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and advent world survey



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PUT CARING INTO ACTION AND PROVIDE . . .

SHELTER FOR THE BABIES

RAYMOND COOMBE, Sabbath School Director, P.N.G.U.M.

I HAD JUST SPENT several days and a Sabbath with our church members in the village of Sil, in the Sepik Mission. The missionaries' house where we stayed looks down on the little native-material church beside the beach. Waves from the Bismark Sea break ceaselessly upon the sandy shore, and coconut palms rustle in the pleasant breeze.

As we said good-bye and started out of the village on Sunday morning, I noticed many eggshell-like remains in a depression in the sand. Looking like ruptured ping-pong balls, they told a story of the marvellous birth of hundreds of tiny infant turtles that a few weeks before had emerged from their sandy nest and scrambled for the water's edge.

Matthew, our church elder, who takes good care of his members in the absence of a missionary, told of how the villagers had preserved the nest and watched the nursery parade with interest. I marvelled that no one had plundered the turtle's nest, and that these dear people were so concerned for the safety of these babies who faced many more unseen dangers and hazards in the watery world into which they plunged. No doubt, the soft, round eggs would have made fine fare, had the gospel not brought an awareness of a cleaner diet.

Yet, it seemed strange to me that the same concern for preservation and tender care is often lacking for our own little ones. The day before, Sabbath morning, I had joined the little group of about thirty Kindies and Primaries for the Sabbath school. Eager voices had responded to the class roll-call of names like Esther, Peter, Wilson, Mary, Belden. Bright eyes and shiny brown faces followed every action in the story I told. Busy fingers had spread bright colours in little colouring books at the close of the lesson presentation. Yes,



Members of the Sil church in the Sepik area of Papua New Guinea, who need a Sabbath school shelter for their children.

Photo: J. Gale.

the best efforts were being made to care for these babies too. But where were they meeting? At the rear of the church, and under the trees. A few moments before, a shower of rain had threatened the whole exercise. Colouring-in on a log is not quite the same as when sitting at a small table.

Like many other Sabbath schools in Papua New Guinea, they have no building or room for the children at Sil. There is no

shelter for the lambs of the flock, the tiny turtles. Yet they, too, face many unseen hazards ahead. As you enter into partnership with God this year in your Investment project, remember these babies who will benefit from the Frontier Outreach Project. Help build a lamb shelter for the brown-skinned babies at Sil, and similar places, with a good Investment offering in 1979. ##

A CALL FOR RENEWED CONSECRATION . . .

FAMILY WEEK OF PRAYER

GORDON A. LEE, Communication, Stewardship and Development Director, Australasian Division



THE ANNUAL Week of Sacrifice is synonymous with the Annual Week of Prayer. For many decades now God's people have responded to the renewed vows of consecration at the Week of Prayer by a sacrificial offering which has eclipsed most other offerings taken up at the divine service hour.

Many have come to feel that our Week of Prayer programmes are losing some of the vibrance and effective spiritual renewal we all once knew. A deep longing for a richer spiritual experience rests in the hearts of most Adventists. There are many who are voicing such heart-cries.

The Family Week of Prayer this year could be the balm so desperately needed to refresh and renew our relationship with our Creator. But this can only be as we individually make a concerted effort to seek the Lord. It will take our time—some personal activities will of necessity have to be laid aside. We will need to become actively involved, sharing our home or car so that all may participate. We will need a willingness to cut loose from ties that bind us to the routine of worldly preoccupation.

There has been a decline in the Annual Week of Sacrifice offering over the past two years. It has dropped by a disappointing \$22,698 in this Division. This would clearly indicate that a lack of spiritual involvement in the Week of Prayer has occurred during the same period, for all other offerings have shown an increase.

We must be constantly aware of the subtleties of the enemy of souls. His constant effort is to develop the carnal nature of selfishness within us. He will be relentless in his battle for the destruction of the image of God within us. As we imitate the character of Christ through personal sacrifice we can obtain victory over the idolatry of selfishness and covetousness.

As you participate with real earnestness and renewed zeal in the Family Week of Sacrifice, may I challenge you to respond to God's love for you by a monumental sacrifice offering on September 19. World evangelism is, and must always be, our goal.

"If My people, which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." 2 Chron. 7:14. ##

EXAMINING AN AREA OF IMPORTANCE . . .

Family Life Workshop

E. B. PRICE, Communication Director, Victorian Conference



Dr. and Mrs. R. M. Ellison. They led out in the Family Life Workshop attended by the ministers and their wives from the Victorian Conference. This was just the latest in a growing number of such workshops the Ellisons have held in recent years.

Photo: E. B. Price.

GUEST SPEAKERS at the 1979 Victorian Ministerial Retreat were Dr. and Mrs. R. M. Ellison of SAFECARE, which is the Seventh-day Adventist Family Life Education and Counselling Service in Western Australia.

Dr. and Mrs. Ellison were specially flown over from Perth, where they have been conducting Family Enrichment Seminars for some years. These seminars are conducted for couples, single people, young marrieds, older marrieds with primary or teenage children, as well as older married and widowed, separated or divorced people. Last year they were involved in over 600 counselling calls in addition to pastoral care.

The Ministerial Retreat was attended by the Conference ministers and their wives, who met initially in Melbourne, at the Nunawading church hall. The series was then continued at The Basin Youth Centre, some distance further out in the delightful setting of the Dandenong Ranges.

The workshop conducted by the Ellisons was designed to cover some basics of counselling, particularly aspects related to Family Life counselling. Repeated emphasis was placed on the value of "active listening" and the importance of continuing to listen until all the facts are in.

One feature of the workshop which especially captivated the interest of the ministers was the Temperament Analysis and its application in case studies.

Another equally interesting feature of the programme was the instruction in the use of "strategies" for developing self-awareness in the context of a small group situation. Visual aids and films were also used extensively.

As the workshop came to a conclusion, the challenge of the introductory remarks seemed more relevant than ever:

"As pastors/counsellors, it is not ours to choose whether or not we shall counsel . . . but we are faced with the decision either to be more effective and disciplined counsellors, or, merely to continue as we have done before." ##



Pastor Peter's Progress
being the daily jottings of a church
pastor who may be serving your
church.

Week 63

Common Sense

No. 2

DR. L. H. TURNER

SEVERAL MONTHS AGO, one of our local lads got into the news. He had been stealing, drinking, involved in acts of vandalism and in using drugs. He was sixteen years old. His father was a competent dog trainer. He squirmed under some rather unfeeling media questioning and tried to disclaim responsibility. "It's no good trying to control them," he said. "They all have to do their own thing. They won't talk and they won't listen. It is impossible to know what they are doing. Parents have no chance these days."

About a week later, we listened to another successful dog trainer. He was talking about his method with dogs. "Yes," he said, "you have to keep them under control from the beginning, and never let up. You have to be absolutely consistent in your treatment of them. They must learn to trust you. You have to be a bit 'doggy' yourself," he smiled. "Above all they must know from the very beginning when they are doing what is wrong, and when they are doing what pleases you. You must always show your pleasure by a reward. It is just a matter of conditioning. It must be conditioning completely unconfused by inconsistency."

Of course! It is Pavlov's old trick: the conditioned reflex. Control—being "doggy" enough so that man and dog have a kind of togetherness. Then there is a way open for bi-directional communication. The dog learns to share his trainer's pleasure when right responses are made.

Discipline, control, conditioning: it is just common sense. That is, where *dogs* are concerned. Not, of course, where our sons and daughters are concerned. The most important thing for them is individuality. It is for them to develop themselves with a minimum of interference. That development is to be all from within. It is like a seed potato: first the eye, then the sprout, the runner, the roots. Then when it has shaped itself into a plant, *then* it may take subsistence from the soil.

What utter rot! Why do we all bow to these bright, impractical theorists? They start out with a non-fact and spin a web of unsound theory about it.

No other generation has been so protective of individuality. Yet, somehow the past produced its Shakespeares and its Newtons, its Beethovens and its Einsteins. Nothing can destroy individuality. The genes take care of that. It is certainly not the main prerogative of education to guard this miracle of heredity. More to the point, it should be conditioning the individual to conform to society. That is where the discipline comes in. And parents have a great deal to do with this area of education.

In this connection, there is another expression, the "generation gap," that has raised its ugly head to stare hypnotically at us. And we have bowed to it in foolish, unthinking submission. It was snatched up from some book or some lecture or some talk and paraded in the streets of the mind by the media till it reached a grotesque stature and exaggerated itself into something incontrovertible. We learned to speak of it and think of it as a gap that was there inevitably, too wide to be crossed, too deep to be comprehensible. Parents have surrendered by the millions before it all over the world. But there are parents who have reached out for their children, and found to their surprise that, in their case at least, it was a very little gap.

Of course, it is true that this generation is different from any in history. The speed and nature of the changes that are taking place in every aspect of our society tend to leave parents further behind than the young who have never known the comparative stability of the world of their parents' early years. But the function of parents has not changed. It has simply become more complex and very much harder to fulfil.

Today it is ever so much harder to become "doggy" enough for that all-important bi-directional communication. But it is not impossible.

If I may retain the metaphor of animal training, it is because this generation of young people resist the conditioning process almost defiantly, that we must all be more aware of the enemies of conditioning. I mean the evident frustrations, the shouting, the anger, the threats, the desperate fears, the inconsistencies, above all, the failure on the part of parents to recognise the new hazards that were not there when we were growing up.

But this nonsense about individuality should not fool us. And nothing should cause us to surrender or to abdicate from the throne of parenthood as our first dog trainer had so evidently done.

Finally, think about all dog trainers. They succeed in crossing a much wider gap than this generation gap. They have to cross a species gap—and they succeed.

So, let us get on with the conditioning. Be prepared to face and master the difficulties. And learn to recognise nonsense when you hear it. After all, it is not brilliance we need. It is common sense.

##

Sunday

Called to see the senior elder, and we chatted about the church generally. It is a real pleasure to work with a man like Bob, with his sane approach and his genuine concern for each one of the flock.

Monday

Made my regular call on the Smiths. Told them of the baptism scheduled for next month. Mr. Smith spoke deliberately: "We have thought a lot about this matter, and, as you know, we very much want to be baptised, but now that Wendy is showing such an interest we have decided to wait for her and then we'll all be baptised together. There will be another baptism later, won't there?" Another baptism? Anytime. Just say the word and I'll fill that font with water and heat it, no matter how much power costs increase.

Tuesday

Whatever was said at Jennifer's luncheon party, I don't know, but I do know that there is a marked change in the attitude of my three ladies.

Mrs. Prebbo asked me if a person could get to heaven without being baptised. Then Mrs. O'Rourke wanted to know if it was wrong to go against the wishes of her family in personal matters. When she became more specific I said to her, "Mrs. O'Rourke, do you love your daughter?" She looked shocked.

"Yes, of course I do, Pastor."

"Then I guess you want to give her the thing that is best for her. She must be able to see that Jesus has changed your life and given you happiness that you never had before. She must realise that she can have this happiness too, but unless you make your stand for truth, how will she ever know? You may be the only chance she has of knowing Jesus and getting a Christian experience."

"I never thought of it that way," said Mrs. O'Rourke.

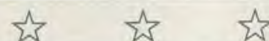
Wednesday

Unseasonably cold for this time of year; raining too. Not so many along at prayer meeting tonight, and we discussed "God's People Delivered," my favourite chapter of "The Great Controversy."

Sabbath

Ordinances. Mrs. Smith whispered to Jennifer, "When Pastor Peter told us about ordinances, I must confess the idea of washing someone's feet rather appalled me, but now I realise how beautiful it is. Gloria Morris was with me, and after washing her feet I feel so much closer to her, really like a sister." Jesus really knew what He was about when He gave us the ordinance of humility.

##



HAS STENGEL GOT A POINT?

IF I EVER HAD any popularity with the young people of the church, this editorial might just put the lid on it for all time. From henceforth, there will be many who will write me off as an old fogey who hasn't even entered the nineteenth century, let alone the twentieth, to say nothing of being ready for the twenty-first. You see, I have read this article by Richard Stengel in the *New York Times Weekly Review* and I find myself wondering whether, in fact, the fellow might not be right after all.

In the August 5, 1979, issue of that splendid weekly, Richard Stengel points out that one in three marriages in his country end in divorce, and that the figures are rising. He therefore begins his article with this blockbuster: "Romantic love is a supreme fiction, marriage for love the consequence of that fiction, and divorce the painful evidence of that initial delusion." Now, in the parlance of the Old West, "Them's fightin' words!" and I expect that half the young people who hear that I am even faintly on his side, will want to hang me (at least in effigy) from the nearest lamp-post. But hear me out, I prithee, good souls.

Romantic love as a basis of marriage, when you come to think about it, is not Scriptural. God didn't, for instance, create Adam and then twelve or thirty-seven Eves and invite him to take his pick, checking carefully which one's chemistry turned him on, looking into which one suited his personality and his whims and fancies. No, God ARRANGED that marriage, and, apart from their early mistake, we might assume, taking an intelligent guess at what went on subsequently, that Adam and his God-provided partner got along quite well for the rest of their lives.

And as I read the Scriptural account of the people whose stories are told in the Book, there seems to be a positive element of marriage-by-arrangement. Indeed, we see Abraham sending his servant Eliezer to look out for a wife for Isaac. We find Jacob directed to the house of his Uncle Laban to find a wife. We have Ruth marrying Boaz because of her mother-in-law (by her first marriage), Naomi, doing a little skilful arranging and some neat footwork and getting Boaz into the position where he had to face the question of marriage or be rather embarrassed about the whole thing.

But we are sophisticated Westerners, and we think that someone with eighteen or so years is quite mature enough to make the most tremendous decision that life will ever require, apart from one's own personal salvation. Let the average eighteen-year-old "fall in love" (whatever that means) and then try to advise him/her, and you are likely to be told to mind your own business. Suddenly, Father and Mother seem to take on a most awesome stupidity and have no sense or sensitivity about these things, and Miss (or Mr.) Eighteen-year-old becomes an arrogant and haughty know-it-all, refusing to take the minutest speck of advice and telling her/his parents to get lost and let them get on with the business of being in love.

Now, it is true that I have taken what might seem to be an extreme case, and I freely grant that. But have you ever been asked by a youngster in love (and a youngster by my definition can be anything between thirteen and eighty) to advise him/her about the current heart-throb (view mat.)? I very much doubt it. Have you ever proffered your advice, in the best of spirits and with the rosiest of intentions? You know that they were in no mood to listen, unless the whole thing was favourable to their cause, and unless you told them exactly what they wanted to hear. That is human nature. The unarguable logic of, "It's my life, and I'm going to live it as I want to" knocks all your reasoning into a cocked hat.

You can point out to the lass that her fiancé is a bounder, a cad and a rotter, and she will tell you to mind your own business. You can tell the lovesick swain that his fiancée is a fast-and-loose little bit, with no standards whatever and the despair of her parents, and you will likely be told to clear out and leave them to work out their

own lives. In short, almost no one wants anyone else interfering with the matter of who shall marry whom, especially if they are already sold on each other.

But the thing that the courting couple never seem to realise is that romantic love cannot possibly last—at least not with the fervour that it exists in the most romantic of its moments when the suit is being pressed and the stars are in the eyes and the vision is clouded by rosy dreams and surging emotions. No one could possibly stand the nervous tension of being so flagrantly in love as some who flit about before my mesmerised gaze. For those of us who are more realistic or stodgy or mundane know full well that marriage is a matter of bread-and-butter issues. Cloud Nine may be a nice place for a holiday, but you wouldn't want to live there. You need foundations under a marriage; practical considerations keep crowding in. It isn't the flashing eyes and the cupid's bow mouth and the ingenuous manner that makes a girl so nice to come home to; it's the kind of nature she has, how she can cook and clean and mend and sew; it is how she lifts her end of the load and how she reacts when adversity strikes; it is how you can pray your way through a family problem, how you can find common interests and happiness in similar things; it is that conglomeration of things like loyalty, honesty, trustworthiness and cheerfulness that are overwhelmingly important.

And it isn't his handsomeness or his kisses or his fine words when he holds you in his arms that will make a man a good husband. It is whether he is a good provider and whether he can face life with steady eyes and not go under when reverses come; it is not his ability on the sports field or his popularity with the girls that ought to be any criterion when you look for a husband, but rather his sincerity and industriousness and thoughtfulness. It is summed up in his attitude to his mother and his sisters—whether he is courteous and polite to them, so you will know whether you are to marry a brute, a bully or a gentleman. It matters nothing whether he has a good job, but whether he can stick at it; it isn't important whether he is academic or practical or visionary, but whether he knows how to care for you who will be his wife, putting all else aside for your happiness.

And beside all this, it isn't whether he/she will make you happy or even whether you can make her/him happy that is the grand criterion, but how you can live happily together that is the keystone of the arch of marriage which most people quite ignore.

And who is sufficient for these things? When the stardust is sprinkled so liberally, it is difficult to see things clearly. And that is why I think Stengel has a point. Here is his last paragraph: "Romantic love allows us the reverie of imagining what the other person is like, whereas arranged marriage forces us to acknowledge truly another human being. Instead of falling in love with an ideal-image, an arranged marriage teaches us how to live with an actual individual. The myths of romantic love teach us how to fall in love. Perhaps when marriages are arranged, we will learn how to love."

Now, I am not so unrealistic that I imagine that everyone facing the marriage altar is going to accept that. Moreover, I am not so naive as to suggest arranged marriages. What I am suggesting, especially to the young who are contemplating this step, is that they be ready to counsel with their parents, or some close friend or relative, but ideally their parents. Listen to their frank counsel, and if that counsel is negative and if there are red lights flashing, do not barge into marriage regardless. Before you laugh off the concept of taking the advice of a third party, remember this: marriages based on romantic love are failing at an alarmingly increasing rate. Perhaps we ought to move toward the Biblical method and, if not have our parents arrange the marriage, at least listen to their advice.

Robert H. Parr.

ACCEPTING DIVINE COUNSEL, THERE IS . . .

PROGRESS AT PENGANA

E. H. WINTER, Communication Director, Tasmanian Conference

WE NEED HAVE no fear for the future of our Christian schools, provided of course that we endeavour to move back into the "blueprint" of education as so graciously given by God to the Adventist Church through the counsel of Ellen G. White.



Pengana pupils work their own garden plots as a part of the school's curriculum. Obviously they enjoy it.

Photos: E. H. Winter.

Accepting the divine counsel as its charter, the Pengana School (situated right on the coastline at Penguin, north-west Tasmania) has endeavoured over the years to imbue its students, parents and church members, with the advantages of following a "thus saith the Lord." Today, we can pause briefly from the busy school programme and take time to praise the Lord for His very real blessing.

The school is in a rural setting, away from any city or large township. This provides a tranquil setting and offers an excellent opportunity to include nature and agriculture in its curriculum. A farm committee was formed, and they personally put up \$5,000 for immediate costs. Last year saw five acres of potatoes and thirty-two acres of green peas bring in a net profit of \$10,500.

While the farm is most successful, the vision of true Christian education has not been lost. The farm has subsidised the school this year towards its operating costs by over \$2,000, and ultimately it is the children who benefit from the labour of voluntary workers and the blessing of the Lord.

Recently I visited the school, and was most impressed as I saw half a dozen tractors and ploughs preparing the soil for the thirty-seven acres of green peas which

have just been planted. With the purchase of a second-hand tractor and other implements; the possibility of irrigation and an additional tractor; and current fencing in progress, so that "animal husbandry" can be part of the school programme, these ventures are guiding the minds of our boys and girls into a well-balanced educational programme.

In 1974 the enrolment was thirteen students. The projected number for 1980 is forty-five, and to keep up with the obvious trend, a building committee has been formed, and already extension plans have been drawn and passed by the local council. We believe that, under the blessing of God, 1980 will see a high school commencing with Grade 7, and then an additional grade each successive year.

It is our desire to give our children their rightful educational training. We have not deviated from our charter, but we realise that to provide a "blueprint" programme from primary through to secondary, is a progressive development, and we wish to thank the Lord for His counsel and His patience.

Our people ought to be moving out of the cities. Our children's education is no longer necessarily an obstacle for us to follow such instruction, and naturally I can say with all conviction that Tasmania, and in particular our Pengana School, offers a quiet, peaceful and yet challenging spot for concerned people with school-age children to which to migrate.

Throughout this school's entire history we have witnessed God's unfailing leading, and we wish to thank Him for His goodness to us at Pengana. ##



Headmaster Ross Reid operating the school tractor.

THE MOUNTING IMAGE OF THE ROMAN CATHOLIC CHURCH

A Confirmation of the "Spirit of Prophecy"
A. S. JORGENSEN, Field Secretary, Australasian Division

IT WOULD BE the direst tragedy if the time should ever come that the Seventh-day Adventist Church should lose its confidence in the gift of prophecy, by which it has been established, and by which it has been maintained. This would be especially true at the present time, when so much is happening to confirm the validity of the "Spirit of Prophecy" as it was manifested among us in the life and labours of Ellen Gould White.

While it is fact that we did not get our doctrines from the exercise of spiritual gifts, but from the Bible, it is also fact that the likelihood of our having arrived at our present distinctive understanding of "the truth" apart from it is extremely remote. One has only to consider the divergent directions taken by other groups which came out of the great Second Advent Movement of 1833-44 to appreciate the immense "advantage" we have enjoyed, as the Spirit of God, by revelation, has led us through the shoals and perils of error and heresy.

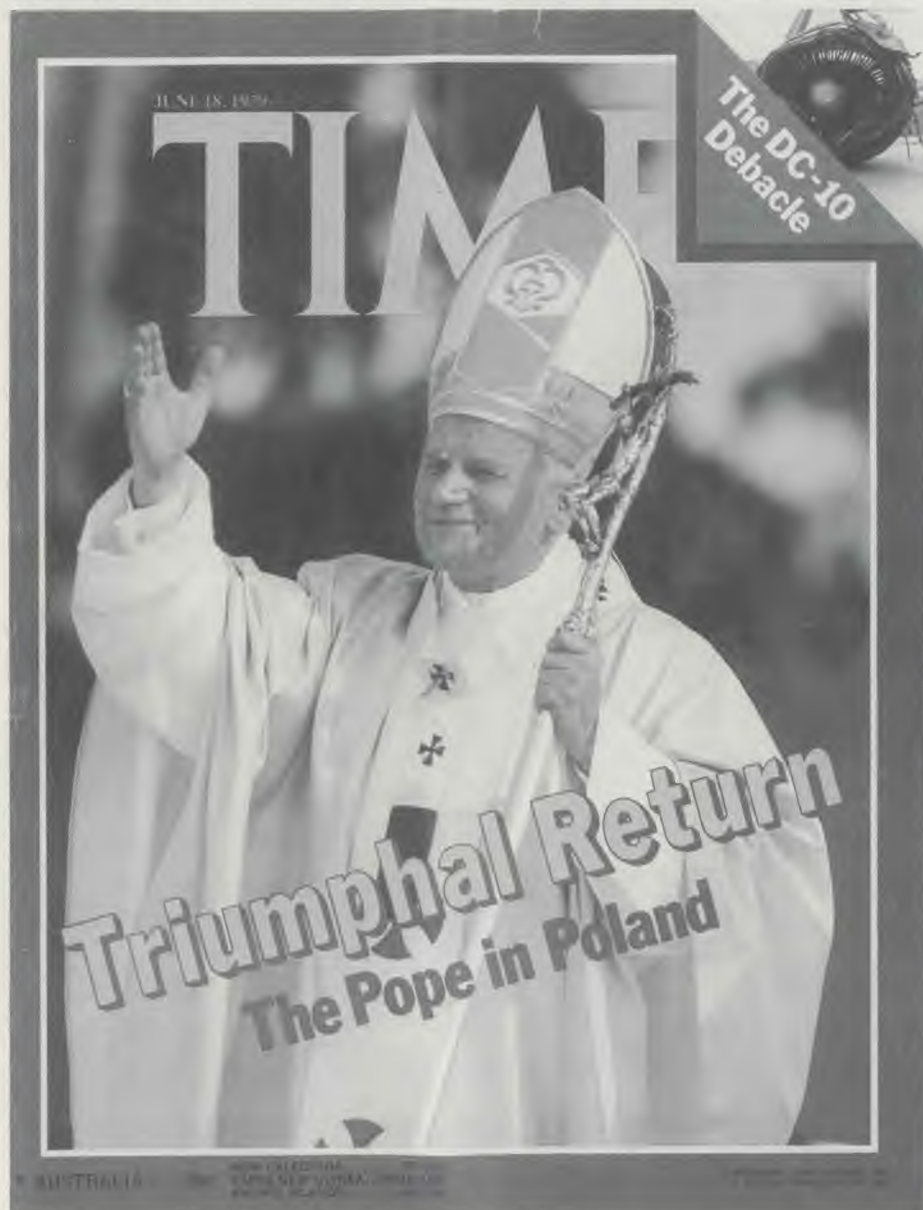
Church Maintained on Course

We must also acknowledge that it is our continued adherence to the "Spirit of Prophecy" that has maintained the Seventh-day Adventist Church on course and saved us from the same pressures and developments as have worked such havoc in the denominational churches.

For one outstanding evidence that Ellen G. White spoke with more than human prevision, we need only to consider this statement from "The Great Controversy," pages 572, 573:

"A day of great intellectual darkness has been shown to be favourable to the success of the Papacy. It will yet be demonstrated that a day of great intellectual light is equally favourable for its success. . . . God designed that man's intellectual powers should be held as a gift from his Maker and should be employed in the service of truth and righteousness; but when pride and ambition are cherished, and men exalt their own theories above the Word of God, then intelligence can accomplish greater harm than ignorance. Thus the false science of the present day, which undermines faith in the Bible, will prove as successful in preparing the way for the acceptance of the Papacy, with its pleasing forms, as did the withholding of knowledge in opening the way for its aggrandisement in the Dark Ages."

Here, for sure, was a forecast made at what appeared to be a most inauspicious moment for such a prediction! For the Roman Church was at that time seemingly adrift on extremely stormy seas. One has only to recall its chequered career in the nineteenth century to appreciate this. In 1798 Pope Pius VI had been dethroned and the papal kingdom abolished. Two years later Pius VII was elected and the Catholic religion re-established in France. But in 1808-09 the French again entered Rome, imprisoned the pope, and annexed the papal states. However, in 1814 the pope was restored; but in the wake of the revolutionary movement of 1848, Pius IX fled from Rome until 1850. In 1870, Vatican Council I promulgated the dogma of papal infallibility, but a few months later the



Accomplishing wonders in East-West relations, the Papacy is riding an ever higher wave of popularity. World leaders have more and more felt the need to consult papal authorities in political matters—now we seem to be entering a phase where the Papacy introduces political action on its own initiative. One overwhelmed reader of *Time* commented that "the Second Coming is the only event that could top the homecoming of [the Pope]."

Italian Government deprived the Papacy of all temporal dominion and civil power, and from that year until 1929 the popes styled themselves as prisoners of the Vatican.

No Concessions

What is more, when Ellen G. White was writing *"The Great Controversy,"* the first shock waves of the German higher criticism of the Bible were beginning to be felt in the Protestant churches throughout the Western world. But the Church of Rome promptly closed its doors against this movement, for it rightly divined that its acceptance would ultimately spell the demise of the traditional Christian faith. Pope Leo XIII's encyclical on the study of Holy Scripture (*Providentissimus Deus*, 18/11/1893) indicated the stance of the Catholic Church—a stance which the intellectualism of the day considered obscurantist. The encyclical not only defined the inerrancy of Holy Scripture in the strongest terms, but it also reinvoked the Tridentine guideline that the only valid interpretation of Scripture was that which conformed to the dogma of the church and the unanimous consent of the Fathers! It was clear that Rome proposed to make no concessions.

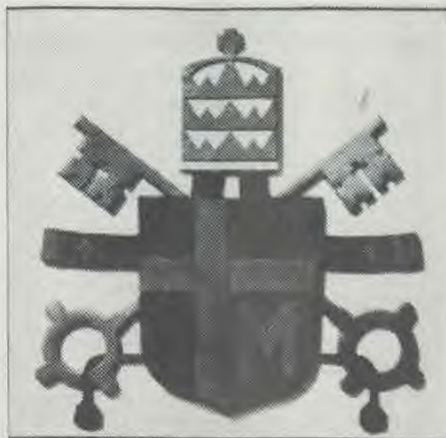
Fifty years later the situation remained seemingly unchanged. Indeed, Pope Pius XII's encyclical on the most opportune way to promote Biblical studies (*Divine Afflante Spiritu*), 30/9/43, while it provided mechanisms for the implementation of such a programme, simply reaffirmed the principles of *Providentissimus Deus*.

But despite what appeared to be any unwillingness on the part of the Roman Church to accommodate itself to modern thought, the onrush of events eventually called for appropriate action. Even before the Italo-Vatican Pact—the concordat signed by Mussolini and the papal secretary of state on 11/2/1929, hailed as "one of the most momentous events of modern history"—*Current History*, March, 1928, could declare: "The Catholic Church is today resurgent throughout the world, with a forcefulness greater than at any time since the Apostolic Age or the high tide of the medieval period." Furthermore, Catholic intellectuals—many of them the younger rising clergy and theologians of the church—were clamouring for change. Pope John XXIII proved to be the man for the moment, and his programme of action—*aggiornamento*, "up-dating"—released what might otherwise have proved to be explosive pressures.

Leading the Field

Certainly "the winds of change" began immediately to blow through the corridors of the church. Within a decade of Vatican Council II the Roman Catholic Church achieved a complete about-face in its orientation to Biblical criticism and in its attitude to contemporary scientific thought. Indeed, it is Roman Catholic scholarship that is today leading the field in Biblical studies, and one will not find a more convenient summary of liberal theological positions than appears in the annotations in the Jerusalem Bible! External changes have been made. The mass is now said in the languages of the day. The sisters of the church no longer appear in medieval habits. But—and this is the utterly amazing thing—

aggiornamento has not for one moment effected any essential constitutional change in the Roman Church. The doctrine of the mass is still transubstantiation. The Catholic Church still stands by the principle, *extra ecclesiam nulla salus*—no salvation apart from the church. The primacy of the pope as the successor of St. Peter is still the symbol of unity.



It hardly needs to be noted that this apparent metamorphosis of the Catholic Church was not achieved without considerable turmoil. For even during Vatican II, as the *aggiornamento* programme was beginning to bear its inevitable fruit, Paul VI and the Roman curia realised the urgency of reaffirming the traditional principles of Roman Catholicism. One has only to peruse Paul VI's first encyclical, *Ecclesiam Suam*, 6/8/64, to appreciate how unequivocally these principles were spelt out. "His [Christ's] Church" is "the loving mother of all men and dispenser of salvation." "The reform [*aggiornamento*] cannot concern either the conception of the Church or its basic structure." "The Church will rediscover her renewed youthfulness not so much by changing her exterior laws as by interiorly assimilating her true spirit of obedience to Christ and accordingly by observing those laws which the Church prescribes for herself with the intention of following Christ." "We beg the separated brethren to consider the inconsistency of this position [their objection to the primacy of the pope as the barrier to reunion], not only in that, without the pope the Catholic Church would no longer be Catholic, but also without the supreme, efficacious, and decisive pastoral office of Peter, the unity of the Church of Christ would utterly collapse." And finally for excellent measure, "The Church today is more than ever alive." No significant concessions—no, indeed!

Challenges to Authority

But once initiated and implemented, massive programmes of action cannot be redirected or thrown into reverse simply by the flick of a switch. It was inevitable therefore that any resistance to the making of further concessions would produce challenges to the authority of the Catholic Church. Thus the past ten or fifteen years has witnessed a series of such challenges which, at times, has brought the church a bad press. The indecision of the pope regarding the Vietnam War and the contraception-abortion issue, produced unenviable headlines, even to

Time (24/5/1976) running a cover story on "U.S. Catholicism—A Church Divided." In fact, as recently as Easter this year, a Sydney newspaper featured a full-page article in which it asked: "The Roman Catholic community is shrinking. Must it waste away or are there hopes for renewal? And would it matter to the world at large if the church withered altogether?"

Dramatically, however, the scene is now changing. With Pope John Paul II, the Roman Catholic Church appears to have embarked on a new era which, it is held, could ultimate in an all-time "high" in its career. John Paul II is certainly getting a magnificent press, as witness the *Time* (18/6/79) cover story, "Triumphal Return—The Pope in Poland." It is surely significant that the news analysts are predicting that he is ideally suited to fill the leadership vacuum of our time, especially in his championing of human rights, as in his recent encyclical, *Redemptor Hominis*.

But, by the same token, even though John Paul II is capitalising his popularity charisma, he is also strenuously reasserting the traditional values of the Roman Church. One thing is evident: he proposes to make no significant concessions either in dogma or in discipline. "In fact, the new Pope is more conservative than Paul," *Time* says. "If the Sacred College of Cardinals last October sought to bring about an era of consolidation and renewed confidence within Catholicism, they chose well in elevating Karol Wojtyla to the See of Peter."

Stage Being Set

And what of the future? One or two sentences in the *Time* article, summarising the Pope's public utterances in Poland, appear to give the answer. "The papal vision went beyond Poland, and beyond Catholicism. . . . The Pope seemed to envision an eventual pan-European Christian alliance against the secular materialism of both East and West." Every Seventh-day Adventist who knows his Bible prophecy will have no difficulty in recognising the writing on the wall. The stage is certainly being set for those final, rapid movements which the "more sure words of prophecy" declare will usher in the coming of the King—those movements which are so clearly delineated in the writings of the Spirit of Prophecy, in *"The Great Controversy."*

Now—how did Ellen G. White know all this? How could she write so confidently, almost a century ago, at a time when it looked as if the life-blood of the Roman Church was ebbing away, that "a day of great intellectual light" would prove "equally favourable for [the] success" of the Papacy? There can be no doubt about it at all. She herself has stated the options: "God does nothing in partnership with Satan. My work . . . bears the stamp of God or the stamp of the enemy. There is no halfway work in the matter. The *Testimonies* are of the Spirit of God, or of the devil."—*"Testimonies,"* Vol. 5 page 671. As we witness the mounting image of the Catholic Church, filling out detail by detail the vivid delineations of her career at the end of time, we can only conclude that the one who wrote so accurately of these events spoke at the instance of the Spirit of God. This then, surely, is no time for us to be quitting our confidence in this Heaven-sent gift of guidance! ##



A comfortable, air-conditioned train travels the one hundred miles from Hong Kong to Canton City in three hours.



The people of Kwangtung Province appear to be happy, adequately clothed, and well fed.



Bicycles and buses are the order of the day on city streets in China. Few private cars and taxis are in evidence.

THE PROMISE OF A REVIVED MISSION CALLS FOR A LOOK AT ...

CHINA

M. G. TOWNEND, Comm

WHILE MUCH CAN be learned from books and magazines of the history, geography, and way of life of a country and the social structure of its people, nevertheless to give authenticity to one's vision of a land and its people, one must travel through the land, walk the streets of its cities, towns and villages, ride its buses, browse through its stores, visit homes, farms and other places of employment of its citizenry. This I was able to do when, from June 12 to 15, I visited the Kwangtung Province of China. I must confess that much of the picture I had conjured up in my mind concerning China today had to be redrawn.

The three-hour journey by comfortable air-conditioned express train from the border of Hong Kong's New Territories to the city of Kwangchow (Canton) is mainly through lush green farmland. I expected to see, as I passed through the countryside, vast paddy fields of rice, and was not disappointed; but what did surprise me was the great diversity of agriculture and varied number of crops growing side by side along the way. Beans, cabbage, tomatoes, many tropical root crops, oranges, pineapples, apricots, mangoes, and peanuts, were growing in abundance. Agriculturally, Kwangtung Province is a place "where every prospect pleases."

Canton City, with its population of two million, reminded me somewhat of Madras City, India, some twenty years ago. Few private cars were in evidence, but many public buses and thousands of bicycles continually speed down tree-lined boulevards flanked by grey stone or concrete buildings which somewhat reflect the Victorian era. Here and there were clusters of near-modern multi-storeyed office and apartment buildings.

Surprising Prosperity

The people of Kwangtung, both in the cities I visited and the surrounding country, seemed well-fed, happy, healthy, and adequately

clothed, which was surprising in the light of recent reports claiming that upwards of 100 million in China are underfed. Most Chinese citizens work an eight-hour day, Monday to Saturday. For the majority, Sunday is a day for rest and recreation. When they commence work, most workers receive the equivalent of \$28 per month wages; later this rises to \$43. Some special workers, including senior teachers, do earn as high as \$53 per month, and a privileged few, including popular actors, are paid up to \$133 per month.

In keeping with wages, rents and basic food prices seemed to be low, but clothing, while cheap to the overseas visitor, seemed high in price considering the wages of the local people. Most consumer goods were so priced as to seem to be usually beyond the reach of the average family.

From my observations in the many homes I visited, both in the cities and country areas, I judged that the claim that almost all homes owned a radio could be substantiated. Apparently I did not visit any of the 20 per cent of the homes in the city which are claimed to have television. In most communes, a central radio receiving station selects "suitable" programmes, which are relayed to the homes over a wired sound system. Only a very small percentage of homes would own radio-



The ancestral temple at Fushan City. No longer a place of worship, the temple is now used as a museum.

ODAY

ector, Far Eastern Division

receiving equipment capable of receiving international short-wave transmission; but most radio receivers owned by Chinese citizens would satisfactorily receive government regional "tropical short-wave" broadcasts. Medium-wave broadcasts from Hong Kong can be heard clearly in Canton.

In China, radio seems to be used extensively as a vehicle for educating the masses. Early in the morning, elevator attendants and others can be seen listening to radio and following a printed text of the broadcast.

As I walked the streets and visited homes, factories and stores, many younger people were keen for me to hear their limited, recently acquired, English vocabulary.

Genuine Friendliness

Unannounced and uninvited, I visited workshops, factories and homes. With each visit I was warmed by the spontaneity of the genuine friendliness of the people.

Outwardly at least, forms of worship and religion are not in evidence in China today. Churches, temples, and monasteries I visited were being used as factories, print shops, museums or warehouses, but none served as a place of worship.

A visit to a commune of some 28,000 people was an eye-opener. At the commune's hospital, both traditional Chinese and Western medicine were practised. While hospital accommodation and equipment appeared to be antiquated, nevertheless both the hospital and clinic were well served with an adequate team of friendly, dedicated doctors and nurses.

A walk through Canton's enormous Nanfang Department Store gives one the impression that the sight of Westerners is still something of a novelty. As I moved around the store one

evening, I seemed to be the centre of attention. I felt the urge to proclaim the name of Jesus to these wonderful, friendly people. As I contemplated the language barrier, I hit upon the idea of trying to reach these people.

As a lad, I had played a mouth organ. Maybe I could still "suck and blow" a tune. I purchased a locally made harmonica, and as I made my way to the entrance of the store, a small crowd followed me. With my back to the waiting taxi I played a few bars of my country's national anthem. I gained confidence as I noticed that nearby policemen and People's Liberation Army soldiers seemed unconcerned.

Responsive Audience

The crowd, mostly young people, began to swell in numbers, as I played "Count Your Many Blessings." Soon the crowd had grown to several hundreds and had spilled out onto the road. I played on—"Abide With Me," "Lead Kindly Light," and "The Old Rugged Cross." My audience was very responsive. Finally I concluded my concert with "Jesus Loves Me." As I entered the taxi, an older man came up to me and with tears in his eyes said in excellent English, "Thank you, thank you, that was wonderful!"

God is not dead in China. There is growing evidence that Christ's church in China is alive, growing vigorously in the hearts of thousands of China's loyal citizens as they experience the sin-cleansing power of Jesus, and enter into that more abundant life that satisfies the soul. As we consider the challenge of China and the unfinished task appointed to Christ's church on earth, let us remember: "He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." Rom. 9:28. ##



What will China be like when these children grow into adulthood?



Another view of the temple at Fushan, now a museum.



Chinese mainlanders seem always to be smiling. This young woman didn't seem to mind having her photograph taken at all.



The Western visitor to China is always conscious of being watched by curious eyes.

Photos: M. G. Townend.

NEW ZEALAND YOUNG PEOPLE MOVE . . .

FROM CHICKEN-COOP TO CLUB-HOUSE

SHIRLEY R. TARBURTON, Communication Secretary, Longburn College Church



A triumphant group! Longburn Junior Adventist Youth and their leaders at the end of the concert which closed a successful club-house opening.

Photo: P. Rampton.

THE LONGBURN COLLEGE CHURCH Pathfinders and JMV's have never had a suitable meeting-place. Longburn, of course, being built for young people, had plenty of facilities for them in general, but none, it seemed, for these young people in particular. So the JMV's met in the Junior Sabbath school room and the Pathfinders had their meetings in the open air, or if it was too cold or wet (and it often is), in the dilapidated building that was serving the college as a social hall.

However, the Junior room was very small, and the deacons became tired of having their room full of stored Pathfinder equipment. To

top it all off, when the college opened their lovely new social hall, the old one was pulled down. There were rules for using this new hall: no black-soled shoes, etc. Anyway, it was pretty difficult even to find a time when the hall was available that was suitable for the Pathfinders.

When Mr. Richard Milne and his wife Anita took over leadership of the JMV's at the beginning of this year, they found many in the ten-to-fifteen-years age group hadn't bothered to join. Rising to the challenge, the Milnes prepared a very special "first-meeting-of-the-year" which included a picnic lunch for all the families whose children were in the JMV age bracket. This was followed by a stimulating meeting which the JMV's enjoyed so much they wouldn't have missed their meeting the next week for anything!

Soon the Milnes found themselves faced with another problem; they just couldn't fit everyone in the Junior room. Mr. Paul Rampton, the Pathfinder director, agreed with the JMV leaders when they decided they really must do something about a meeting-place for the JAY's (Junior Adventist Youth, as the group called itself), and the Pathfinders.

A Disused Chicken House!

Mr. Milne cast his eyes about and they came to rest on a brooder house. Here the college once raised day-old chicks; sometimes there were as many as 5,000 in there at one time. The poultry industry has now been discontinued, but the buildings are still here. The other buildings are still very "poultry-fied," but this one is on the other side of the campus, near one of the staff homes. It would take a lot of work to transform it; should they try? And what would everyone think about meeting in a disused chicken house! Well, didn't Luther Warren's original youth society first meet in a hay barn?

The ten-to-fifteens joyfully went to the task, with the leaders also doing much overtime. Rubbish was cleared out, floors and walls scoured, rafters swept and swept again. Paint that had been used for blackout had to be scraped off 160 louvres to let the sun shine in again. There was a large concrete area outside the front of the hall that had become covered with dirt and weeds over the years. This was all cleaned off, and it became a parade-ground. There were bonfires as rubbish was burned that had been strewn around the yard.

Then there was the fund-raising. Guttering was needed, lights had to be installed; there were other things, like paint, that couldn't be done without. Mrs. Lyn Wood came to the fore in this department, supplying things for the JAY's to sell. Other projects were undertaken, and over \$NZ300 was raised.

After many hours of hard work, the opening was set for June 24. Attractive curtains were hung at the windows, flagpoles were erected, the hall was decorated and everything was ready.

As it is just 100 years ago this year that Luther Warren and Harry Fenner organised the first Youth Society in the Seventh-day Adventist Church, and as they also met in rather "farmish" surroundings, the official party thought they would add some colour to the opening ceremony by arriving in nineteenth-century style and dress.

The Flag-raising

Two horses with carts pulled their passengers up to the parade-ground at 4.30 p.m., and the



Abraham (E. Fehlberg) counsels the group assembled for the opening.

Photo: P. Rampton.



Part of the official party. From left: Robert Virgil, Richard Milne, Mrs. Lyn Wood and Alvin Wood.

Photo: T. Brown.

important ceremony began. The Pathfinders proudly took their positions and the flags were raised. Mr. Richard Milne then introduced Mrs. Lyn Wood, who cut the ribbon across the door, declaring the building open.

Everyone then moved inside the club-house for the rest of the programme. Seats had been borrowed from Longum College, and all the 140 people who attended were fitted in comfortably.

In his opening remarks, Mr. Milne expressed the hope that as the brooder house had warmed and protected thousands of chicks to give them a good start in life, now as a club-house it would offer warmth and hospitality to the Junior Adventist Youth to guide them to life everlasting.

Pastor Henry Miller, the church pastor, then congratulated the young people and their leaders, and challenged them to continue their restoration work by extending it to the restoration of souls to the kingdom of God.

The JAYs presented the parable of the Good Samaritan in a somewhat more contemporary setting. As well as being entertaining, it helped us to see more clearly how often we assume the roles of the priest and Levite without realising it.

The "Prophet"

Arthur Yeo rendered a song of thanksgiving, and then there was a shuffling at the back of the hall. All eyes turned to look as a white-bearded and obviously ancient "prophet" appeared. We found out that this was Abraham, who had a message for us all. Just as he was known for setting up his family altars and "commanding his household after him," so this building was set aside as a training-ground for youth that they might follow after God.

The dedicatory prayer followed and the JAYs concluded the programme by singing, "We're Going to Canaan's Land."

The whole church has been inspired by what a small group with a lot of enthusiasm can do, and many members have taken the challenge and caught some of the JAYs' enthusiasm. We all wish them God's blessing and look forward to seeing many young people, as a result, responding to Christ's wish to gather them to Himself as a hen gathers her chicks. ##



Elissa Milne encounters a little stubbornness at the inaugural flag-raising. Club director Paul Rampton and his assistant, Geoffrey Frauenfelder, watch.

Photo: G. Wilson.

NEW AREA OUTREACH

E. H. WINTER, Communication Director, Tasmanian Conference



The fire-truck is always an attention getter at a V.B.S. And trying on the fire helmets only adds to the fun.

Photo: E. H. Winter.

JESSIE CLARKE, the Lay Activities leader, had long believed that her Glenorchy church in Tasmania should move out of itself and into a new area where the "everlasting gospel" had not been proclaimed. Today, her belief in that idea is a reality.

After much planning, surveys, door-to-door friendship visits, and, of course, the co-operation of the church through its Church Evangelism Council, Glenorchy was ready to move into the Bridgewater area, this being the fastest and newest growth centre in Tasmania.

And move they did! A Sabbath afternoon branch Sabbath school, called the Children's Saturday Club, conducted in the beautiful high school (such facilities being made available at no cost by the principal, whom we sincerely thank), attracted only a handful of children the first week, but under the usual progressive manner of Pastor Don Self and his church members, the next Sabbath saw over 180 children there.

Four months of regular meetings have now slipped into the past. A solid group of over thirty children are still with us and the change in their lives has brought much happiness to the many teachers and assistants who have faithfully dedicated their talents to win souls for Christ.

It must be stated that great strength is being added to the programme each week by our own Adventist youth. And Pat Laurie, the supervisor of the branch Sabbath school, is a real strength with her years of experience, which gives direction and example.

Another Outreach

The branch Sabbath school, being held on a Sabbath afternoon, was of a purely spiritual nature. There was need for activity and non-Sabbath involvement. The Church Evangelism Council duly appointed Helen Moore to take charge of conducting a "Happy Holiday Club" (V.B.S.) in the same high school.

With her sixteen helpers, we saw the number

of children increase from forty-five to ninety-six by the end of the week. Sasha on his guitar, a special guest each day, daily Bible film, and some most interesting crafts, all provided a programme which was completely new to the boys and girls at Bridgewater.

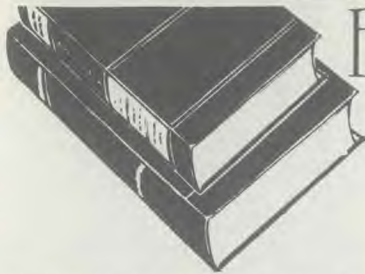
Parents were interested. Sister Lyn Tyler conducted cooking demonstrations in conjunction with these programmes, and as a result of the entire orchestrated outreach, the people of Bridgewater now know a lot more about the Seventh-day Adventist Church and, more importantly, about the love of Jesus Christ, who cares for them.

Assessment

The Bridgewater outreach has been a true "community service" which has resulted in many lives and homes being touched by friendship, Christian love and sincere concern. We have seen demonstrated a united, well-planned outreach that has involved the ministry, Sabbath school, youth, health department, lay workers and a Conference director, all of whom have been co-ordinated through regular and properly conducted Church Evangelism Councils.

Bridgewater is not yet finished. The branch Sabbath school is still continuing very strongly—where will it end? We believe this is just the commencement of what will ultimately result in the establishment of a group of "commandment keepers" in that district, who will rejoice in the salvation of the Lord and will become a powerful witness to the people "out there," who desperately need the gospel of salvation.

Outreach into a new area for Christ? Yes! And in addition, what multiple blessings it has brought upon the people of God! ##



BOOKS ACROSS MY DESK

Conducted by ROBERT H. PARR

"THE COSMIC CONSPIRACY," by Stan Deyo. (No publication details supplied.)

Stan Deyo has appeared a number of times on television in connection with the UFO phenomenon, and apparently has some appeal to a number of Adventists. This has been heightened by his interest in the Bible and particularly in the Book of Revelation. Last year in Western Australia he published a book called *"The Cosmic Conspiracy."* This book has quite an attraction for those who are interested in astronomy, the UFO phenomenon and/or the Bible.

In general, the message of the book is that of doomsday, and it is suggested that this will come about through the 1982 planetary alignment. On page 140 there is a survival-kit reading list, featuring the names of Dr. Tim LaHaye, Hal Lindsay and others. In their books, the point of view presented is that of Southern Baptist, and the doctrinal position of the Secret Rapture. One of the books is called *"The Seal of God,"* and is said to deal with the numerology of the Bible—a most unreliable method of pursuing truth in the Bible, despite the numerous repetition of certain numbers in the Scriptures.

Although the author may seem to talk of such subjects with which we, as Adventists, are familiar, the reader might well be wary of the many differences of belief. For instance, in section 3 on pages 110, 111, the war in heaven is placed in an initial Garden of Eden on this earth. In this way, Mr. Deyo accounts for the existence of the Nephilim in Genesis 6:4, as the fallen spirits. However, this does not explain the use of the Nephilim in Numbers 13:33 in a purely human context. The Biblical Garden of Eden he accounts for as a second Garden of Eden on page 111. From this point, the account proceeds to describe the fall of man, the Flood, the coming of Christ and the plan of salvation. Herein lies the danger, for the very similarity to our own beliefs may deceive some into thinking that the ensuing passages are also acceptable, when in fact they are largely in error.

The next chapter, entitled "Taken to Safety" commencing on page 123, deals with the topic of the Secret Rapture, and on page 125 there is a reference to the beliefs of Seventh-day Adventists in regard to Daniel 9:27. The current nation of Israel enters Bible prophecy on page 128, and the time of Jacob's trouble is seen as a seven-year period somewhere between 1978 and 1988-89. The concluding pages dealing with the seven last plagues are entirely speculative. It scarcely bears mentioning that the Secret Rapture theory originated with Dr. Schofield of the Schofield Bible, and apart from the speculative nature of the Biblical foundations, carries with it the great danger of depending upon a second chance. It should be stated clearly that despite the wide acceptance of the Secret Rapture theory by evangelical Christians, Seventh-day Adventists do not believe that this concept is taught by the Scriptures.

Section two of *"The Cosmic Conspiracy"* describes the development of the Illuminati. This section joins the growing body of largely speculative literature on this subject. Apart from the position that the existence of the Illuminati has some place in history, the current existence or status of such an organisation is difficult either to prove or disprove. However, I find the omission of one fact rather disturbing. In the light of the emphasis placed by Seventh-day Adventists on the healing of the "deadly wound" and the part to be played by the Papacy in the closing days of this earth's history, this publication fails to mention such a power, either among the circles of the Illuminati or in its exposition of Bible prophecy.

In the first section of his book, Mr. Deyo is concerned with the UFO phenomena and the scientific evidence for this phenomena. A good deal of the appendix is devoted to a discussion of this topic. On page 22, with little previous warning of any spiritual connotation, he says, "The situation is clearly this: there are two sources of 'UFOs' or 'flying saucers.' One is man-made from the mid-50s, the other has been with mankind since the ancient days of the Old Testament and the epic of Gilgamesh. One wonders why neither source has identified itself to mankind. In addition, one wonders if the 'elderly Source' did not infiltrate and take control of mankind's fledgling flying saucer research and development programmes of the last two decades. . . . Yes, one wonders. . . ." In connection with this statement, I would like to suggest that the scientific evidence is largely exploratory and the interpretation speculative. Let us remember that the UFO phenomenon is generally connected with other psychic events. Thus it need come as no surprise that such evidences as frequent manifestations over a long period of time, the observation by reliable observers, powerful mobility, freedom from gravity and very short travel time characteristics are as much a part of spiritualistic phenomena as they are of UFO sightings.

Consider now some of the more mechanistic claims for the construction of UFOs on this earth. Here it is important to separate scientific findings from scientific speculation. Many of Mr. Deyo's arguments are based upon the supposed existence of the ether. In support of this, he claims the Michelson-Morley experiment has been misinterpreted. However, it is

my understanding that the ether has not been proven to exist, and indeed, the Michelson-Morley experiments cannot be used to show that it does.

However, Mr. Deyo, by assuming that the ether does exist and by plausibly incorporating the experiments of Professor Trump of M.I.T. together with the findings of Dr. Tessler in the late nineteenth century, builds up a highly speculative case for UFO propulsion. The attempt, in Appendix V, page 169, to show by an elementary mathematical treatment that the ether does exist, contains a number of assumptions, and is unconvincing. At the end of the Appendix, there is an attempt to equate the words of John 1:1 with a unified field theory. All attempts to equate the workings of the Almighty with some scientific model are to be deplored.

In conclusion, I would like to draw attention to Chapter 3, Section 1 of the book, page 28. In this chapter, Mr. Deyo suggests his mind is one of those that has been tuned during his training in the U.S. Air Force Academy to tap into other people's minds. On page 30, he quotes Dr. Deeble as saying that Mr. Deyo's mind can theoretically "eavesdrop on the collective knowledge of all those people in the world." However, whatever his powers, the description is such as to suggest that they resemble those used by ESP proponents, and others who may be connected with psychic phenomena.

The inference is that a good deal of the material that is revealed in this book is connected in some way with the powers that Mr. Deyo claims. For these, and other reasons which I have mentioned, Mr. Deyo's work should be treated with great caution and cannot be considered to be a reliable guide, either to the technology of UFO propulsion or to those things which are coming upon the earth.

Dr. R. M. Ellison.

"LANGUAGE MATTERS: Notes Toward an English Programme," by Verne Wehtje, General Editor, Southern Publishing Association. 157 pages. Price \$5.75. Available at your Adventist Book Centre.

This is very profitable reading for any school administrator, and particularly for teachers of English, whether considered as a language or as literature. It is too heavy with current educational jargon to be of much use to parents, but it does represent a very serious attempt by a group of eight teachers of the subject at college levels to come to a reasoned conclusion to a perennial problem. The following is characteristic of their approach. "The problem would seem to be that the task of preparing a people for the apocalypse is apt to overshadow the other task of developing the wholeness of happy, confident and socially poised men and women. . . . The question then is whether the two are in fact compatible goals, and assuming that to some degree they are, whether Adventist literature teachers may legitimately be expected to make a contribution to both."

That is a refreshingly candid approach to a difficulty which so often casts the teacher of English literature into an unfair and unwanted defensive role, often attacked by ministry and laity alike.

The book represents inevitably a composite view, with perhaps psychology playing an overlarge role. I would commend in particular the chapter, written by Robert Dunn of Loma Linda, entitled "Twin Tasks of the English Teacher," and the next "On Becoming and Being," by Verne Wehtje. The latter should give the education directors at all levels much cause for thought about the effectiveness of present training programmes for producing English teachers capable of enthusing their classes with a love of the subject.

Despite the American love of vague, abstract and preferably very long words, so apparent in this book, two encouraging themes emerge as beacons. The first, and easily the most important, is: Make your students think for themselves. The second, a formidable one, is best quoted:

"The responsibility of a teacher of English is indeed quite frightening. He cannot be merely a purveyor of information; his own philosophy permeates whatever he offers; his influence is incalculable."

Put that with a statement from the book "Education," page 78: "What He taught, He lived." Then as teachers in this subject we can never be anything but humble.

The essays on linguistic study are well written, though they seem less convincing. Perhaps they are needlessly defensive in the face of the cry, "Back to basics," but there are no short-cuts via Elysium to the mastery of structure. We need not revert to a mindless teaching of grammar to develop articulate students.

All in all, I would advise you to buy this book. It will both provoke your thinking and improve your teaching. A. L. Hefren.

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HEALTH-WISE



Bitter Sweet

ALLAN R. MAGIE, Ph.D., M.P.H.

ACCORDING TO a recently completed study in Canada, saccharin, the widely used artificial sweetener, can cause bladder cancer in rats. As a result, the Food and Drug Administration in the United States is considering what to do with its use as a food additive.

A 1958 law states that "no additive shall be deemed to be safe if it is found to induce cancer when ingested by man or animal." The value of this action is that it gives protection against humans being unknowingly exposed to cancer-causing chemicals. There is no opportunity for the use of judgment in making exceptions for specific substances. And this, some argue, is what is needed in the controversy over saccharin: (1) to guard against the possibly inappropriate conclusion that what has occurred in an animal will also happen in man, and (2) to permit a balancing of the benefits of a food additive against its dangers.

How does saccharin illustrate these two needs?

Can we say that the sweetener will cause bladder or any other cancer in man? That's difficult. In rats, using large dosages of saccharin, only male rats whose mothers were on the same diet during pregnancy developed bladder cancer. Putting dosage differences aside, perhaps this means we should restrict saccharin usage only in pregnant women. Except in men, where the increase can be explained by cigarette-smoking habits, bladder cancer is largely on the decrease. On the other hand, saccharin may be causing some bladder cancer, which may be difficult to detect because of the small numbers of individuals so affected.

What is saccharin's medical, social, and economic value? Saccharin does have some economic value as a sugar substitute in some foods, and many physicians feel it can play a role in the management of diabetes and obesity. In addition, many otherwise healthy persons value saccharin as an aid in controlling weight.

Two conclusions can be arrived at from currently available information:

1. There is really no reason for a normal, healthy person to use saccharin.
2. Children and pregnant women should not be knowingly exposed to the artificial sweetener.

The larger principle is this: Since it is difficult to determine the safety of artificially created chemicals, man is better off avoiding such potential health hazards. ##

"In heaven God is all in all. There holiness reigns supreme; there is nothing to mar the perfect harmony with God. If we are indeed journeying thither, the spirit of heaven will dwell in our hearts here. But if we find no pleasure now in the contemplation of heavenly things; if we have no interest in seeking the knowledge of God, no delight in beholding the character of Christ; if holiness has no attractions for us—then we may be sure that our hope of

heaven is vain. Perfect conformity to the will of God is the high aim to be constantly before the Christian. He will love to talk of God, of Jesus, of the home of bliss and purity which Christ has prepared for them that love Him. The contemplation of these themes, when the soul feasts upon the blessed assurances of God, the apostle represents as tasting 'the powers of the world to come.' —"Testimonies," Vol. 5, page 745.



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.

BATTYE. Mrs. Stella Battye, widow of the late Pastor W. E. Battye, former president of the Trans-Tasman Union Conference, passed quietly to her rest in Wahroonga, New South Wales, on July 24, 1979. The burial was at Avondale the next day. Mrs. Battye's strong faith in the Lord Jesus Christ and her firm expectation of His second coming gives us confidence that she will be part of Christ's great entourage on the resurrection day. Her one surviving child, Raymond, and other members of the family, were pointed to the soon-coming day of reunion. The graveside service was conducted by Pastor G. W. Maywald and the writer.

A. P. Salom.

DAY. Amy Gertrude Day passed to her rest on July 12, 1979, at the Charles Harrison Home at Cooranbong, New South Wales. Sister Day was born in South Leyton, Westham, England, on October 31, 1900. She came to Australia as a young girl of nineteen. On July 12, 1926, she was united in marriage to Walter Stanley Day, and their home was set up in Tumburumba, New South Wales. To this union was born one son, Kenneth. Both her husband and son preceded her in death. Sister Day became a Seventh-day Adventist in the late 1940s, and from that time on she worked tirelessly to help others spiritually and in many practical ways. She died believing that Jesus would soon come again. Many friends came to pay their respects as she was laid to rest in the Avondale Cemetery.

James Coffin.

DICKINS. Martha Charlotte (Lottie) Dickins passed away at "Coronella," Nunawading, Victoria, early on July 19, 1979, aged eighty-four years. Born in Omeo, Victoria, she came alone to Melbourne to work as house-help at the age of twelve years. With her mother, Agnes Wyatt, and her future husband she attended J. W. Kent's Melbourne mission and was baptised, and was married next day, Boxing Day, 1918, to Alfred James Dickins. Although she was isolated in the country, Sabbath school was held regularly in their home. To give her children a Christian education, she moved to Melbourne during the depression and canvassed to keep her children in church school and to put them all through college, for she wanted them all in the Lord's work. A dedicated and vibrant Christian, she shared her Saviour with all she met. She is lovingly remembered by her children Hugh, Norman, Keith, Roy and May (Mrs. Harold Fechner), twelve grandchildren and twelve great-grandchildren. Services were conducted in the Nunawading church and the Templestowe Cemetery, Victoria, by Pastor C. F. Hollingsworth and the writer. We sorrow, but with a sure and certain hope.

H. A. Dickins.

DAVIS. Freda Dorothy Davis was an active Christian witness right till the day before she was called to rest by her heavenly Father on July 2, 1979, at the age of eighty years. On July 9 at the Katoomba Seventh-day Adventist church and at the Northern Suburbs Cemetery, Sydney, New South Wales, were a number of loved ones from far and near to pay their last respects to a dear lady who was much loved and respected in the church, the community and in the home. She sleeps beside her husband, the late George Davis. Her children, Rodney of Darwin, Margaret (Mrs. Winter) of Mullumbimby, and Valma (Mrs. Ludlow) of New Zealand, look anew at the promises of the blessed hope.

V. Wood-Stotesbury.

HOLMAN. Samuel Ernest Holman passed away on July 3, 1979, aged seventy-nine. At a service at the Pine Grove Crematorium, Sydney, New South Wales, on July 5, the hope and certainty of the resurrection were the comfort of his loved ones, widow Olive, his children Valmai (Mrs. Hart), Brian and many others.

V. Wood-Stotesbury.

GOOD FOOD

with SALLY HAMMOND



Continuing on in the same theme as last time, I am going to give you this week a basic method for converting any loaf-type, quick-bread, tea-cake recipe for use with yeast instead of self-raising flour. The only thing to do is to find what quantity of flour the original recipe calls for, then follow the appropriate table below. Check that the quantities of fruit, nuts, etc., are the same as the original recipe. Although the initial rising time may seem cumbersome, with a little forethought it is really easier, as after mixing, you are then freed to slip off to the shops, continue with other cooking or housework (or put your feet up with a good book!).

INGREDIENTS:

3 cups flour (makes one 2 lb-loaf tin)
2¼ cups flour + ¼ cup gluten
½ teaspoon salt (1 if recipe is savoury)

¼ cup (2 oz) margarine rubbed in
or melted

1 cup fruit, nuts (as per recipe)
Flavouring (as per recipe)
¼ cup (2 oz) sugar (½ cup if no fruit)

½ oz yeast
1 cup liquid (milk, water, vegetable water)
2 medium eggs

2 cups flour (makes one orange-cake tin)
1¼ cups flour + ¼ cup gluten
½ teaspoon salt (1 if recipe is savoury)

3 tablespoons (1½ oz) margarine

¾ cup fruit, nuts (as per recipe)
Flavouring (as per recipe)
3 tablespoons (1½ oz) sugar (3 oz if no fruit)

½ oz yeast
¾ cup liquid
1 large egg

METHOD:

Dissolve yeast in liquid (warmed) with 1 teaspoon sugar and 1 teaspoon flour. Allow to froth. When frothy stir in egg and add to sifted dry ingredients and margarine. Beat with a mixer (1 minute) or hand (2 minutes). Fill into greased tin(s), filling half full. Let rise till nearly at top of tins (covered) about 2 hours. Bake at 400-425°F (200-212°C) 30 minutes, till done. Test as for a cake. Cook 5 minutes in tin, then cool on rack.

Note: An ordinary beater on a mixer is sufficient for beating. A dough hook is not used.

LITTLE. On Thursday, June 7, 1979, Sister Ida Little quietly passed to her rest at Berri, South Australia. She was born in England in February, 1889. With her husband, who predeceased her by about eight years, she came to Australia some fifty-seven years ago and settled in the Winkie district just outside of Berri, for the remainder of her life. Her true Christian love was respected throughout the district, where her children rise up and call her blessed, and where three generations of them are attending the local church. We laid this beloved mother to rest in the Berri Cemetery, on Monday, June 11, to await the call of the Life-giver on the great resurrection morning.

A. J. Gilbert.

MITCHELL. William Mitchell of the Charles Harrison Nursing Home, Cooranbong, New South Wales, passed to his rest on Sabbath morning, July 21, 1979, at the age of eighty-eight. Brother Mitchell accepted the message under the ministry of Robert Stewart. He trained at the Avondale College and the Sydney Sanitarium and spent over thirty years with the S.H.F. at Cooranbong. His quiet, consistent Christian life was an inspiration to all. Pastor H. W. Hammond joined with the writer in ministering to loved ones and friends at the Avondale Lawn Cemetery. To his three sons, four brothers, one sister and their families, we would

say, "Look up, lift up your heads, Reunion Day is near." May the Lord help us all to be ready for that great day.

L. C. Coombe.

NORRIS. Gertrude Noel Florence Norris was born in England on Christmas Day, 1904, and passed to her rest on June 4, 1979. During six months of increasing suffering, she courageously maintained a radiant faith in her Saviour. She and her husband joined the church thirty years ago as the result of the radio ministry of Pastor L. C. Naden. A service was conducted in the Galston church, and we tenderly laid her to rest in the Old Castle Hill Cemetery. The "God of all comfort" is sustaining her faithful husband George, their daughter Ella (Mrs. Reg Tanner) and family, and the other relatives. Pastor E. L. Martin assisted in the funeral services.

F. T. Maberly.

SUDHOLZ. Gertrude Myrtle Sudholz passed to her rest on July 27, 1979, in the Mooroopna Hospital (near Shepparton), Victoria. Born at Suttontown, South Australia, nearly ninety-one years ago, Gertie Creek met and married Otto Sudholz at Mount Gambier in 1915. After studies with Pastor Michaels, the young married couple were baptised and joined the church, and soon established a reputation as caring and sharing Seventh-day Adventist Christians. This "mother-in-Israel" bore three daughters, Carma (wife of Pastor

Harold Christian), Valma (deceased, wife of the late Mel Anderson), and Coralie (wife of Pastor Eric Wolfe). Our late sister was tenderly laid to rest in full confidence of and awaiting the joyful reunion of her loved ones on the resurrection morning. M. H. Sparrowhawk.

HAMILTON. As a result of a tragic accident which took three lives on the Madang road on Sunday, July 8, 1979, Andrew Brian Hamilton, aged five and a half years, died instantly. He was born at Aore in the New Hebrides, and had lived all his life in the mission field: one year in the New Hebrides, two years in the Gilbert Islands, and two and a half years at Kabiufa in Papua New Guinea. It seemed right, therefore, that he should be buried in God's quarter-acre at Kabiufa. Angels mark his resting-place and await the command to return him to his mother. R. E. Way.

SILLS. Paul William Sils was a true son of Papua New Guinea. He died in a tragic road accident near Madang, on Sunday, July 8, 1979, almost three years after his birth at Kapuna in the Papuan Gulf region. His first two and a half years were lived at Kikori, and this past year at Mount Hagen. He and his brother Steven were buried together after a funeral service in the Kabiufa church on Thursday, July 12. "Rest in peace, little Paul. We'll see you in the morning." R. E. Way.

SILLS. Steven Malcolm Sils, aged seven and a half, died instantly in a tragic accident near Madang on Sunday, July 8, 1979. He lived in Sydney for one year, Norfolk Island for three years, and Papua New Guinea for three and a half years. After the funeral service, conducted by Pastors Craig, Smith, Way and Brother Abel Gaure, Steven was buried with his brother, and friend, in the Kabiufa Cemetery. All three shall be eagerly looked for on the great reunion day. R. E. Way.

WYBORN. On July 2, 1979, David Henry William Wyborn passed quietly to his rest at the St. Anne's Nursing Centre in Lismore, New South Wales. Following an appropriate service he was buried in the Mullumbimby Garden Cemetery and committed to the care of his Maker. David Wyborn was born in Brisbane in 1902, and as a young man entered the organised work of the church as a Sanitarium Health Food Company traveller in 1934. Subsequently he entered the ministry and was ordained in Sydney where he served for some time; later he worked also in the North Queensland and North New South Wales Conferences. In more recent years he made his home in Mullumbimby where his wife, Mrs. Doris Wyborn, still lives. Many RECORD readers will remember the Wyborns and their son Darrel of Perth, and daughters, Delma (Mrs. A. Kemp of Mullumbimby), and Merlene (Mrs. E. Krause of Newcastle). We extend to the sorrowing loved ones our Christian love and sympathy, and would point them to the God of life and remind them of His blessed promises. A. H. Tolhurst.

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and advent
world survey

Official Organ of the
AUSTRALASIAN DIVISION OF THE SEVENTH-DAY
ADVENTIST CHURCH

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FLASH POINT



- ☆ PASTOR REX TINDALL, the Lay Activities man from South Queensland, is always front-page news material, so it didn't surprise his friends and admirers when, in the August 1 issue of the *Albert and Logan News*, his story was right there on the front page. This is a big paper with a big suburban circulation. You see, the Tindalls hatched out a baby emu from an egg Pastor Rex had found when he was on an Appeal for Missions stint in the western part of his Conference. Daughter Bronwyn (17) put the egg in her bed and kept the electric blanket on for nine days. She even slept with this massive egg. Now the emu is four weeks along life's journey and is pictured on the front page sharing the cat's dinner with the original recipient. There's also a picture of Bronwyn and her foster-feathered-child on page 40 of the same issue, and another on page 52. I mention this because you communication secretaries might be interested to know that this little story in a wide-circulation paper rates a total of ninety-one column inches (including three pix)! The Tindalls intend to give the bird to a sanctuary when it is a little older. Indeed, by the time you read this, who knows. But it was fun while it lasted.

- ☆ The editor of the *Signs of the Times* shambled into my office the other day and stood twiddling the end of his tie. "I have, er, a request to make," he muttered deferentially. "Come man," I said in that irritated way that he evokes. "Out with it! Speak up like a man!" (The fellow irks me beyond endurance.) "Could you tell the people out there that this is *Signs* Month? August, you know. Ask them to hurry their subscriptions through, and all that." I said that I had already mentioned it. "Ah, yes," he said, "but have you urged them to put in their subscriptions? And have you told them about that 100 *Signs* for David McInnis yet? And other colporteurs could use them too. And then there is the Editor's Islands Project. We've already had baptisms from that one, you know," he went on. I said that I would mention it. So please, dear reader, to keep this elderly gentleman happy, would you please roll in your *Signs* forms, put a few extra names on them, give a couple or ten to the Islands Project and/or the pool for the literature evangelists? If his circulation goes down, the old chap is inclined to dissolve into tears, and I hate to see the poor fellow weep. It does nothing for his peculiar style of rugged beauty.

- ☆ As you will all know, there is a Flying School at Avondale College. (That's an interesting piece of ambiguity: Flying School. But I mean a school where flying is taught.) And Pastor Colin Winch is actually the instructor, Chief Sky Pilot, Top Man on the Totem Pole, etc. Already fourteen pilots have been graduated. In 1978 there were five pilots who rolled off the production line (one ministerial student, one faculty member, and three teacher students). In 1979 already there have been

three ministerial students, two teacher students, two faculty members and two non-College people who have won their wings. More will complete the course by the end of this year.

STOP PRESS

ATOIFI HOSPITAL IS IN MOURNING. BROTHER LEN LARWOOD (DESCRIBED BY THE PRESIDENT OF THE DIVISION, PASTOR K. S. PARMENTER, AS "MR. ATOIFI") WAS KILLED ON THE MORNING OF AUGUST 15 WHEN THE TRACTOR ON WHICH HE WAS WORKING OVERTURNED, PINNING HIM UNDERNEATH. BROTHER LARWOOD HAD GIVEN TWELVE YEARS OF SERVICE TO ATOIFI, AND HAD COME THERE FOLLOWING THE MURDER OF BRIAN DUNN BY A HOSTILE TRIBESMAN. HE WAS A MAN OF VERSATILE ABILITY, COMBINING THE WORK OF NURSING, MANAGING AND GENERAL MAINTENANCE. THE AIRSTRIP AT ATOIFI IS HIS MEMORIAL, AMONG OTHER THINGS, AND THE IMMENSITY OF THAT TASK IS INDICATIVE OF THE DAUNTLESS SPIRIT OF THE MAN. LEN LARWOOD WILL BE DIFFICULT TO REPLACE. HE WAS A MISSIONARY OF THE NOBLEST KIND. TO HIS WIFE BETTY (NÉE TINWORTH) AND HIS CHILDREN WE CAN ONLY SAY, "OUR HEARTS, WITH YOURS, ARE HEAVY WITH GRIEF. MAY YOU FIND THE SUSTAINING POWER OF THE EVERLASTING ARMS AROUND YOU." ONE OF GOD'S CHOICEST MEN HAS FALLEN. WE SHALL NOT SEE HIS LIKE AGAIN.

- ☆ I was recently in South New Zealand, and the place was still buzzing with the stories of the successful Youth Leadership camp which had been held in the May school holidays. The thing that really got them in was the Charm Course offered for the girls, and it was obviously appreciated. For the boys there was a Man in Demand Course, and it was a kind of masculine version of the Charm Course. It seems, from what I heard, that it was an unqualified success, and I would suggest that it could well be the first of quite a few in other places.
- ☆ Over in Western Australia they have a lively group of folk who gather at Sherwin Lodge every so often (like once a year) to talk over the old days at the Sydney Sanitarium. It's on again this year, and October 7 (the first Sunday in October) is the chosen date. Sherwin Lodge as usual. Time of starting isn't indicated in the letter I have, but bring a basket lunch and old photos, and lubricate your lower jaw because there will be much chat and counter-chat, and you'd want to be in it, wouldn't you? Open to all ex-Sydney San and other Adventist hospital workers.
- ☆ A post-card from that addicted globe-trotter Harry Richardson of Liverpool, just outside of Sydney, tells me that he accompanied the mayor of Liverpool to the city of the same name in England for a ceremony called "The Twinning of the Cities." The redoubtable Brother Richardson was right in there when the action was on, met H.R.H. Princess Alexandra, attended the official dinner and read the lesson in the Liverpool Cathedral, to say nothing of being an official guest at the House of Commons and the House of Lords. Lord Richardson (or is it merely Sir Harry?) is currently sunning himself and recuperating from his heady adventures in high society by taking in the Greek Islands before returning to Australia.
- ☆ "Finally, brethren . . .": A good husband is a man who stands by his wife in troubles she wouldn't have if she hadn't married him.