jesus' day.

When Jesus came to Decapolis, there was something prophetic about His visit. The Master's first contact with Greek culture foretold future conquests for His gospel. Not alone were the Jews to be the recipients of God's grace—the good news was for a wide world far beyond the frontiers of Judaism. The Greeks must hear. Europe must hear. The world must hear. Christ's visit to the Ten Cities was one of the first steps toward a world-wide movement.

Freed Man Returns Home

To follow up this initial penetration, to strengthen the stakes of the lengthening cords, Christ sent a man whom He had freed from an evil spirit. This man who had experienced such great deliverance was to return to his home a living miracle, an ever-present testimony to the power of Christ's gospel. Those who had known the man before his remarkable deliverance, who had seen him running fierce and wild in the wastelands of the area, could witness firsthand the power a Stranger from Galilee had exerted in their midst.

What an unlikely prospect for a pioneer missionary to a new culture—a man who but a few days before had been a raving maniac, the dread of the area! But God must begin SOMETIME with ONE! To take the gospel into the Greek areas of the Ten Cities, Jesus selected a man whose life had been MARVELLOUSLY ALTERED (God's M.A. degree, incidentally!) by the power of His Word.

What a fantastic story! Did you catch even the trace of a lesson for you and me living centuries later and probably thousands of miles from the land of the Ten Cities? Listen.

The Lord had to begin someWHERE, someTIME, with someONE!

Centuries later, in your day and mine, the Lord, through His servant, has written, "A revival and a reformation must take place under the ministration of the Holy Spirit." —"Selected Messages," Book 1, page 128.

This revival and reformation must begin someWHERE, someTIME, with someONE! Why should it not be in YOUR home, right NOW, and with YOU!

The community in which you live, those neighbours of yours whom you see almost every day, must hear God's last-day message and be prepared for the coming of Jesus. It must come SOMETIME. He must use SOMEONE! Why should not YOU be His messenger right NOW?

"All over the world men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light, for grace, for the Holy Spirit. Many are on the verge of the kingdom, waiting only to be gathered in."—"The Acts of the Apostles," page 109.

These dear ones need an arm of love placed about them. They need the voice of hope speaking to them. They need YOUR arm, YOUR voice, YOUR love. They need YOUR Friend, YOUR Counsellor, YOUR Christ! YOU may be the only one who can help them.

"Go to your neighbours one by one, and come close to them till their hearts are warmed by your unselfish interest and love. Sympathize with them, pray for them, watch for opportunities to do them good, and as you can, gather a few together and open the Word of God to their darkened minds. Keep watching, as he who must render an account for the souls of men, and make the most of the privileges that God gives you of labouring with Him in His moral vineyard."—Ellen G. White, in "Review and Herald," March 13, 1888.

The Lord used a life transformed by the power of His Word. You and I must likewise be transformed by the message God used to make us Seventh-day Adventists. Doctrine is of prime import, but DOCTRINE ALONE IS NOT ENOUGH. Our lives must reveal to the world THE POWER OF CHRIST at work; our distinctive doctrines describe the kind of people that God wants to set before the world.

"Those who consecrate body, soul and spirit to God, will constantly receive a new endowment of physical, mental, and spiritual power. The inexhaustible supplies of heaven are at their command. Christ gives them the breath of His own Spirit, the life of His own life. The Holy Spirit puts forth His highest energies to work in heart and mind. The grace of God enlarges and multiplies their faculties, and every perfection of divine nature comes to their assistance in the work of saving souls. Through co-operation with Christ, they are made complete in Him, and in their human weakness they are enabled to do the deeds of Omnipotence."—"Gospel Workers," pages 112, 113.

The Saviour must begin His great work someWHERE, someTIME, with someONE! Shall it not be in YOUR home, NOW, with YOU?

Robert H. Pierson,
President, General Conference.

Paraphrase Is Not True Translation

E. J. JOHANSON, Retired Minister

FOR SOME TIME I have been concerned about the manner in which Taylor's Living Bible has been publicized and promoted within the denomination as "the young people's Bible," etc., and that without any qualification. This is, in fact, a paraphrase rather than a translation of the Bible and, to a great extent, it reflects Dr. Taylor's personal theology, and of this its readers should be aware.

Some of the footnotes, as well as the text itself, are quite out of keeping with the beliefs of Seventh-day Adventists, which are based on actual translations of the original languages in which the Bible was written. These footnotes I noticed especially when, recently, I read the latter part of Daniel 11 in this paraphrase, for they are utterly contrary to what we as a people understand is the correct interpretation of this particular prophecy. Our younger people particularly should be made aware of the fact that there are a number of misinterpretations, unintentional no doubt, both in the text and the footnotes of this version of the Bible.

A recent letter in the American "Review and Herald" was right to the point, as I see it, in this matter. I think I cannot do better than to quote it in full, as an expression of my own opinion, and a warning and caution to my brethren and sisters in the faith. It reads as follows:

A Cause of Dismay

"I am dismayed at the growing number of our people, yes, even our ministers, who use and quote The Living Bible as if it were a translation rather than a paraphrase. Our members are urged to purchase and give these Bibles to loved ones and friends.

"Anyone who has never read a Bible and is using this translation-paraphrase for study prior to being baptized would have a difficult time indeed believing that our church has the truth. Following are a few scriptures that we frequently quote as support for our doctrines, but which are entirely different in this work:

"Genesis 6:1-4—This implies a spirit world with beings capable of becoming part of the human race.

"Mark 12:27—This verse states that men who have been dead for hundreds of years are still very much alive. (The spirit world again.)

"Luke 23:56—The Sabbath here applies only to the Jewish people. We (and the King James Version) hold that the Sabbath was made for all mankind.

"2 Corinthians 5:1-9—When we read these passages we are assured that as soon as we die we are immediately made immortal. This was Satan's promise to our first parents.

"Revelation 12:17—The words here are 'confessing that they belong to Jesus.' We use the latter part of this verse to help

Leaves from a Missionary's Diary

April 4.

I heard the Land Rover coming down the road, found my shoes under the table where I had left them, and shuffling into them as I ran, flew out of the door.

I glanced quickly over the mass of brown faces in the back of the car and then ran round to the front—and I saw her—young, timid, pretty as a picture and as sweet as frangipani. This was Lizzie, the nurse they had sent us to care for the medical work at Omaura.

She did not fully understand what I meant when I said she was the most welcome person to come to Omaura for months. Now I did not want to rush the girl or frighten her, so I took her up to her house which she will share with Irene, one of our teachers, BEFORE I showed her the patients I had waiting for her. She checked that her suitcases were in her room, and then came with me down to the clinic. She examined one patient and feared it might be twins, so we arranged for her to take the woman to Kainantu as soon as possible.

That night, we were both called out at 1.30 a.m. to the first student wife to have a baby this year. This time I was just an onlooker, helping when needed, and I decided that full marks must go to Sopas for turning out such efficient, gracious nurses.

Yesterday, Ian took Lizzie to Kainantu to meet the hospital staff in there, and the doctor and nurses gave her a great welcome. There is another Adventist nurse as well as two Adventist boys there who did their schooling at Kabiufa, and they were all so happy to meet her. Frequently in the past, I have invited these boys out to visit us, and each time they have assured me that they really want to come, but they are just too busy. Yesterday, however, they both asked Ian if they could come out and stay at Omaura for the weekend! Obviously, there just aren't so many sick people at Kainantu these days!!!

April 6.

This business of the church being full on Sabbaths is really getting serious.

Today we had ordinances. It was the first time for the new officers, and I sat back and rejoiced at how well the deaconesses had managed their work unassisted and with no previous experience.

Ian took the service, and then we all separated for the feet-washing. Usually, this can be a rather trying experience, because while the men stay in the church, the women must go up to the classroom. However, instead of hurrying along, they usually sit about and talk, and then meander in one at a time, and when it is just about time to go back to the church they all rush in and begin the ordinance of humility. Today was quite different. Everybody rushed to get into the classroom. The feet were washed in an orderly, reverent manner after the offering of prayer, and then we all filed back into the church. I looked around from the green seat and, unlike other days, the church was still full. At this juncture in the past, most people have run off back to the village to leave just a few faithful members to take the bread and wine. But, as I said before, today was different.

Ian looked at me and whispered, "There are not enough glasses here for everyone. What'll we do? Have you got any more?"

"No. That's the lot."

"What'll we do?"

"Wash them." Ian caught on and just nodded.

I tiptoed over to the two deaconesses and whispered: "When all the glasses are used, follow me outside. We will wash them and fill them again."

I must explain here that "outside" means the little space beside the rostrum. There is no door on the doorway, only a strong curtain of shells and seeds, so that as we washed the glasses, we were in full view of the congregation. But that did not worry a soul. The congregation sang warmly and richly while we three women knelt on the floor around the big tub that had been used for holding the foot-washing water and while one washed, the other dried and the third refilled.

The church service did not finish until 2 o'clock today, but who cared? Everybody grasped with two hands and a glowing heart the Lord's richest blessings.

identify the remnant church.

"These are just a few of the Scriptures that I studied again and again when I was preparing for baptism. What if I had used The Living Bible? I would not be an Adventist today."

So says the writer of the letter just quoted. Should not our ministry and our people generally exercise more care in the use made of this translation-paraphrase, good and readable as it may be in certain respects?

Temperance and a Point of Agreement

ERNEST H. J. STEED, Secretary, General Conference Temperance Department

FINDING A POINT of agreement is a vital step toward advancement of truth rather than at first emphasizing differences. This is the basis of counsel from Ellen G. White to ministers. (See "Evangelism," pages 144, 164, and 200.)

I thought of this many times, during March, 1974, as I met with various government and civic officials in Socialist countries concerning programmes for the prevention of alcoholism.

The need for stronger preventive programmes being built into society by men who honestly seek the best welfare of their people, is a point of agreement with Adventists, who seek only the good of men everywhere, for body, mind, and spirit.

It was my privilege not only to talk with leaders and members of the Committees for the Struggle Against Alcoholism, and the Sobriety Committees, but to have in some countries, the joy of discussing these same principles with fellow Adventist leaders.

Providential leading, most evident to me in all my contacts, was very marked when I arrived in Berlin. Without any prior planning, I arrived on the exact day for the commencement of the Union-wide Temperance and departmental leaders' two-day council. Imagine my delight and theirs when I arrived at the Union office just as the Union Temperance secretary as chairman was commencing the programme.

With great joy we fellowshiped together, reviewing the spiritual principles of temperance, and our programmes. They were moved to new zeal by the presentation of temperance as something better—real life in its physical, mental, social, and spiritual aspects through Christ, in contrast to intemperance.

In Czechoslovakia and Rumania

In Czechoslovakia on Sabbath, in a combined gathering of the churches of Prague, I was inspired by the music and enthusiasm of young and old for the Adventist witness for life at its best. Advent-

ists are well known in these areas for their habits of good living. They often draw commendation from others who see demonstrated in a practical way the benefits of non-drinking and non-smoking.

We also met with the Union committee, and I discussed with them temperance principles and the importance of the church's involvement in strengthening the hands of the government in achieving sobriety for the nation.

In Rumania, our Union committee likewise expressed their conviction against the inroads of alcohol and tobacco in our modern world society, and agreed to work wherever possible with the Red Cross and government agencies to bring the benefits of sobriety to the people.

Because of other viewpoints, strengthened by past demonstration of what was often false Christian witness, with priestcraft, superstition, and what the Bible terms "apostasy," many Socialist leaders have had a poor image of Christianity.

As I discussed our position with the representatives of sobriety committees, churches, and government, I appealed for a new look at the genuine Christianity of today. Christians, I pointed out, while ardently believing in God's Word, seek to apply the principles of Christ. He went about doing good for all men. He preached the separation of church and state, and above all, He struggled against the forces of evil that would destroy the minds and bodies of men. Temperance, therefore, meaning self-control, is a moral principle advanced by all who seek the uplift of mankind to nobler pursuits without the use of alcohol or tobacco.

Dimitre Bratanov, in his address at the International Commission for the Prevention of Alcoholism meeting in London,

emphasized this relationship. "The educational work against alcohol and the social evils have been emphasized as a basic task in the anti-alcohol campaign by such great scientists and humanists as Fösel, Von Bunge, Krepelin, Pavlov, Zlatarov, etc. The great Russian writers Tolstoy and Dostoevsky also wrote about it, and Emile Zola in 'The Dram-shop' and 'Germinal,' revealed the horror of alcoholism among the working class under the conditions of exploitation and misery, and boldly raised the slogan 'Schools Instead of Pubs.'"

Fellowship with Russian Believers

In Moscow, it was my privilege to worship on the Sabbath with fellow Adventists, and to experience the deep spiritual joy of this association. To be embraced by a brother visiting from Siberia, and to mingle our tears of rejoicing, to hear our church choir and see the sincerity on the faces of young and old, was something I shall long remember. Pastor Carcich, General Conference vice-president, had visited them the Sabbath before, and they were still in a glow of appreciation. Now they felt the visit of another General Conference man filled their cup of praise to God.

It was unique for me, too, because this was ordinances, with feet-washing and the emblems passed to all. In a church packed with over 700 people and no adequate ante-rooms, only those on the lower floor could participate. Those in the choir and balcony would be the participants the next Sabbath.

As I joined the brethren for the ordinance of humility in the little room under the pulpit, each man donned an apron that went from the waist to the floor. This became the towel as well as the protection for the clothes.

Next, the four leading brethren took up their places at the Lord's table below the pulpit, after the preaching and prayer and hymns that had continued since 9:30 a.m. without intermission.

Now we were entering a very beautiful but solemn hour. Each of the men with the pastor took time to break every piece of the bread, leaving not very small pieces,



Pastor E. H. J. Steed, executive director of I.C.P.A., meets Dr. D. Loransky, director, U.S.S.R. Central Institute of Scientific Research for Health Education, and his associates in Moscow.



The pastor of the Moscow Adventist church (centre) with some of the brethren. Pastor Steed spent a happy Sabbath day of fellowship with the believers in Moscow.

Photos: E. H. J. Steed.

but thick pieces about one and a half inches square. The pastor stayed at the table while the three brethren took the bread to each standing individual, saying, "This is My body broken for you." Each person then ate as the brother moved to the next person.

Under the white cloth, never removed, were containers of the grape juice, "The pure fruit of the vine," as the pastor had emphasized. To dispense the symbol of the Lord's sacrifice of His life blood, the pastor placed coverings over his sleeves and proceeded to draw from under the cloth a container of the liquid, from which he poured the wine into a large ceremonial cup. He held this up, quoting the words of Scripture, "This is My blood of the New Testament. . . ."

Then he poured the wine from this cup into a jug, and from the jug he proceeded to fill the not-too-small, attractively cut, individual crystal glasses. As he filled each one, and as the jug was emptied, the procedure was repeated, until all glasses were filled. In the meantime, the other brethren were taking the trays to the standing people, and to each was said, "Drink ye all of it." They drank, and returned the glass, and were seated. This naturally took so much longer than we are used to, but not one person stirred, and it added great solemnity to the occasion. The services for the day ultimately concluded at 3:00 p.m.

Large Baptist and Orthodox Congregations

Next day, I was eager to see if the Baptists were just as faithful in church attendance. I could scarcely get inside the door, for every aisle and passageway off from the church was packed. Here they have three such services each Sunday, I was told. I also went to an Orthodox church on the edge of the city, and saw some 3,000 people standing, packed into the church, and all heartily participating in a chorus of worship as the priest held up the symbols of the law and the cross.

One cannot but be impressed by the orderly and disciplined lives of many people in Socialist countries, whether Communist or Christian, who display a sense of value for morality in dress, in general conduct, and in the choice of a life-style without alcohol, tobacco, or other anti-social practices.

But it would be folly to believe that everyone in these countries agrees with Socialist or Christian ethics. There are many who no doubt live neither for the Marxist nor the Christian way, but simply live for the satisfaction of self, with a round of indulgences and the practice of intemperance, and who belie any principle for the good of their fellows. As in any other land, some just don't care.

Nevertheless, we would do well to encourage a point of agreement with all men, presenting our principles in the light of truth for the welfare and salvation of all mankind.

There are other countries today following Socialist concepts, who need to know

(Concluded on page 11)

A village for married students at Avondale College

HOW IT ALL BEGAN

DR. MAGNUSSON, President, Avondale College, Cooranbong

AVONDALE'S DILEMMA in providing an acceptable standard of housing for married students has recently become the challenge to a group of Sydney laymen. In little more than a year it has passed from being a subject of light conversation to the place where the laymen's organization, the Association of Business and Professional Men Proprietary Limited, has been named as building contractor, the architect has largely finished his job, the plans are approved by the local council and the project supervisor is ready to turn the first sod.

The college began talking seriously about the plight of its growing contingent of married students early in 1972. One result was an invitation for the principal, Dr. Magnusson, to speak to the Association of Business and Professional Men at one of the group's regular meetings in Sydney. It was clear that A.B.P.M. members had the know-how and the enthusiasm to mount a building programme to benefit the college and the church in this way, and a formal request to A.B.P.M. to study the feasibility of managing such a building project was soon in the mail. The response was quite rapid, and within weeks the Australasian Division was planning finances and the A.B.P.M. was to deploy the talent and training of its experienced business men, and skills of its architects and engineers.

Twenty Dwellings

Before the end of 1973, the Association had completed plans for a village of twenty dwellings, and was ready to submit a financial programme with the view to completing the project in time for the 1975 academic year at Avondale. The budget was a tight one—there is a very definite regard as to the rental that married students at Avondale can pay, many of them being enrolled in courses like Theology which do not qualify for government assistance. On the other hand, the willingness of the A.B.P.M. members to undertake the project will result in savings of tens of thousands of dollars, since the regular contractor's profit, the project manager's wages, and the greater part of the fees charged for professional services are all being donated to the church.

In spite of rocketing increases in building costs it seems that it will be possible to finance the project from

bank borrowings, without forcing the rental beyond the reach of those students the project is designed to help. Every dollar which can be obtained for the project by donation will ease the burden of the repayment of the loan and will reduce the student rent. This is why the 1974 college offering has been set aside to provide furnishings for this project. Although not everyone is close enough to lay bricks or install plumbing for Avondale's new village, there is a fine opportunity for everyone to join hands with the Sydney laymen and help this worthy project to completion when the Avondale College Offering plate passes by in your church on July 20.



REMEMBER AVONDALE COLLEGE OFFERING ON JULY 20 TO PROVIDE FURNISHINGS FOR MARRIED STUDENTS' NEW VILLAGE

A School with a Blue-print

E. A. BOEHM, Retired Minister, North New South Wales

MORE AND MORE PEOPLE are discovering that, for a place of residence, a New South Wales coastal strip extending from just north of the Hawkesbury River for about fifty miles towards the city of Newcastle, is second to none.

Known as the Central Coast, it includes such towns as Woy Woy, Gosford, Terrigal, The Entrance, and Wyong, along with a number of smaller villages and surrounding rural areas. With a fast-growing population, it enjoys a delightful climate the year around, with pollution-free country air, golden-sand surf beaches, placid lakes, evergreen forests, and scenic roads winding over the hills and among scattered farmlets. People are finding pleasure in their "five-acre farms" as compared with their former cramped suburban blocks.

Fast electric trains and a super expressway make it possible for city-employed people to quickly and comfortably commute to their work day by day. No wonder people are selling their city homes and settling on the Central Coast!

Seventh-day Adventists, in common with others, enjoy these benefits, but for them there are added blessings, such as six small but friendly country-type churches located strategically around the area, a number of retired ministers whose experienced counsel and fellowship is ever available when needed, and a highly regarded Adventist specialist physician resident in Gosford. Also to be considered is the close proximity of the two big Adventist centres of Wahroonga and Avondale. Where in Australia could an Adventist find a better place for retirement?

But there is more than all this. The Central Coast offers something of inestimable value to the Adventist family—a progressive church school with primary and secondary grades.

The Central Coast Adventist School is situated at Erina, near Gosford, on a spacious twelve acres of ground in a scenic bushland setting, yet quite close to the main thoroughfare, with good public transport connections with the rest of the area. The primary grades meet in a

modern brick building very representative of the high standards of the denomination, while the secondary classes meet in an adapted cottage that was on the estate when acquired. However, plans are already in preparation for the erection of a new high-school complex.

The School with Something More

Of course, like all Adventist schools, this one aims at a standard of academic education equal to that of the public schools. In addition, emphasis is placed on the teaching of Bible subjects and character



High school students in experimental garden. The primary school is in the background.



Some of the high-school students who attend the Central Coast Adventist School.

building. In high school, there is wood-work for the boys and domestic science for the girls. Busy teachers receive able assistance from voluntary teachers in the manual subjects.

But something more than all this is offered by the Central Coast Adventist School—something that few, if any, of our schools, are able to offer. Its acreage of fertile land makes it possible for Agricultural Science to be among the subjects taught. All teachers and students have a part in this important subject, which the

servant of the Lord has chosen to call "the A B C of education." The school is fortunate in having as a supervisor of this programme a former farm manager of Avondale College.

A programme such as this is Christian education at its best and as it should be. The school board, in setting its objectives for the future, has placed on record its determination to ever operate the school in harmony with the instruction given in the blue-print to be found within the pages of the books of God's servant, Sister Ellen G. White, where the Bible, selected text books, dedicated and consecrated teachers, classroom, and out-of-doors are combined to set the pattern for an education that will endure for eternity.

This is the objective of the Central Coast Adventist School, and its administrators are building, not only to provide this for Adventists presently residing in the district, but for city dwellers and isolated believers who may find it possible to take advantage of this and all else that the area offers.

Happy Family Atmosphere

Present attendance, although not large, is increasing year by year, and provision is being made for a much larger enrolment. Something that impresses every visitor to the school is the happy family atmosphere that exists. Without a doubt, this is due

to a large extent to the kindly and understanding leadership of its principal, Mr. John Hammond ("Sir"), loved and respected by pupils, esteemed and appreciated by parents. Said a government inspector on making his first visit: "You've got something here that I don't find in every school, and I hope you will always have it. It's a sense of closeness." And this is true!

The school exists as a reward of a venture of faith. Of this its builders have had abundant evidence, and constantly thank God for it. The land was purchased for \$58,000 (that is, after having had the first two acres donated). It is now worth much more than the original figure. Twenty thousand dollars was raised to build the primary school, worth at least \$30,000. A figure of \$60,000 is estimated to be the cost of Stage I of the high school. Where does the money come from? A good question, to which we find it difficult to give an answer, for Central Coast Adventists are by no means a wealthy group of people. But this we do know, as we move forward in faith, God makes a way.

Privileged indeed are those Adventist children living within access of the Central Coast Adventist School. Parents, when you consider the benefits, it could be worth your while moving to this delightful area. Others have. Why not you?



School students examine newly planted strawberries.

Photos: E. A. Boehm.

Three Key Issues in the Relationship Between Parents and Youth

ARTHUR N. PATRICK



To Be, to Become, and to Abdicate

THE REALIZATION that our son or daughter is now a teenager might well call us to parental stocktaking. The crises and joys of being a parent to one or more youth should prompt us to frequent evaluations of our relationships. Such reviews should at least include the probing enquiry of these three questions:

1. Do I Give My Teenager the Distinct Concept that Being Excels Saying?

We teach far more by what we are than by what we say. Carefully chosen words are frail motivation when compared with the fragrant power of selfless example. The more exact translations of the Scriptures (such as the King James Version or the Revised Standard Version) are good for what the Bible says. The dynamic translations (such as Phillips or T.E.V.) help with what the Word of God meant. But our youth cry out for a living testimony of what the Bible means. They need living epistles, accurate translations into the clear print of parental life and attitudes. Such a challenge is more demanding than is the work of the translator who struggles to convey words or ideas from Greek or Hebrew into modern speech.

Our homes need people like Chaucer's "Good man of religion" who first wrought and afterwards taught. We need to be able to say with Paul, "Be imitators of me, as I am of Christ."¹

How can we justify our neglect if we fail to use the strongest argument in favour of the gospel by being loving and lovable Christians?²

2. Each Day Do I Become More Like the Model Parent?

The simple recognition that being excels saying could well shatter us with its challenge. We fall far short, we do less well than we intend and know we should. If we chose to defend our frailties, our entire time could be consumed in self-justification. But youth seek less for perfection than for openness to the need for constant growth toward the ideal.

Where shall I find an appropriate model of parenthood?

I might profitably extract valid principles from the host of successful parents in Scripture. Both the peril and promise of parenthood is explicated in Holy Writ. Adam and Eve knew the anguish of finding their first-born to be a murderer. David's home seems beset by the full array of youth problems. But amidst the darkness of parental defeat shine stars of hope, the triumphs of the parents of Moses, Samuel, Daniel, Timothy.

While helpful inferences can be drawn from the host of successful parents in Scripture, the Authentic Model is our God who is able both to sympathize as a father and comfort as a mother.³

The earnest viewing of this Model Parent initiates and continues a process

of change through the Holy Spirit, a growth from one degree of glory to another.⁴

Our openness to progress in becoming like God will invite the co-operation of our youth far more effectively than even the best instances among our endeavours to be like Him. That is to say, our attitude is even more crucial than our particular achievement. Each of us may test our attitudes by asking such questions as:

Do my attitudes toward my youth mirror those of the waiting Father in Luke 15?⁵

Are my attitudes toward Proud Performers of Right (as Simon) and Moral Destitutes (as Mary) like those of God expressed in Jesus? (Note that Jesus as an Agent of Change drew both these classes into new orbits.)⁶

Is the openness of my attitudes like that of God who was patient with the impatience of Job, and responsive to the free-thinking of Habakkuk?

Do my notions of authority comply with the principles under which God operates? Does my attitude show I realize that the use of force contravenes God's method, that only by love is love awakened? If so, I will operate in the way God does, the way of manifestation—"to know God is to love Him."⁷

Confronted with the God of the Bible evidenced in Jesus, maybe some of us will need to melt down our conceptions of the Father and reform them in His true likeness.⁸ Jesus "has come and has given us understanding, to know Him who is true."⁹ Since we teach by what we are, we must be dedicated to the process of becoming like the Model.

3. Am I Moving at an Appropriate Rate Toward Parental Abdication?

God wills our growth to maturity, a point where we can stand alone, if need be, yet secure in our relationship with Him. Such development demands the child and youth be given increasing responsibility for decision-making and self-government. Thus the goal of parenthood is to make parental control unnecessary as soon as possible.

Transactional Analysis is the name of a fairly recent science. Probably its greatest value lies in the analysis of three ways people relate to each other, as Parent, as Adult, as Child. The "felt concept of life" is the Child, the "taught concept of life" is the Parent, while the "thought concept of life" is the Adult. Transactional analysis has made three initials, PAC (for Parent, Adult, and Child) famous to millions.¹⁰



Taken in 1971, this picture shows Dr. and Mrs. Arthur N. Patrick with their three children: Zanita (at the back), Leighton and Adrielle.

All their lives some individuals try to control others, with "ought-should-must-always-never" as central definitions of their inter-human relationships. Such a person is an eternal Parent.

Some individuals have never learned to outgrow their need for this kind of domination. They have failed to mature to adequate adulthood, remaining children who live in expectation of parental authority in order to form decisions. Such is the habitual Child.

Others, as they developed, were called to gather and process data, and given responsibility in making effective decisions. Such learn to evaluate, verify, estimate probabilities, engage in creativity. This is being Adult, employing "a power akin to that of the Creator—individuality, power to think and to do."¹¹

Avoid Prolonged Parental Control

To extend our parental control into the adult years of our offspring is perilous. We prevent their maturity at the risk of both temporal and eternal loss. Never should we operate as Parent when our youth are ready to respond as Adult rather than as Child.

Youth is a complex halfway house between the dependence of infancy and the independence of adulthood. It demands huge adjustments within both parent and

offspring. No tidy formula is sufficient, no single recipe assures absolute success in making the loaf of life. But I believe any prescription must include emphasis on example, for being excels saying. It must point up our need to focus on an adequate model of parenthood, finding our motivation for change supremely in God. And then it must proceed to give responsibility to youth, that maturity in decision-making might be theirs.

These principles do not suddenly attain importance when our children become youth. That they, with others, need to be implemented from the child's earliest years is an appropriate conclusion from these lines:

Children Learn What They Live

- If a child lives with criticism,
He learns to condemn.
- If a child lives with hostility,
He learns to fight.
- If a child lives with ridicule,
He learns to be shy.
- If a child lives with shame,
He learns to feel guilty.
- If a child lives with tolerance,
He learns to be patient.
- If a child lives with encouragement,
He learns confidence.
- If a child lives with praise,
He learns to appreciate.
- If a child lives with fairness,

- He learns justice.
- If a child lives with security,
He learns to have faith.
- If a child lives with approval,
He learns to like himself.
- If a child lives with acceptance and
friendship,
He learns to find love in the world.¹²

1. 1 Cor. 11:1, R.S.V.
2. Ellen G. White, "The Ministry of Healing," (Mountain View, California: Pacific Press, 1905), page 470.
3. Psalm 103:13; Isa. 66:13.
4. 2 Cor. 3:18 in Greek uses the concept of metamorphosis to describe this change.
5. See also the extension of this portrait in Ellen G. White, "Christ's Object Lessons," (Washington, D.C.: Review and Herald, 1900) pages 198-211.
6. See Ellen G. White, "The Desire of Ages," (Mountain View, California: The Pacific Press, 1898), page 568.
7. Id., page 22.
8. A helpful starting point could be the reading of J. B. Phillips: "Your God is Too Small" (London: The Epsworth Press, 1952).
9. 1 John 5:20, R.S.V.
10. For an introduction to Transactional Analysis, see such books as Thomas A. Harris, M.D., "I'm OK—You're OK" (New York and Evanston: Harper and Row, 1967).
11. Ellen G. White, "Education" (Mountain View, California: Pacific Press, 1903), page 17.
12. Those lines were seen pinned to the Education Department Notice Board at Avondale College during April, 1974, attributed to Dorothy Law Nolte. Their basic message is clear, though I would prefer to recast certain lines. Similar recasting is needed in the best-seller by Dr. Haim G. Ginott, "Between Parent and Teenager" (New York: Avon Books, 1969), but many parents would greatly benefit by reading this paperback.

TEMPERANCE AND A POINT OF AGREEMENT

(Concluded from page 7)

of Adventist desires for man's separation from all habits of intemperance. With a clear belief in not being involved in political matters, and with the purpose of advocating life and peace, our Temperance programme is a function that can work co-operatively with Muslim, Hindu, Buddhist, Catholic, Protestant, Socialist or any section of society which sincerely seeks for the eradication of intemperance and chooses to offer something better.

Church Houses Fugitive for Two Years

A Methodist church unwittingly became the two-year refuge for a fugitive from justice in Leesburg, New Jersey, U.S.A. William Hughes—wanted for breaking and entering and larceny—was found in the church, away from his 12-by-12-foot home in the belfry. He was discovered by a local parishioner who had returned to the church to retrieve his Bible. Hughes had outfitted the bell tower with a radio and stove made from an upturned iron on two bricks. Staying in the tower during the day and stealing food from grocery stores and service stations during the night, he had managed to evade police since September, 1971.

Golden Wedding at Wahroonga

N. H. J. SMITH

WHEN DAVE FEHLBERG MET Violet Fisher over fifty years ago in Collinsvale, Tasmania, God's hand was over them for good. That meeting subsequently led to a long and happy marriage. Today they are well-known and much-loved Wahroonga identities, having lived at 1 Cyrus Avenue for the past forty years.

On February 21, 1974, "Uncle Dave" and "Auntie Vi" celebrated their golden wedding anniversary at the beautiful home of their son, Les, and daughter-in-law, Val, at Brown's Road, Wahroonga. Present to honour their parents, were their three sons and their families: Lawrence and Margaret, Les and Val, Ross and Muriel, and nine grandchildren and many relatives.

The golden wedding present from their three sons and daughters-in-law sent them on a thrilling cruise to North and South New Zealand, with their best man, Brother Horace Reid, to carry their bags. Their visit over there was made the more enjoyable by their relatives,

Pastor and Mrs. Harold Hollingsworth of Auckland.

One other member of the bridal party in 1924, and also present for the anniversary celebration in 1974, was the page boy, Pastor Noel H. J. Smith.



Mr. and Mrs. Dave Fehlberg cut the cake at their golden wedding celebration.

Photo: N. H. J. Smith.



Land of Clouds—Papua New Guinea

*SOME DAY that land will see a cloud of glory,
Some day that land will see the Lord return;
Unless we tell them now the gospel story,
They'll never for His glorious coming yearn—
Nor we, who hold in frail and earthen vessels
Life-giving water for the thirsty race,
Will welcome Him who gave that great commission
"Go ye, and be ye strengthened by My grace."
O Lord, a cloud of witnesses before us
By faith have toiled and braved the storm and strife;
May we, when ardent love has done Thy bidding,
With all Thy children share eternal life.*

—H. G. Davis.

Check Your Letter-boxes

EDNA HEISE

I HAVE suddenly developed a new respect for my postman. I have walked in his shoes for eight hours, and I feel a lasting sympathy for him. I didn't realize how much more understanding one could become of other people, until I tried walking in their shoes.

But it all happened like this: I undertook to deliver four or five hundred handbills to announce our Newcastle City Mission. I was positively eager to become involved in this project, because I knew I had good news in these handbills. I just wanted all of those four or five hundred houses, on my round, to know what good things were in store for them if they "listened" to what I was saying in my colourful black, white and gold dodgers

first week, or my black, white and cyclamen dodgers on the second week.

So, singingly, I swung into action for the distributing of the black, white and gold "Dead Men" handbills. "I have something to share," I hummed with every step, "you'll be glad I came by your mailbox."

But it was then I began to develop my respect for my postman. It seemed that some box owners hadn't emptied their boxes since long before the spiders had woven their webs over the intake end. It also appeared as if somebody else had a "message" to share, for fat, blue folders were stuffed into almost every box. Even on Anzac Day, when I just KNEW nobody else would waste their holiday letterboxing,

I had to compete with a sample district newspaper in every box. So, instead of rhythmically slipping my "Dead Men" announcement into each box as I kept step with my tune, I was stopping to push or shove or fold or even stuff my precious "news" in beside all the other clutter.

Some letter-boxes said, "Get your handbill into me if you can!" I saw what they meant! My handbill was the width of a letter, but do you know, the maker of that type of letter-box must have expected it NEVER to receive a letter. My lovely "Dead Men" scraped their sides and were bruised every time on the rusty old metal of those unwelcoming antiques so firmly cemented into the stone fences.

"I Dare You"

Other letter-boxes distinctly said, "I dare you to get your long dodger into me." I took up the dare, but lost. These boxes were so shallow behind the input, that my "Dead Men" bent when they hit the back wall and as I let go, they sprang right back at me. So my faultless rhythm was spoiled again as I stopped and folded, then pushed harder to get them into the minimal space provided for the gigantic good news I was bringing.

Metal tongues hung protectively over other box entrances. They did have the good grace to have the word "MAIL" printed on them, or I should never have known where to enter. But good grace or not, my black, white and cyclamen "Chariots to the Stars" handbills, though beautiful, were not always strong enough to open that guarding metal tongue. So they bent again in my hand and there went my immaculate rhythm once more. I had to break step, grip the "Chariots" closer to the far end and with my index finger both hold the dodger and push the metal tongue. A slick gymnastic flip was still needed to insert the poor handbill.

"Guess where my mouth is," shouted another letter-box. I knew, of course. It was just under the eave that sloped down over the front of the box. "In you go, Chariot," I urged, but my "Chariot" hit a solid wall. "Go on," I coaxed, but it took at least three tentative pokes before I finally zeroed in on the mouth hiding coyly about an inch and a half from the junction of the eave and wall.

But the "Guess-where-my-mouth-is" box had nothing on the "Guess-where-I-am" type. How many guesses were wrong I forget, but finally I caught a glimpse of the shape of a letter-box sheltered completely by branches with a vine growing over it. I leaned so far over the fence to reach it that I almost spilled the rest of my "Chariots."

A Warm "Welcome"

But, joy of joys, there were some boxes who sang a sweet, warm "Welcome." Easily visible, with wide-open mouths and unfilled with clutter, they smiled their thanks as I stepped rhythmically by, singing "You'll be glad I came by your box."

So I thought sympathetically of my postman. He has to face this "Trial by Letter-box" every day. I felt comfortably

smug to think that my husband had made a fine commodious box to replace our little horror box in the stone wall. Our postman wouldn't be vexed when he stopped at number 27.

Then I got thinking that it wasn't only the postman I felt sorry for. Good news is flashing out to the church and to the world every day—every Sabbath, every camp-meeting. What kind of a "letter-box" do you have out to receive the thrilling good news God wants to share with you so often?

Do you say in effect, "Find my ears, Lord, if You can"? Or do you say, "Sorry, I'm too full of other things; I can't listen or take Your message in just now"? Perhaps you might say (unconsciously, of course), "My little 'box' can't take in big news. Just serve me up easy little messages that won't put too much pressure on me." I hope there are no heavy guards over your ears that make it well nigh impossible for the Master to get His gentle message of invitation and entreaty in. He won't PUSH His communication in with brute force like I did, but He's just as eager for you to receive it as I was to give mine.

I wonder if this is why the Lord sent us the messages to the Seven Churches for our Sabbath school discussion just recently! Seven times He drums out purposefully the words, "He that hath an ear, let him hear." I am just earthy enough to paraphrase His words into "Check your letter-boxes, I have some exciting mail for you, but I can't get it in."

Life Sketch of W. J. Gilson

LLEWELYN JONES

WILLIAM J. GILSON was born in South Melbourne in 1896, and as a result of the work of an early Bible instructor, Miss Madge Young (later Mrs. F. Bottrill), with his mother and sisters he joined the Seventh-day Adventist Church in 1901. Attending Avondale College in 1915, he was united in marriage at the end of that year to Miss Nell Painter, a member of the pioneer Adventist family of Stawell, Victoria. After his marriage, he continued his study at Avondale for what was destined to become an eminent place in Adventist education, under the personal guidance of the well-known Adventist educator, the late Brother C. H. Schowe. (Brother Schowe was, as Brother Gilson was later to become, a man to whom many of the older generation owe so much for guidance and encouragement.)

After commencing his life-work at the Avondale Primary School in 1917-1918, Brother Gilson was called to establish a new school at Auburn in Sydney, in the rear room of that church. His wife took special tuition to enable her to make the essentially one-teacher school into a two-teacher complex. Students and friends from those early days still remember the young teacher and his wife with deep affection.

Later, in the early 1920s, he was invited to become the headmaster of the Warburton School, again in the rear room of the church. His work in that school, and among the youth of that centre, led to his next move, the much wider sphere of influence of Youth leader for the Victorian Conference, early in 1925. Excelling in this form of activity, his influence has continued since then in the lives of the youth of that time. So many continue to "rise up and call him blessed."

It is claimed that his youth camps were an Adventist-world "first," and there are many still who testify that these, together with his other recreational youth activities, helped solve their problems of youth.

"His" Band for Fifty Years

The Advent Brass Band, which has had such an influence for good, was his creation, to which he gave leadership (with the exception of four years while he was in Sydney) for the fifty years of its existence. Bruce, his son, is now carrying on the Gilson tradition. "Gillo," as he became affectionately known to the bandmen, will long be a treasured and honoured memory among the youth of those fifty years.

Following his significant youth leadership in Victoria, Brother Gilson spent a short period as an evangelist, which proved so successful that the South Melbourne church was revitalized with an influx of new members. At the same time, he concluded his studies at the University of Melbourne by graduating B.A., being one of the very first Adventist graduates. Although endowed with much ability and keenness of mind, essentially he was a modest man, so much so that, when, in comparatively recent years and in the midst of a busy programme, he gained his M.A., very few knew of it.

The year 1930 saw Brother Gilson at Wairoonga, where for the next four years he was the Education secretary for the church in Australasia, beginning a period of church school advancement which has continued into the strong system of today.

In his earlier work in Melbourne, he had seen the need for an Adventist secondary school, and with the active support of a leading layman of the time, the late Brother A. E. White of the North Fitzroy church, he overcame a lack of enthusiasm, and after much effort, the Adventist Central School at Hawthorn was born, due primarily to the work of these two men.

It is not surprising, then, that following 1934, after joining the State Education service and becoming a valued member of the staff of the Collingwood Technical College for a number of years, he accepted the invitation to return to his first love, the church school, as principal at Hawthorn. Adventists in Melbourne recognize how much the school owes to his vision and leadership.

His next, but not final, appointment, was to the leadership of the church's education programme in the Trans-Commonwealth Union Conference, which gave him the opportunity to develop another of his dreams for Adventist youth. Here, almost the same story as that of the Hawthorn school was repeated through his vision and dedicated purpose, in the establishment of the Lilydale Adventist Academy. Then, at an age when he might have been taking his ease in well-earned retirement, for two years he carried the heavy burden involved in being its first principal, thus concluding his years of monumental service to the youth of the church.

Hawthorn school, and Lilydale Academy, will indeed be long-lasting memorials to the vision and spirit of this dedicated man, as year by year hundreds of students join their predecessors in the privilege afforded by attendance at these two schools.

The knowledge that the work of their loved one continues in capable hands, and is perpetuated in the lives of Adventist youth, will be a source of comfort to Sister Gilson, and their son, Bruce, who is himself a valued teacher at Lilydale, as they look forward to the glad day of reunion in God's wonderful tomorrow.



The late Brother W. J. Gilson.

Call to Decentralize

Dear Editor,

I would hope every Seventh-day Adventist has read Pastor J. W. Kent's very good advice in RECORD, 27/5/74. I agree entirely with his views. It is not the first time he has advised against enlarging existing churches, and Adventists' tendency toward centralization. Large cities receive constant evangelism to the detriment and neglect of smaller towns.

I think of one town with a population of over 20,000. Nothing has been done there for the past fifteen years, except that we have a church building large enough to provide for many more worshippers. In my area we have a fast-growing population of 12,000 which is likely to double within five or six years. There are about a half dozen of us "oldies" who are unlikely to be around much longer.

This Conference has literally dozens of towns from one to five thousand people, totally untouched by our message. In our area the Jehovah's Witnesses are building a very modest hall, for about fifty people. Three other religious groups have also appeared in the past two years.

I take off my hat to our veteran ministers, like Pastor Harker, who, like the Jehovah's Witnesses and Mormons, are getting results, and go knocking on doors. Could not some of the many young theology students do a few years of colporteur work before joining the ministry? Sister White says it is good training. These neglected areas could be entered, as they were in the early days, at a fraction of the expense of big city missions. Houses in many country towns are available at reasonable rents, and who can tell what gems could be mined from among the population?

R. H. Hutching,
North New Zealand.

HILDA BARTLETT'S

Menu
Masterpieces

Small helpings and no seconds are the common-sense ways of eating fewer calories. Cutting down, not cutting out is the key to successful weight maintenance.

REDIBURGER CRUST PIE

- | | |
|----------------------------------|-------------------------------------|
| $\frac{1}{2}$ tin Rediburger and | 1 tablespoon chopped parsley |
| $\frac{1}{2}$ tin Nut Meat | $\frac{1}{2}$ cup fresh breadcrumbs |
| or 1 tin Rediburger | 3 tablespoons tomato sauce |
| 1 medium onion, chopped | savoury rice |

Method: Combine all except rice. Press into bottom and sides to line a 9-inch pie plate. Bake 10 minutes in a moderate oven.

Spoon savoury rice into shell. Sprinkle with cheese. Return to oven and cook 15-20 minutes.

Savoury Rice

- 2/3 cup uncooked rice
- 6 oz grated mild cheese, or cottage cheese if preferred
- 2 medium tomatoes, chopped
- $\frac{1}{4}$ cup chopped green capsicum
- Pinch sweet basil, $\frac{1}{2}$ teaspoon salt

Cook rice in boiling salted water. Add green pepper during last 5 minutes of cooking time. Drain if necessary. Add tomato, $\frac{1}{2}$ cheese, salt and sweet basil. Mix well and fill Rediburger case.

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.

High Protein and Vitamin Spread

Dear Editor,

As so many people have enjoyed the sandwich spread I have developed, I won-

dered if it might be a good idea to give it out to a wider group of health enthusiasts. With your permission I would like to share it with RECORD readers. It is as follows:

- 1 rounded cup soy flour
- 2 tablespoons yeast powder (Torucel)
- 2 tablespoons Rissol-Nut
- cold water
- 1 teaspoon (scant) salt
- 2 tablespoons chopped parsley
- $\frac{1}{2}$ - $\frac{3}{4}$ cup lemon juice
- 2 cups boiling water

Prepare lemon juice and parsley. Mix soy flour with enough water to make a smooth paste. Add boiling water, blend and bring to boil, stirring all the time.

Add lemon juice to separate curd, pour into muslin over strainer and let stand a few minutes. Do not squeeze as a certain amount of liquid is needed to absorb yeast. Transfer soy cheese into a bowl. Add salt, parsley, yeast and Rissol-Nut and mix well. When cool, store in container in refrigerator.

For variation, mash a thick slice of Protose and add to soy cheese instead of Rissol-Nut, or two tablespoons sprouted alfalfa.

O.M.M.,
Victoria.



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.

ADAMS. On Sunday, June 16, 1974, John Horatio Adams passed away and was laid to rest in the Footscray Cemetery, Victoria, on Thursday, June 20. Our brother was born at Newcastle-on-Tyne, England, in 1914. The good seed sown in his heart by his godly mother prepared the way for his acceptance of the Advent message. The Lord spared his life many times during World War II, and shortly after leaving the Royal Navy, John was married in South Africa, and baptized there also. Later, he and his wife came to Melbourne, where together they faithfully served their Lord and Master. From God's Word, messages of hope and comfort were spoken at the funeral parlour and the graveside to his beloved wife and the sorrowing ones.

"Asleep in Jesus, safely there,
Thy rest shall e'er unbroken be
Till His sweet voice shall clothe thee fair
In gorgeous immortality."

W. A. Stewart.

DENNIS. At the age of seventy-four years, Sister Florence Eliza Dennis, a faithful member of the Perth church, Western Australia, peacefully passed to rest while a resident at the Anne-Marie Nursing Home, Western Australia. Won to Christ through the ministry of Pastor Austin Cooke, she joined the City church, remaining a faithful servant till her death on June 23, 1974. Now at rest, this beloved servant of the Lord will await the voice of the Master and the resurrection morning.
G. I. Wilson.

FALCONER. On Tuesday morning, June 18, 1974, Sister Branch Falconer passed to her rest at the Charles Harrison Home, Cooranbong, New South Wales. Born in Napier, New Zealand, in 1885, of Christian parents, our sister, with her first husband, Brother C. Starkey, accepted the Advent message under the ministry of Pastor and Sister C. J. Reynolds in 1922. For twenty years she served as the church clerk at Napier, where she was also active in "Signs" distribution and missionary work. She leaves two daughters, Mrs. Pearl Helleur of Napier, and Mrs. Val Avery of Mulbring, New South Wales, to look forward to that glad day when they will meet their dear one in the kingdom. Pastor W. G. Turner and the writer directed the minds of relatives and friends to the comfort of the Scriptures as they gathered at the graveside in the Avondale Cemetery.
L. C. Coombe.

GILSON. Acclaimed as one of the most eminent of Australian Adventist educators, Brother William J. Gilson passed to rest in Jesus on May 30, 1974, after patient suffering for four weeks, in the Box Hill Hospital, Victoria. Born in South Melbourne seventy-eight years ago, Brother Gilson, with his mother and sisters, joined the Seventh-day Adventist Church through the ministry of Miss Madge Young, an early Bible instructor. Left to mourn the loss of a loving and devoted husband and father are his wife, and their son, Bruce, with his wife and children and grandchildren. United in the faith of Jesus they look forward to the day of God, when the blessed hope will become the glorious reality of life restored in the home of the redeemed. So highly was our late Brother Gilson esteemed, that one of the largest (if not the largest) overflow congregations gathered at the Nunawading church, to pay a last tribute, and to honour his memory. Pastor J. B. Conley was associated with the writer in the memorial service in the church, and later at the Templestowe Lawn Cemetery, where we reverently laid him to rest until the Lord, whom he served so well, shall return to call forth His sleeping saints to be with Him for ever.
Llewellyn Jones.

LINDSAY. After many months of patient suffering, Sister Gladys Ona Lindsay, of the Chatswood church, New South Wales, passed to her rest on Saturday night, May 25, 1974. A memorial service, attended by many friends and relatives, was conducted in the Chatswood church prior to her funeral service at the Avondale Cemetery on Tuesday, May 28. Sister Lindsay, so well known as a church officer and a gracious Christian lady, will be greatly missed from the Chatswood circle. We extend our sincere sympathy to her husband, Mr. James Lindsay, to her son Allan of the Avondale College, to her daughter Beverly (Mrs. Rippon) of Vancouver Island, Canada, and to all who were close to her by family ties and the bonds of friendship. May the hope of the resurrection of the just bring them comfort and good cheer until the great day when our Lord shall come.
A. N. Duffy.

LINDSAY. Death seems all the more tragic when it strikes a young person. This was the case on May 3, 1974, when Joylene Kay Lindsay, aged only twenty-two years, died in Melbourne from unknown causes in the early hours of the morning. She was the daughter of Mrs. Daisy Lindsay (nee Brooksby), who comes from the Penola district of Victoria. Joylene was a regular attendee at the Camperdown Sabbath school in her early years. It was with heavy hearts that we laid her to rest in the Camperdown Cemetery on May 8, in the same grave as another daughter of Mrs. Lindsay, who also died at a very tender age. To the bereaved, Mrs. Lindsay and family, we extend our deepest sympathy, and pray that the God of all comfort may be a precious refuge to them at this time.
P. C. Raymer.

WARREN. When we buried Calvert Warren on May 25, 1974, in the Pitcairn Island Cemetery, the line of older folk was noticeably thinned. The village bell tolled eighty-five times, once for each year of the life which ebbed quietly away about midday on May 24. When "Caddy," as he was affectionately known, responds to the call of the Life-giver, he will surely look to see his wife, Mabel, and three children, who predeceased him. And he will certainly look for his

son Anderson, and for his daughter Irma, in whose home he breathed his last. No two children could have cared for an aged father more devotedly than these; nor could any son and daughter-in-law have done more than did Ben Christian and Royal Warren. Loved ones in New Zealand and in America will join with dear ones on Pitcairn in praying, "Lord, haste the day." The writer was assisted in the church and at the graveside by our island magistrate and a church elder, Brother Pervis Young. John J. Dever.

WOODWARD. As if to sympathize with the falling tears of the mourners, nature seemed to weep with great drops of moisture upon the flower-strewn casket in which lay one of God's saints. We will long remember the deeds of loving-kindness so frequently performed by our dear Sister Ruby Isobel Woodward, aged seventy-three, who passed quietly to her rest on June 7, 1974, following a long illness. She will be sadly missed by her daughter Lorraine, sons John and David, son-in-law and daughters-in-law, grandchildren and great-grandchildren. A service of hope and comfort was conducted by the writer, assisted by Brother Mutu, in the Dargaville church, New Zealand, and later at the graveside. To all who mourn the loss of our dear Sister Woodward, we would say, "Be of good comfort," for she died trusting fully in the blessed hope of a soon-returning Saviour.
W. D. Boucher.

ZIVKOVIC. Hedvig Zivkovic, aged fifty-one, and a member of the Bathurst church, New South Wales, passed quietly to her rest on June 7, 1974, after a period of hospitalization in the Bathurst Hospital. Her son Thomas of Tasmania, and daughter Helen of Bathurst, were present at the funeral. Two other sons, Markus and Paul, were unable to be present on this occasion. Mourners were reminded of that glad resurrection day when there will be no death, and of the better land when there will be no graves on the hillsides of the glory land.
L. J. Laws.

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**AUSTRALASIAN RECORD
and Advent World Survey**

Official Organ of the
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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 . . .

- ✧ As we go to press we have just received a telegram with the sad news that Pastor A. D. Vaughan passed away on June 30, in Western Australia. For the past twenty years Pastor Vaughan has laboured tirelessly for the Aboriginal people, raising up mission stations and schools at Wiluna and Karalundi. (See article on page one.) We will be publishing a life sketch of Pastor Vaughan in a later issue of the RECORD. Our deepest sympathy goes to Sister Vaughan and family.
- ✧ The Greater Sydney Conference has asked Pastor L. P. Tolhurst, a lecturer in the Theology Department of Avondale College, to go to Norfolk Island during mid-year semester to run a three-week evangelistic series and also conduct some meetings for the church members there. Pastor Tolhurst left for Norfolk Island on June 26. He was accompanied by Mrs. Tolhurst.
- ✧ Avondale College is giving assistance for another venture in Greater Sydney Conference. Pastor A. J. Ferch, also a lecturer in the Theology Department, has been invited by the University Seventh-day Adventist Students Society in Sydney to conduct a brief evangelistic series. These lectures will be dealing with our church doctrines and will be especially geared to appeal to University students. The aim is to run a series of meetings to which Adventists can invite their non-Adventist University friends.
- ✧ The Australasian Division Missions Extension Offering for 1974 will be lifted in November and will be channelled to the French Polynesia Mission. We have just received word that the special projects to benefit from this offering are: extensions to the mission headquarters, and a primary school building which is greatly needed in this field.
- ✧ The Temperance Alliance of New South Wales at its annual meeting re-elected its president, Pastor R. W. Taylor, for a fourth term, and Pastor L. A. Gilmore as a vice-president for a second term. Pastor L. A. Dyason remains as field officer. The annual report showed that the Alliance is receiving increased support from its member organizations interested in Temperance, such as the Woman's Christian Temperance Union, the Rechabites, Ansvar Insurance, etc. We congratulate the re-elected officers.
- ✧ Mr. N. C. Cuthbert has been appointed assistant Director of Nursing at the Warburton Sanitarium and Hospital. He is currently on study leave from his position of Theatre supervisor at the Sydney Adventist Hospital, and will take up his new appointment next January.
- ✧ Mr. Russell Smith, a member of the theatre staff of the Sydney Adventist Hospital, has been appointed assistant Theatre supervisor.
- ✧ A number of calls and transfers have been arranged by various Conferences, and we pass these on so that you can keep track of your friends. Pastor Peter Bamford, who is at present preceptor and Bible teacher at Longburn College, is under call to field work in the North New Zealand Conference.
- ✧ Brother A. W. J. Shirley, who has been manager of the Adventist Book Centre in the North New South Wales Conference, has been transferred to the position of accountant and Communication secretary in the same Conference.
- ✧ Brother E. J. Newman, accountant of the South Australian Conference, will become manager of the Adventist Book Centre in the North New Zealand Conference.
- ✧ Brother Noel Mason will transfer from field work in the South Australian Conference to field work in the North New South Wales Conference.
- ✧ Brother B. Burling, who is in field work in the North New South Wales Conference, will move across to South Australia to engage in the same line of endeavour in that Conference.
- ✧ Brother R. H. Baird, assistant Youth director of the Western Australian Conference, has accepted a call to the same position in the North New South Wales Conference.
- ✧ At the Sydney Adventist Hospital, several enthusiasts have recently formed a group called S.A.V.E. (Sydney Adventist Video Evangelism) to help provide television equipment and programming for closed-circuit viewing. This evangelistic project will draw on donated time and talents to provide religious, health and educational programmes for patients and staff. It is estimated that \$2,000 will be needed to launch this exciting new programme of missionary endeavour.
- ✧ Editors of more than fifty Seventh-day Adventist publications (including the editor of our own AUSTRALASIAN RECORD), met in council on the campus of Pacific Union College, Angwin, California, from June 27 to July 1. The council's objective was to sharpen editorial skills and aims. High on the agenda were such discussions as: "Reaching the Non-Christian World," "Imaginative Writing, Pro and Con," "Developing Editorial Vocation, New Writers, and Present Staff," "Dealing with Sensitive or Controversial Topics in Journals," and "Are We Talking to Ourselves?"
- ✧ Workshops were a daily part of the programme each day at the Editors' Council, with those attending divided according to interests. These included book editors, journal editors, and Union-paper editors. The primary emphasis of the Council followed the instruction given the church's writers by Mrs. E. G. White many years ago: "The great object of our publications is to exalt God, to call men's attention to the living truths in His Word."
- ✧ On June 3, two officers of the Commonwealth Department of Health inspected the Sydney Adventist Hospital. They were very satisfied with the results of their inspection, and in due course will forward the final Commonwealth approval for the full complement of 309 beds, including the south wing and the paediatric ward, which is the last ward to open in the new hospital.
- ✧ A scientist with the Australasian Food Research Laboratories at Cooranbong, Mr. David Heise has recently graduated from Newcastle University with a Master of Engineering Science degree. This is a post-graduate course following on from his original Bachelor of Science degree which he completed at Avondale College. His study was done on a part-time basis while he continued full-time employment with A.F.R.L. During the course he obtained several distinctions and honours, and was among the first group to graduate from Newcastle University in this course. Our congratulations to Mr. David Heise.
- ✧ "Finally, brethren . . .": If we had no faults of our own we would take less pleasure in noticing the faults of others.