

Be Sure to Read:

"CHEATING YOUR  
CHILDREN"

CLARA NOSWORTHY  
WRIGHT, Page 8.



# A New Church for Tauranga

F. L. STOKES

President, North N.Z. Conference

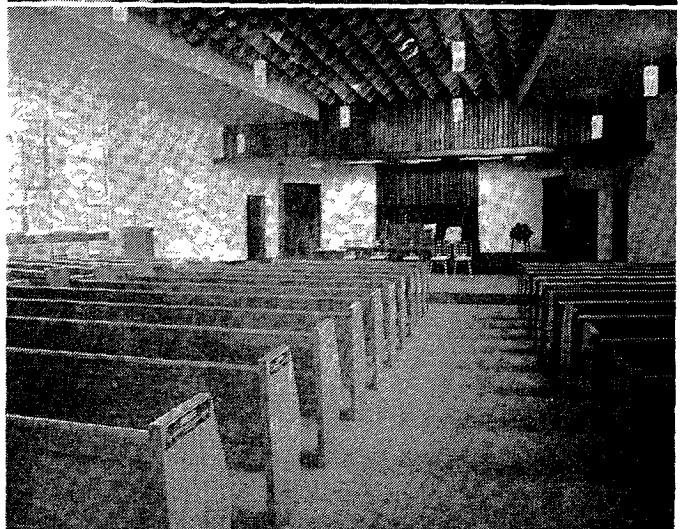
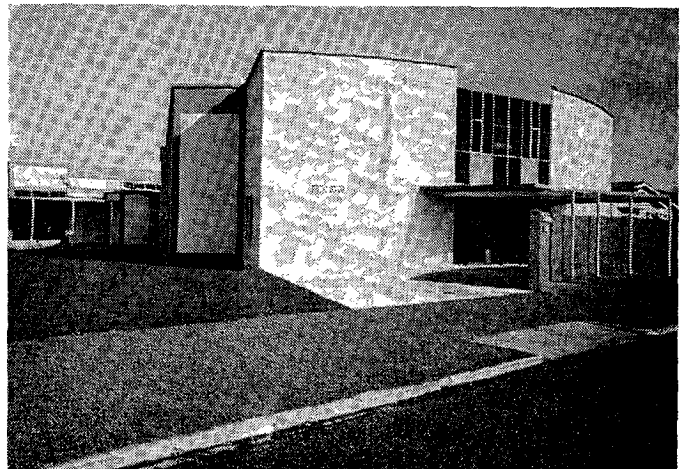
**U**pper picture shows the exterior of the Tauranga church. Lower picture, the spacious interior, where the beautifully finished woodwork and the glazed acoustic tiles of the ceiling are features worthy of note.

**A** LARGE GROUP met in Tauranga on the evening of Friday, April 23, 1965, for the civic opening of the new church building. Among the crowd a voice was heard to exclaim, "It is becoming quite a habit in North New Zealand for us to open new church buildings." We all feel in this Conference that it is a good habit, and well worth cultivating.

This event brought to fruition a project that had been in progress for over four years. During 1961 a half-acre block of land was bought in a very strategic position just a few yards off the main highway into the city centre. The first stage of the building began in 1962 when the church hall was built with Sabbath school room and welfare unit and kitchen. At this stage Pastor Potter was the minister, and to him we give the credit for commencing this very fine church unit.

Early in 1963 Pastor L. D. Vince became the minister of the church and carried on the work. This meant beginning and completing stage two, which was the main auditorium. After two years Pastor Vince was transferred, and the final touches were left to Pastor Lynn Uttley, under whose direction the opening programme and service were prepared.

It was a very happy church membership who listened to Mrs. N. C. Uttley playing the organ prelude with which the evening service began. Pastor C. T. Potter gave a short address and welcome, Pastor L. D. Vince introduced the official guests, and then we listened to a very fine address given by His Worship the Mayor of Tauranga, followed by an address from the local Member of Parliament, Mr. G. A. Walsh. Tributes were paid by Mr. V. N. Nilsson, the church elder, and after a few remarks from the president of the conference, the secretary-treasurer, Pastor W. W. Petrie, offered a prayer for God's blessing on the new church.



Sabbath services followed their normal course with Sabbath school at 9.30 a.m., and a service of dedication at 11 a.m. During this service not only was the church dedicated to the glory of God, but the whole congregation stood as an act of personal dedication to the service of the Lord. It was truly a great and high day in the history of Seventh-day Adventists in the city of Tauranga.

From the photographs it will be seen that the church has modern and pleasing lines, bearing some similarity to the Sligo church in Washington, D.C. The woodwork of the church is truly the work of a master craftsman. One of the elders gave his full time for practically two years, and has left behind a record of dedicated service to God.

Many of the church folk sacrificed to make this beautiful building possible. One of our members, a farmer, dedicated fifty per cent of his profits from the farm to the building of the church.

Another special feature of the church is the beautifully hung ceiling with its

glazed, acoustic tiles hanging like diamonds. All who were present on this wonderful day agreed that it indeed is a very beautiful church, which will, in days to come, preach many sermons for the Advent faith.

The total estimated value of the completed project would be somewhere in the region of £NZ40,000. Even in these days of large spending, this was a tremendous amount of money to raise in three or four short years, but like the alabaster box of ointment, we believe, will be acceptable to the Master as an act of love and faith from a very devoted group of Adventist believers.

As I write these few lines regarding Tauranga, Pastor Lynn Uttley is vigorously conducting a mission in the city. While he has met considerable opposition from other church groups, we know that God has many souls to be saved in Tauranga, and we are assured that this delightful building will play its part in helping to integrate many new believers into the family of God.

## Eightieth Anniversary



W. G. TURNER

The month of July marked the eightieth year since present truth was brought to the shores of Australia, and incidentally to the Southern Hemisphere. On June 8, 1885, five American workers, with their wives, landed in Sydney. The message they sought to introduce to the people of Australia had changed the lives of many in North America.

In 1875 Mrs. E. G. White in vision saw lights coming on in different countries indicating the arising of the light of truth in these lands. Her husband, James White, said, "What were the countries, Ellen?" She replied, "The angel did not tell me. Oh, yes, Australia was mentioned." At that time Australia was remote, and largely unknown as a world force, and the leaders were astonished, but were deeply impressed with her statement.

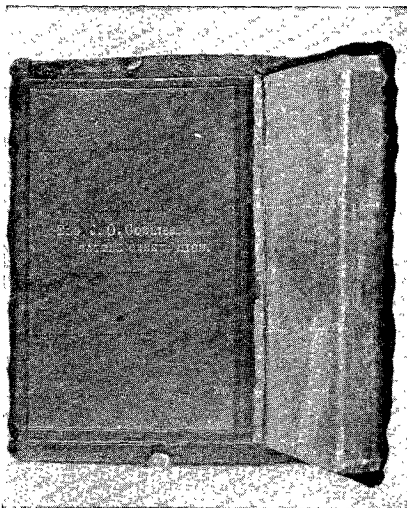
In 1885 the group of workers already mentioned sailed for these shores and reached Sydney early in June. These workers were Pastors S. N. Haskell, J. O. Corliss, M. C. Israel, Brethren Wm. Arnold, a colporteur, and H. L. Scott, a printer. Each was accompanied by his wife, making ten in the group.

Proceeding to Melbourne the workers rented private homes and in one of these the first Sabbath school was conducted on July 4, 1885. I have seen the original Minute book for this gathering. In this was recorded the following: Superintendent, Pastor S. N. Haskell; secretary, Jane Israel. The lesson study was, "The Saints' Inheritance," and ten were present as students. No offering was recorded.

Seventeen days later (July 21) Pastor J. O. Corliss conducted the first public meeting ever heard from a Seventh-day

Adventist preacher south of the equator. This was held in the Temperance Hall, Richmond, Victoria. We have no record of the number present or of the subject presented.

While in America as a delegate to the 1926 General Conference Session, held that year in Milwaukee, Wisconsin, I met, in the city of Denver, a grand-daughter of the late Pastor Corliss. She invited me to her home and presented me with the Bible from which her grandfather had preached this first sermon to the public of Australia. On the first page of this Bible in his own hand and initialled "J.O.C.," Pastor Corliss had recorded the fact that from this Book the Third Angel's



*The historic Bible from which Pastor J. O. Corliss preached the Third Angel's Message for the first time in Melbourne, Adelaide, and Perth.*

message was first preached on July 21, 1885, in the Temperance Hall, Richmond, Victoria. Later the following words were penned: "The first sermon on the Third Angel's message in South Australia, was preached from this Book in Adelaide on September 5, 1886." Then later still we find another such statement: "The first sermon on the Third's Angel's message in West Australia, was preached from this Book in Perth on February 9, 1896."

As we leaf through its pages, very well thumb-marked as indeed they are, we do so with feelings of reverence, for it is evident that hundreds, even thousands of times it must have been opened and from its pages there went forth that Word of truth, that same word which, since those early days, has changed the outlook of thousands in this southern field, and wrought a great development in this Australasian Division.

How gratifying, too, to know that the same message delivered eighty years ago from this Book is the same message for today. It has not been modified—not in any way watered down, as it were, to meet what are changing times. It is just the same and leads to the same results as of yore. For this stability we are grateful to God, particularly as we note with alarm the lack of emphasis on the truthfulness of the Bible, its divine inspiration, its authenticity, its prophetic light, all of which so many leaders of professed Christianity today deny in their search for unity in number at the expense of truth, instead of unity with Christ, who is truth and whose word is so clearly revealed in the Bible.

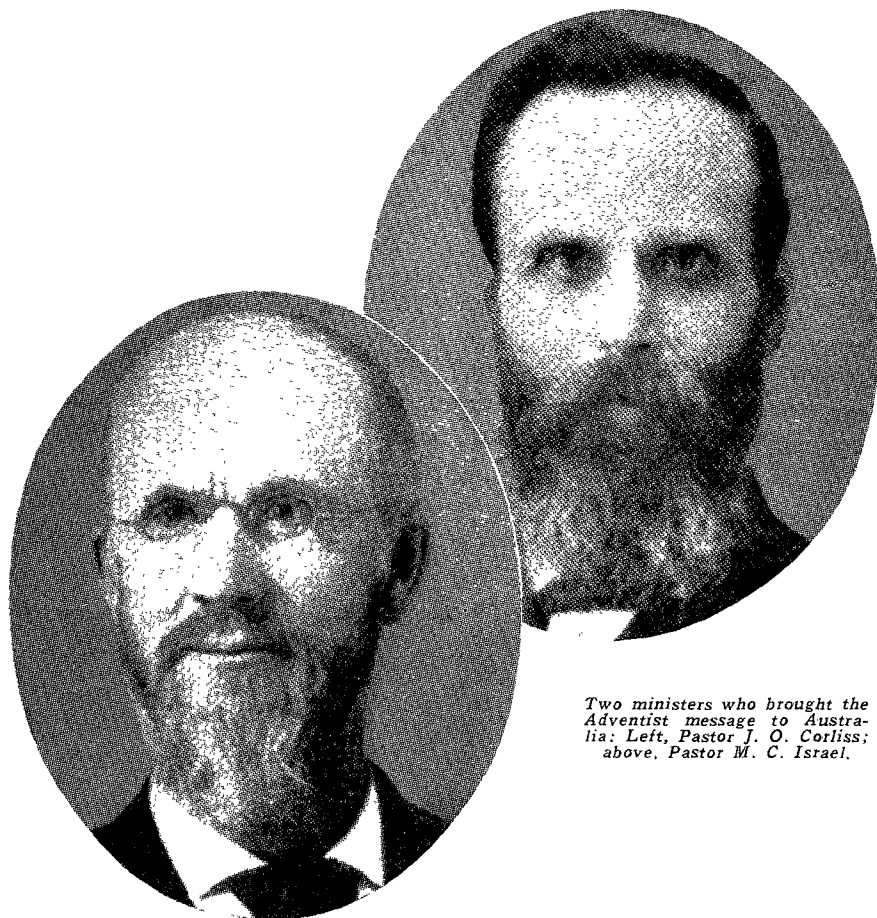
Now going back to the service at Richmond, we find that the first man in Australia to accept this message was Brother J. H. Stockton, whose son was the late Brother Harry Stockton, and whose grandson is now a member of the Wahroonga church. Others accepted truth, and gradually followers increased in number.

The first tent mission was opened in North Fitzroy, Melbourne, October 25, 1885. The meetings continued every night and concluded January 10, 1886, when the first Seventh-day Adventist church in the Southern Hemisphere was organized with twenty-nine members.

In November, 1885, Pastor Haskell sailed for New Zealand and lodged in the home of Mr. and Mrs. Edward Hare of Auckland. They were the first converts to the Advent faith in New Zealand. Pastor Haskell and Edward Hare then journeyed about 150 miles north to Kaeo to visit the Hare family homestead. In March, 1886, fifteen people were baptized and a Sabbath school of approximately forty members was organized. By the close of the month the Kaeo church of forty members, the first Adventist church in New Zealand, was established.

Meetings were conducted in Australia and New Zealand in halls and in tents, and on August 30, 1888, the first Australian Conference was organized with 266 members from four churches—Melbourne, Adelaide, Ballarat, and Hobart. Pastor G. C. Tenney was the first president.

In May, 1889, the first New Zealand Conference, with 155 members was or-



*Two ministers who brought the Adventist message to Australia: Left, Pastor J. O. Corliss; above, Pastor M. C. Israel.*

ganized, and Pastor A. G. Daniells was elected president. Later he was transferred to Australia as president of that field. In December, 1891, Sister E. G. White, her son, W. C. White, and G. B. Starr, with helpers, landed in Sydney.

Church membership was growing slowly, but the members were loyal, self-sacrificing men and women who did all they could to foster the interests of the work of God.

Napier, New Zealand, was the site chosen for the first camp-meeting. This was conducted in 1893. Eighteen tents were pitched and there were fifty-three campers on the ground. In Australia the first camp-meeting was held at Brighton, Victoria in 1894 with thirty-five tents pitched. These proved quite inadequate, as no fewer than 511 folk applied for accommodation. Sister White was present at this meeting and her addresses attracted many non-members, as well as members.

In 1894 the Australasian Union Conference was organized with Pastor W. C. White as president and Pastor A. G. Daniells as vice-president. This was the first union conference in the world, and set a pattern for the entire world field. We now have seventy-one union conferences and 359 local conferences throughout our world divisions.

By action of the General Conference in session in 1922 the Australasian Union Conference was given the status of a division, but owing to certain legal re-

quirements of the Commonwealth the name was not changed, and we operated as a self-contained union conference until 1948, when we became the Australasian Inter-Union Conference and operated as a division of the General Conference with two union conferences in the home field and two union missions. In 1953 the Coral Sea Union Mission was divided, and a third Union Mission was organized in the Bismarck-Solomons Union Mission. Later the name division was applied, and we now stand in our general relationship with the General Conference as do all the other world divisions.

We shall now note the growth in this division since 1885.

#### Education

When Sister White reached Sydney at the close of 1891 we had 450 church members in Australia. These were located mostly in the cities of Melbourne, Sydney, Adelaide, and Hobart. Queensland and Western Australia had not then been entered. By 1892 the combined membership in both Australia and New Zealand approached 1,000. A number of young people were very desirous of securing an education to fit them to engage in some department of service in the cause, but we had no schools of our own in the land. A few of the young folk went to America for training, but this was too costly. Soon after Sister White's arrival she was instructed of the Lord that a school of our own should be opened in Australia. The

few members had little money, but in August, 1892, a temporary rented property was secured in St. Kilda Road, Victoria, and the first school was opened. Thirty students enrolled, in age from fifteen years to fifty. Sister White was deeply interested in this development. A little later she was shown in vision that from these shores workers trained in our schools in this land would serve in many overseas fields. This broad view almost overwhelmed the leaders to whom such an expansion seemed impossible at the time. The years have demonstrated the fulfillment of this vision, for graduates from Avondale have served or are now serving in no fewer than eight of our twelve world divisions. Apart from North American graduates, they are more widely scattered than from any other division.

The Melbourne school soon became too small for the growing enrolment, and the leaders were advised to find property in the country where farming, dairying, gardening, and some industry could be developed to assist financing the students and to help in the physical, mental, and spiritual development of each. A committee was appointed to seek such a place, and finally land at Cooranbong was purchased—somewhat against the advice of agricultural experts, but under the clear guidance of the servant of the Lord. Fifteen hundred acres of land were purchased at 12/6 per acre. In 1896 two buildings were erected, and on April 28, 1897, the Avondale College was opened with four teachers and ten students. From these halls graduates have taken their places in scores of mission centres and in responsible administrative office, even to the presidency of the General Conference.

#### Health Food

Next our Health Food work. On the first Sunday of the Brighton camp-meeting in January, 1894, Sister White gave an impressive address on the development of evangelical, publishing, educational, and temperance work, and strongly advised leaders and people to engage in the programme of healthful living as well as the production of proper foods. In 1897 the Battle Creek Food Co. sent as a gift to Australia twenty cases of their products. Little demand was found for these foods, for vegetarianism was rather new to many. The same year, 1897, it was decided to make our own foods, so in 1898 a small bakehouse was rented in North Fitzroy. Wm. Halsey, from America, was called to lead in this venture, and granola, caramel cereal, and a few other foods were produced. Sales were so low that closure was suggested when Sister White advised the leaders to transfer the factory to the college at Avondale. This was done and progress was noted. Later a cafe was opened in Sydney, and our foods were being called for. In 1909 the management was transferred from the College to Wahroonga with excellent results. Today we have over fifty factories, depots, and shops manufacturing, packing, and selling our own foods. About 1,000 full-time workers are employed, and

# Editorial



## The Whole Bible— The Word of God

W. E. Battye

Some strange ideas are held, even by professing Christians, about the Bible. These sincere, though misguided folk, believe that the Old Testament was written solely for the period before the Cross, while the New Testament was given alone for this age. They refuse the source and foundation of the faith of patriarchs and prophets, and depend only on the scaffolding and superstructure of the New Testament writings. They forget that the Bible does not begin with Matthew, but with Genesis, the "book of beginnings." They refuse to drink of the streams of the great reservoir from which the living waters of the New Testament flow and have their source.

The only Bible our Lord and His disciples knew while He was on earth was the Old Testament scriptures. Of these writings Jesus said, "Search the Scriptures; . . . and they are they which testify of Me." John 5:39. When our Lord desired to bring convincing proof before His disciples that He was the Messiah, He said, "All things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning Me." Luke 24:44.

It was to these same Holy Scriptures that the Apostle Paul pointed Timothy, his son in the faith, which were able to make him "wise unto salvation." 2 Tim. 3:15. And mark you these were Old Testament scriptures.

Several of the epistles were written after a number of the apostles had sealed their lives as martyrs to their faith. The Apostle John wrote his three epistles, the Book of Revelation, and the Gospel that bears his name, after all the other Apostles had fallen asleep in Jesus.

The New Testament is studded with references to the Old Testament prophets to prove the truth of the Word. Jesus, in all His discussions with the Pharisees, declared: "It is written." He could take the book of the prophets and say, "This day is this scripture fulfilled in your ears." He would take these gems of truth and cause them to shine with new lustre in all their brilliance and beauty.

Isaiah calls, "As one whom his mother comforteth, so will I comfort you." Jesus answers, "Blessed are they that mourn: for they shall be comforted." The psalmist says: "The meek shall inherit the earth; and shall delight themselves in the abundance of peace." Jesus replies, "Blessed are the meek: for they shall inherit the earth." The wise man said, "The merciful man doeth good to his own soul." Our Lord answers, "Blessed are the merciful: for they shall obtain mercy." So we could continue as Jesus takes the same gems and sets them in the jewelled crown of the Beatitudes.

The discourse closes with the illustrations of two men; the wise man who builded upon a rock, and the foolish man who built upon sand. And we are reminded of the wisdom of the Psalmist, "Except the Lord build the house, they labour in vain that build it." Psalm 127:1. Thus the whole Bible, from Genesis to Revelation, equally contains the signature and superscription of our God.

our annual sales total several million pounds in value. Profits from the work and tithe from the workers annually bring in many thousands of pounds, and in addition to helping our home field work these funds are directed to our mission and educational interests. Were it not for these funds our school and college fees would be very much higher than they are now, and much of our general mission activities would be seriously curtailed. We thank God for our Health Food work in Australasia.

### Publishing

Our Publishing work is next. This commenced in 1885 when Wm. Arnold, who was in the first group to land here,

brought a consignment of "Daniel and Revelation," and in less than one year sold over 1,000 copies. Our Echo Publishing Company in North Fitzroy was our first establishment. Later the work was transferred to Warburton and called the Signs Publishing Company. Here we now produce from this modern and very well-equipped publishing house, excellent quality books, periodicals, and papers, the annual sales being well over £300,000.

### Island Missionary Work

Now our Island Missionary work in the South Pacific Ocean. This has been an inspiration to our members the whole world over. We find that from a very small and humble beginning we now work

in more areas and employ more tongues than does any other denomination in this great group of islands. It is most interesting to know that our baptized membership in the islands now exceeds that of the home field. The figures are over 36,000 in the islands, and over 35,000 at home.

So wonderfully has God blessed the work and His faithful workers and members in the division that we now have far more baptized members per capita of the population than any other of the twelve divisions. The figures for Australasia are one in 228 of the population as compared with one in 580 in North America. Trans-Africa comes next to Australasia with one in 354 of the population.

As we consider God's goodness, the evidence of His loving watchfulness over His work and His people, shall we not at this time dedicate ourselves afresh to Him in sincere surrender, and with determination, and by His grace do all we can soon to finish the work and be gathered home?

## FROM Far Horizons

### Graduation at Union College, Nebraska

WINSOME GANE

Wife of Erwin Gane, Teacher at Union College

With the coming of warm weather, after the long, cold winter, there is gathering excitement as the half million graduates of colleges in the United States of America prepare for the final recognition of their years of study.

The last week-end in May was the time for the graduation at Union College, here in Nebraska, in the very centre of the States. At this seventy-fourth annual graduation, 188 young people came to receive Bachelor's Degrees in Arts, Religion, and Science. This is their reward for labour and sacrifice over a four to five-year period of study.

On Friday evening, May 28, the consecration service was held, and on Sabbath morning the baccalaureate address was given. The Commencement took place on Sunday morning in the college auditorium, and the address was given by the president-elect of La Sierra College, a former president of Union College, Dr. David Bieber. The address was a challenge to "preserve the sanctity of absolute standards." Although our civilization is Christian on the surface, Christianity is crumbling underneath. This generation of young people must return to true godliness and high standards and carry a pure gospel to the world. The degrees were conferred by the president, Dr. Ray Fowler, the dean, George Caviness, and the registrar, Marie Anderson. Dr. Fowler presented a charge to the graduates, after which they repeated a pledge of service



and loyalty to their Alma Mater and to Christ.

Not too long ago only deer, buffalo, and Indian tribes (Pawnee, Omaha, Sioux, etc.) wandered over this flat country where for miles nothing could be seen but tall prairie grass and tumble-weed. Later some adventurous pioneers came west in caravans on their way to the Californian gold rush. Others came on the historic trail to what is now Salt Lake City. Later, some came and stayed to raise cattle and corn. The missionaries also came, bringing the precious gospel to the Indian people.

The capital city of Nebraska is the beautiful, clean, attractive city of Lincoln. Originally it grew up as the town of Lancaster, but later changed to Lincoln in honour of the beloved President Abraham Lincoln. Trees are everywhere in the city. They are mostly beautiful tall elm shade trees. It is difficult to imagine that once there were none at all, and that each one has been planted. This is where Arbor Day began. When Lincoln was a much smaller place the states of the Central Union began a college here. It is interesting to note that Union College was commenced about the same time as Avondale. This year marks the seventy-fifth anniversary of Union College, and there have been several events during the year to highlight this fact. There was a re-enactment of the selection of the site and of a position for the administration building. There was also a public parade with over sixty varied entries in the procession. Floats depicted the various aspects of the college. The State Governor and Town Mayor, and several business representatives were present. The climax came when several Air Force planes flew in formation overhead in honour of the occasion.

Like Avondale, Union College seeks to uphold a strong missionary spirit. This was shown in the motto, "Seeking Service," and aim, "To match this hour," chosen by the graduates.

At the annual Alumni Homecoming week-end, when ex-students flock back to their alma mater for a reunion, two impressive ceremonies take place. One is the capping of the nurses, when they receive their caps and enter more fully into their professional training. The other is the Hanging of the Golden Cords. Union College is the "college of the golden cords," and the ceremony associated with this tradition is distinctly unique. In the front of the large auditorium hangs a painting of the college clock tower. On either side is depicted one half of the world. Each year this is lowered and a simple but effective address given. Then the golden cords are hung for persons who have been students or teachers at the college. Each cord is placed from below the clock tower and pinned to the appropriate mission field. This year twenty-two cords were added, making a total of 885. Each time a cord is added, a piece of it is cut off and attached to a certificate which is sent to the person it represents, as a reminder that Union College always remembers those who leave its halls for

foreign mission service. Following this, an appeal is made to the students to enter mission service. While the students at Avondale turn their eyes toward the Pacific Islands as the nearest foreign mission field, Union College students look toward South America as their closest field of service.

What a surprise the founders of this college would get if they could return today and see the development of their hopes and labours! The work was begun in 1890, and the vision they showed in building a very large church four years later has been amply rewarded as each Sabbath it is packed for two services. The original buildings have long since been outgrown and many new ones added. The original administration building is still in use and bears the tall clock tower,

a landmark which can be seen several miles away. Industries have grown up. There is a furniture factory, a book bindery, a printing press, a mop and broom factory, and a laundry. The large auditorium, playing fields, and indoor swimming pool provide recreational facilities.

The number of students has gradually increased until the enrolment is now over 1,000. There have been 3,000 graduates to receive recognition in the seventy-four graduations held. It has been a pleasure this year to have several students here who have previously been to Avondale. In Australia, America, and other lands, the Lord is directing youth to our colleges, and only eternity will reveal the value of the contribution being made to save a remnant from the damning influences of godless educational systems.

## Spotlight on

# Avondale

### *The Prize Attained* Student Literature-evangelists, 1965

It has often been stated that "the proof of the pudding is in the eating." For the student literature-evangelists May 30, 1965, was the night proof was given and the pudding eaten. Literature-evangelism pays, not only in scholarship earnings, but also in soul earnings. The pudding was eaten and so was the savoury, the salad and all the other dainties provided in a banquet fit for a king. All the year this night had been looked forward to as one of the major events on the social agenda of the college for 1965. Now that anticipation was a reality, the Literature-evangelist Banquet exceeded expectations, and an atmosphere of friendship and gaiety pervaded the college dining hall.

Brother R. E. Pengilly, manager of the Signs Publishing Company, welcomed the guests. God's blessing was sought, and full justice was done to the feast provided.

Among the guests were Pastor R. J. Radcliffe, statistician of the General Conference, Washington, D.C.; Pastor L. C. Naden, president of the Australasian Division; Pastor H. White, Publishing Department secretary of the Australasian Division; Pastor A. J. Bath, Publishing Department secretary of the Trans-Tasman Union Conference; Brother M. C. E. Spain, Publishing Department secretary of the Trans-Commonwealth Union Conference; Brother W. R. Wilson, manager of the Sanitarium Health Food Company, Cooranbong; and Dr. E. G. McDowell, president of the college.

Dr. McDowell expressed the sentiments of all present when he said that the Literature-evangelist Banquet was an event

that was eagerly looked forward to in the college year. He went on to remind the gathering that in these days of increasing costs in gaining an education, we are now moving into an age in which scholarships are playing a larger and more extensive part. "In our educational programme in the future," he said, "we will see more and more money given for scholarship purposes. The scholarship plan of the Signs Publishing Company in literature-evangelistic service not only provides a means whereby many students who would otherwise be prevented from or have difficulty in attending college may do so, but also provides valuable experience in human relations. Especially for the ministerial student this contact with day to day living and the lessons learned in meeting people are invaluable. The college is very grateful for the training given by the literature-evangelistic work and its leaders; training that would be hard to obtain in any other way."

Congratulations from the division leaders for the work accomplished were extended by Pastor Naden. The student literature-evangelists of the Trans-Commonwealth Union merited special commendation for their splendid achievement, selling by far the most literature. Each team member averaged over the three-month period twenty hours work per week. "This," Pastor Naden said, "challenges us to greater service, for if every young man and young woman were to average forty hours per week then we could not only double our attainment, but also sow seed that would reap a bountiful harvest of souls."

Greetings and encouragement in service were brought to us by Pastor Radcliffe of



The four award-winning student literature-evangelists. From left: Mathew Steel, Bernard Engelbrecht, Beverly Bath, Pauline Jones.

the General Conference, and it was with interest we heard of some the experiences he had had in his days of literature-evangelistic ministry.

The literature-evangelism work is onward and upward as the figures brought to us by Pastor White revealed. In the past four years the value of books sold by student canvassers has risen from £10,361 in 1961-62 to £35,820 in 1964-65, a very practical demonstration of what can be done by 146 youth armed with literature fragrant with the truth of God. To one hundred of this group, Pastor White, on behalf of the division, was able to present certificates in recognition of their earning a scholarship for the current year's education. Leadership and instruction to the students was given by seven young men whose encouragement and sales know-how contributed in a large measure to the students' success.

In recognition for service, the Signs Publishing Company made four special awards:—one each to the young lady and young man who worked the longest hours (Miss B. Bath, 402 hours and Mr. B. Engelbrecht, 371 hours) and the young lady and young man who earned the most in value of books sold (Miss P. Jones, £395 and Mr. M. Steel, £650).

Brother Pengilly pointed out that the Signs Publishing Company had been associated with the college for many years, and during that time it has been shown that in literature-evangelism experience is the best teacher. "Do not only do your best," he said, "but with the added skill gained by experience, go out this year and do better."

To those who have not tried the literature ministry here is your opportunity not only to help yourself through college, but also

the joy of service for the Master, fulfilling the gospel commission, "Go ye."

We will look forward to seeing you at the No. 1 event of the college year 1966.

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### Avondale College Temperance Chapter

GRAEME BROWN

Typically in tune with the modern manias of today alcohol has been aptly described as a "do-it-yourself disease." It can be administered by the amateur as well as the professional, and its effects are reaching far and wide with limitless possibilities of repercussion.

The month of June this year witnessed the Annual Temperance Workshop of the Avondale College Temperance Chapter. This was conducted by guest speakers, Pastors E. H. J. Steed (Temperance Sec-

retary, Australasian Division) and D. B. Hills (Temperance Secretary, North N.S.W. Conference), along with Dr. E. Magnusson, Dr. C. Standish, and Mr. W. Rippon from the college faculty.

In a series of six lectures students were presented with such information as would enable them to speak intelligently and persuasively on the problems of alcoholism. Dr. Magnusson and Mr. Rippon delivered pertinent facts on the chemical nature of alcohol and its inhibitory effects on various organs and their specific functions.

Pastors Steed and Hills brought to our notice developments through publication against alcoholism, both in the local and the division fields, highlighted with the films "Beyond Reasonable Doubt" and "Becky."

Dr. Standish, taking the psychological view of alcohol and the mind, illustrated the dangers of the "social glass." He showed the social tragedies which alcohol is causing, leaving in its wake a stream of physical disability, mental destitution, and even death. Each year one New York hospital alone admits 13,000 alcoholics, many of whom are young people. Realizing the disease of alcoholism as such the young men and women of Avondale appreciated the opportunity of such an informative and interesting workshop, and left determined to be true torchbearers for temperance.

☆ ☆ ☆

### Avondale Evaluation

PUBLIC RELATIONS BUREAU

Floyd O. Rittenhouse, Ph. D., president of the Pacific Union College, Angwin, California, has recently visited the Avondale College, Cooranbong.

The purpose of Dr. Rittenhouse's visit was to evaluate the affiliation between the two schools and to report to the accrediting committee at Pacific Union College.

His arrival at Avondale was delayed twenty-four hours by a sensational air drama. He was one of the 153 passengers aboard the Pan American Boeing 707 which lost over half of its right wing and an engine, just after take-off from San Francisco airport for Honolulu. The plane landed safely at Travis Air Force Base after ten agonizing minutes.



Seven student leaders whose instruction and encouragement contributed largely to the outstanding success of the large team of student literature-evangelists. From left: Graeme Brown, Graham Satchell, Ken Davey, Geoff Youlden, Martin Brown, Garry Williams, Eton Giller.

Dr. Rittenhouse's evaluation covered seven key areas of the Avondale College:

1. The competency of the staff.
2. The competency of the administration.
3. The adequacy of the library and its usage.
4. The general condition of the physical plant and the environment.
5. Student achievement and effort.
6. The work programme and the places of work.
7. The financial operation of the college.

The affiliation between the two schools was formed in 1954—its purpose being to give the graduates of Avondale College degrees which will be accepted in U.S.A. This allows students with a degree from Avondale to receive teaching credentials in America, and enables them to take graduate study at any American University.

Dr. Rittenhouse was on the college estate from Friday, July 2, until Tuesday, July 6, 1965. Before leaving he stated: "I am delighted with the fine scholastic, social, and spiritual standards at Avondale."

### "Fanfare" in Sydney

BEV. DUFFY

Sabbath afternoon, July 10, saw more than nine hundred Sydney folk crowd into the Ashfield Town Hall for a combined youth meeting. The programme began with a "singalong," led by Errol Wright, and one of the musical highlights was the ladies' ensemble. They sang a Negro spiritual and two other gospel favourites.

Pastor J. F. Hankinson, MV secretary of the Greater Sydney Conference, in his devotional talk, challenged the youth to share their faith in a positive way. One of his many interesting stories was that of a young man in his early twenties who was an elder of the Lutheran Church. He was swimming one afternoon in the same area as a group of Adventist youth at a summer camp. Several of the young people were friendly to him and he asked what it was that made the group so different. He was invited to come up to the camp site, and there one of the boys brought out his marked Bible. As he began to explain the reasons why Christianity meant so much to him, the young Lutheran became more interested and asked if he could stay till camp was over. The young people kept in contact with him, answering his many questions and studying the Bible with him. Later he was baptized and is now a strong member of the church.

The "Youth on Target" projects which were outlined for 1965-1966 made Missionary Volunteering a real adventure, in which each dedicated youth could play a part. Pastor Hankinson said: "Participation in the target projects will mean stronger integration into the church, and membership for heaven."

One of the major projects for Greater Sydney youth in 1965-1966 will be the rebuilding of the "Crosslands" camp site. The MV Department has set an aim of £7,000. Some of this money will be spent on a new hall, but the first step—undoubtedly the most demanding—will be to improve the road leading to the site.

During the afternoon programme several youth gave a testimony on what "Crosslands" meant to them personally. As a result the young people pledged £600, to be paid within the next six months. One church member has promised to donate £1,000. Other donations already received amount to £2,400, bringing the total so far to £4,000.

### Fellowship Tea

Approximately 500 stayed to the Fellowship Tea which followed the afternoon programme. The young people chatted over a hot meal, and hot drinks, cakes and fresh fruit were all part of a delightful menu.

### "Fanfare"

Compered by Pastor G. W. Rollo, assistant MV leader of the Greater Sydney Conference, the evening programme was a real success. The musical items were of professional quality and were accepted by an enthusiastic audience. Guest artists included Beverley Bell, pianist; Wilfred Pinchin with his harmonica; the Newlanders, a folk-singing trio; Norma Branstetter, soloist, and the Renardi Trio who played violin, cello, and organ.

One feature which gave "Fanfare" a different slant was Robert H. Parr's "Pick-a-Box." Later the roving microphone revealed that Sydney youth think for themselves and are keen to express their ideas. This section of the programme was called, "Say What You Think."

Another popular feature was Pastor Rollo's "Personality Parade," where Betty Cuthbert, M.B.E., Olympic athlete, was there in person. Several Adventist youth also told stories of their success in various fields.

The aim of "Fanfare" is to uphold the physical, the mental, the social, and the spiritual. "Fanfare" programmes will be held in Sydney once in every two months and will include a combined MV programme, fellowship tea, and an evening presentation.

## Adelaide Pathfinder Camp

LESLEY M. CROWLEY

Early on the Friday afternoon before the approaching Queen's Birthday weekend a loaded car and trailer threaded its way along the thirty-eight miles of road through the beautiful countryside between Adelaide and Meadows. Eventually the Pathfinder director, Brother Gordon Bullas, the camp cook, Sister Freida Raelthel, and the Club scribe, Sister Lesley Crowley, arrived at Kyenna National Fitness Camp, an old rehabilitated prison in the Kaitpo Forest.

After a hectic afternoon of busy activity sweeping floors, preparing fires, erecting beds, and all the other duties associated with setting up camp, all was in readiness for the coming of the youthful campers. Eighteen juniors arrived in private cars with their assistant director, Brother Ray Sadler, and additional counsellors, Brother and Sister Parker, and Brother P. Howard. The camp soon settled down after a hot drink and an early night to awaken at dawn to the carolling of the birds on a clear frosty Sabbath morning.

Pathfinder preliminaries and worship preceded a welcome breakfast, after which the campers greeted Pastor H. Bolst and his family. Sabbath school over, a special service for the juniors on "How God So Wonderfully Made Us" was delivered by Pastor Bolst. After lunch the Pathfinder family joined in a ramble along seldom-used paths to revel in the glories of nature and add to their store of forest lore. The clear sunny days passed all too quickly with a full programme of work, games, marching practice, and craft and honour study. As the happy period drew to a close all gave thanks to their heavenly Father for the spiritual and physical blessings received as well as the mental stimulus of the great Australian bushland in nature's cathedral of the outdoors.



The Adelaide Pathfinders who enjoyed the week-end camp in the Kaitpo Forest.

## Progress in Vietnam Told at Saigon Meeting

JOHN BERNET  
Publishing Secretary, South-east Asia Union

The South-east Asia Union officers and departmental secretaries flew to Saigon for the recent biennial session of the Vietnam Mission. As we disembarked from our Boeing 707, armed soldiers took their positions guarding our plane. Overhead flew a squadron of rocket-firing helicopters. To one side were supersonic fighters and bombers, ready to take off on a moment's notice. That night we saw several U-2s flying in from a reconnaissance trip.

The delegates came in from all over the mission. They had wonderful stories to tell of God's protection and blessings upon His people in war-torn South Vietnam. Pastor Pham Thien, of the central Vietnam district, which reaches from Nha Trang to the seventeenth parallel, told about his five churches. Eight literature-evangelists and their families in his district were told to stop selling books or get out! If they should ignore the ultimatum they would be kidnapped for three months. The next time for six months. And if there was a third time, they would be lined up in front of their homes and shot.

In one area where four of the churches are situated, fighting has been going on most of the time. Our believers there constantly live in the valley of the shadow of death. Some of the members who belong to the same church are separated from one another because part of the area is controlled by the revolutionaries and the other part by the Government troops. Sometimes a certain town is held for a day by the revolutionaries and the next day by the Government soldiers. When the opposing armies battle for control of the town our believers may be forced to hide in their cellars, where they pray and wait for the shooting to stop.

One day the Buddhists of Saigon announced that they were calling a general strike against the Government, a strike involving all the bus drivers and vegetable sellers in that city. Early the next morning someone placed small announcements on the doorsteps of many, warning them that it would be fatal for them to drive a bus or sell vegetables during the strike.

That afternoon a driver pulled his bus into the gas station that is situated between our mission office and mission hospital. As he was sitting there in his empty bus, two men appeared. One of them said, "We told you that if you did not strike today, we were going to kill you. Well, we are!" One man poured a bottle of gasoline onto the bus driver's head and the other put a match to him. In an instant the bus driver became a living torch.

A few seconds later one of our literature-evangelists came by and saw the poor man burning to death. He quickly pushed him out of the bus and onto the ground, where he rolled him about in the

dust until the flames were snuffed out. Our hospital business manager, Charles Harris, came along and helped carry the victim into our hospital. Eighty per cent of the surface of the man's body was burned. The next day at 4 a.m. the bus driver died, shortly after telling a policeman his story.

In spite of conditions such as these, our mission workers and laymen in Vietnam

are of good courage. They are co-operating with Heaven for the finishing of God's work in their country. In 1964, 129 precious souls were baptized, fifty-nine of whom were from literature-evangelist contacts. Three of the colporteurs were kidnapped while giving the message of salvation to their troubled countrymen. Pray for our people in Vietnam.—"Review and Herald."

## Cheating Your Children



CLARA NOSWORTHY WRIGHT

Summer is here again with its delightful weather, lovely green rolling hills, blooming flowers, singing birds, and fluffy soft clouds. For some children this means more good times with mother, vacations, picnics, bathing at the beach, and visits to grandma's and auntie's or off to junior camp and field trips. To others it means several more hours on their own while mother works.

My heart reaches out to the thousands of unguided children in this age of thoughtless parents. Today I was visiting with the matron of one of the "parental homes" in the City Beautiful in central Florida. Most of its children come from the juvenile court, victims of adverse home circumstances. In some instances they were abused or neglected because of a drinking father and a mother who had abandoned them. There are about eighty children in that institution all the time, victims of neglect, abuse, immorality, broken homes, and other adverse conditions.

On the grounds with the parental home there is also a detention home for delinquent children. Here again, the boys and girls are not "bad" if they have an even chance, but all of these unhealthful circumstances breed delinquents and unhappy children. What these children need is tender care from parents who love them, have time for them, and who will protect, clothe, and feed them and keep them in good surroundings. If mother is too overworked and busy to listen to their inquiries, and dad is too tired after a busy day, they are definitely cheated. Companionship in play, work, and worship is vital to young children.

In his wonderful book "Through Early Childhood," A. W. Spalding tells of a father who came to him deploring the fact that his son would not work. He said: "I came home the other day, and seeing the weeds growing up along the path, I gave him a hoe and told him to cut them out. Then I went at something else. When I came back, there was Johnny lying on the grass, with the work scarcely begun. I made him go at it again, but it's no use. I have to stand over him every minute to get him to do anything. How would you go at him to make him work?"

He answered, "Get two hoes."

"Two hoes!" he echoed astonished, "why, Johnny can't even run one!"

"But get two hoes," he insisted. "Then when you come home and see the weeds, you say, 'Here, Johnny, here's a job that will take you and Dad about fifteen minutes to finish up. Come on.' You take one hoe and give him the other, and go along with him and talk and work. I'll warrant you Johnny will not be a shirk along the two-hoe trail." Companionship is an essential to teaching children anything, including how to work.

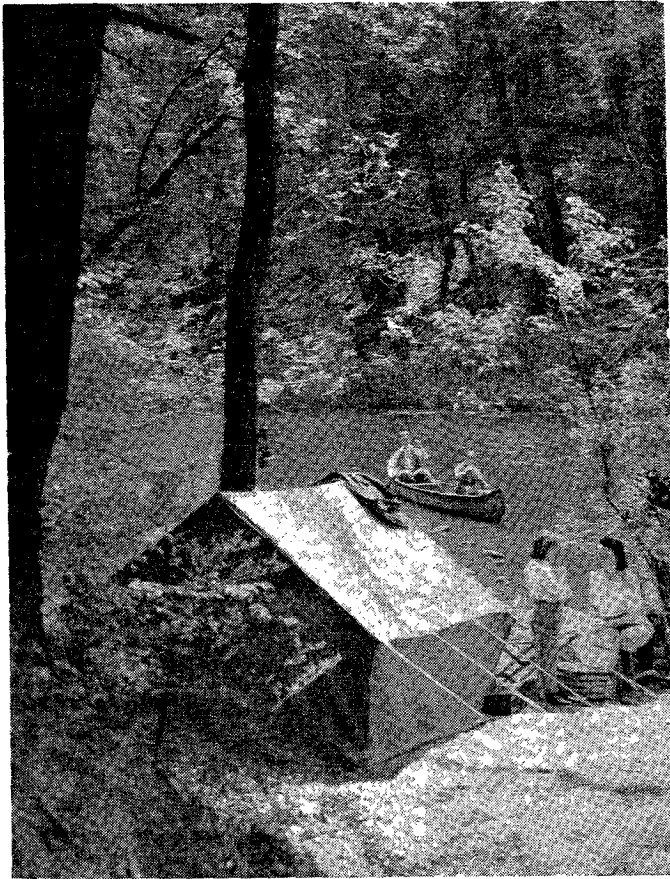
### Evil for Idle Minds

You may comment on the old-fashioned illustration, but our children are just as real, just as in need of love and companionship, and more in danger of scavengers of sin than children were a few decades ago. There are so many evils for idle hands and eyes to do and see. Parents miss a great deal in not being comrades with their children. Later in their teens when the young people will not communicate, they wonder why. They forget how they shunned them when they were toddlers, leaving them to hirelings. To be sure, many are better off in the care of a good Christian baby-sitter than with delinquent mothers, but unless a Christian mother or neighbour volunteers this service, the children probably won't have it.

In a restaurant one day my husband and I saw two precious little boys come in to talk to their mother, who was a waitress. She was sweet, but couldn't take much time with them and, of course, they couldn't stay there. So she kindly told them to go right home, not to stop by the way, to get themselves a snack from the refrigerator, and said, "Mother will be home about nine o'clock to get your supper." I guess the dear little boys were used to it, but to me those little chaps looked so forlorn. What would they do but watch TV? In a poem I was just reading called "Teenager" the author referred to the horrifying things children are subjected to on the TV screen. The leading man in the TV story was just pushing his grandmother down the stairs in her wheel chair. These children are cheated of the haunts of nature, their time to gather rocks, to wade in the brooks, to stay overnight in the tree hut, or camp in scratchy blankets on the ground.

How I remember the first night our youngest son wanted to spend all night with Jimmy in the woods. I slept very





*For the child, holidays spent with Mother and Father in the great outdoors reach the acme of bliss.*

little that night, thought of bears after my baby (who really was not a baby). But I stuck it out somehow. He came into the house in the morning, not much the worse for wear. Later I thought he may have been a bit better prepared to serve his Uncle Sam when the call came, than some less adventurous boys. Boys need a chance to be boys, and to show their mothers they really are brave men.

In a teenage story, the editor of "Decision" magazine urged the boys to look for something away from that screen—to pick up the Book of books and read it for real thrills and adventures, to read of champions down through the ages. He said that when one continues to read the Book, he will be deaf to the evil around him and will hear the voice of God speaking to him.

There are always homes where complete understanding is lacking. For example, Ann Landers wrote of a woman who, after seventeen years of happy marriage (she thought) and three children, was told by her husband to get a job. He said after a good dinner one evening, "Well, you have used me for a meal ticket long enough. The kids are all in school, and now you have no excuse for sitting around home. I want you to go to work."

The poor woman said she loved to cook and keep house and wanted to be home when the children came home. She said they didn't need the money.

Ann advised this woman to take her husband to a doctor, that he was going through a difficult period in life. She added that when a woman rears three children and cares for them and the house, she is pulling her share of the load and should be considered an equal partner in marriage.

#### **Mothers Who Work Away from Home**

Some women would rather work any place than home, regardless of consequences. Others will sacrifice anything to be with their children during their growing years. Bless them! And later in life their children will bless them.

Other mothers have to work away from home in order to feed their children. What then? Here's where I believe nursery schools come in. Why can't we have more conducted by our churches? We are now getting one in Jacksonsville. The community where we live has several available for working mothers, where they may take their children up to eight years of age during working hours, and older ones after school. Too much cannot be said for the faithful big sisters, brothers, and grandmothers who care for the family while mother works.

"The management and instruction of children is the noblest missionary work that any man or woman can undertake."

We have heard it said that where our children attend school will largely deter-

mine where they will spend eternity. Now we can add how our children spend their holidays and idle time will largely determine their future. Even the birds and animals are protected and cared for and instructed in the way they should go. The reason children have parents is that they need someone to teach them the way.

"In childhood and youth the character is most impressible. The power of self-control should then be acquired. By the fireside and at the family board influences are exerted whose results are as enduring as eternity. More than any natural endowment, the habits established in early years decide whether a man will be victorious or vanquished in the battle of life. Youth is the sowing time."—"The Desire Ages," page 101.—"Review and Herald."

☆ ☆ ☆

### **The Bible and Ecumenism**

R. F. COTTRELL  
Associate Editor, *Review and Herald*

Recent years have brought Protestant and Catholic Bible scholars into such close agreement with respect to the text of Scripture that a common English Bible—one acceptable to both Protestants and Catholics—has become feasible. In fact, within the past five years work on several such projects has begun. Nearly two years ago the English Roman Catholic hierarchy approved the Revised Standard Version for Catholic use, and a group of Catholic scholars went to work—under the direction of the British Catholic Biblical Association, and in co-operation with Thomas Nelson and Sons, publishers of the R.S.V., the New Testament was released early in June of this year, and the Old Testament is scheduled for 1966. An American edition of the Catholic R.S.V. New Testament is expected July 15. The only major difference will be the integration of the Apocrypha as part of the Old Testament, as it appears in all Catholic Bibles.

This Catholic edition of the Revised Standard Version is being hailed by both Protestant and Catholic leaders as an ecumenical development of high significance. The late Albert Cardinal Meyer, of Chicago, declared that "it fulfils one of the deepest aspirations of the ecumenical movement, since it provides all Christians with a translation of the Word of God which they can use together." Richard Cardinal Cushing of Boston has commented that it "will do much to promote a greater bond of unity and a more fraternal climate between Protestants and Catholics," and points to the Catholic adoption of the R.S.V. as "a high tribute to Protestant scholarship."

Father Walter M. Abbott, associate editor of the Jesuit weekly "America," says that Catholics "have been excited by the prospects of a common Bible" in view of the fact that it "will give the ecumenical movement a great psychological boost. With a common Biblical theology we shall be on the verge of the Christian union we seek." Dr. Luther A. Weigle, dean emeritus of Yale Divinity School and chairman of the original R.S.V. translation commit-

tee, expresses the conviction that "the Bible is coming to be, as it should be, a bond of Christian unity rather than an instrument of division." Father Roland Devaux, who has been in charge of joint Catholic-Protestant research on the Dead Sea scrolls, commented during the course of a visit to the United States earlier this year: "The Bible is the field on which we parted several centuries ago, and is now the field where we meet most easily."

That the Catholic edition of the R.S.V. will not be the sole contender in its ecumenical field is evident from the American Bible Society's announcement in May that one of its major goals is to develop, in collaboration with Bible societies of other countries, a single text of the Scriptures acceptable to all Christians. For some years now, a team of Protestant, Catholic, and Jewish translators led by Dr. William F. Albright has been at work on what they have chosen to call the Anchor Bible, in the hope that it will be acceptable to all three faiths. The books of Genesis, Job, and Jeremiah appeared last year.

In view of the fact that the ecumenical spirit has become the dominant religious motif of the sixties, and that the Bible is being acclaimed as the bond of union that will eventually bring all Christians together into one fold under one shepherd, it would be difficult to over-estimate the importance of the role the common Bible is likely to play in coming years. It seems destined to become the Bible of English-speaking Christendom. For this reason, if for no other, Seventh-day Adventists will want to become familiar with it, in particular with the points at which it differs from current Protestant Bibles. We will want to ascertain, point by point, which translation reflects the original language more accurately, and to understand the theological motives that prompt the variant renderings. We will want to become familiar with the Apocryphal books of the Old Testament by reading them through, by reviewing their history, and by being prepared to give our reasons for not accepting them as inspired. See The S.D.A. Bible Commentary, Volume 1, pages 39, 40, 43-45, and Volume 5, pages 84-87.—"Review and Herald."

## Road-blocks to Church Union

[The editor of our British publishing house reports on a recent ecumenical conference sponsored by the British Council of Churches.]

The afternoon sun slanted down into the nave of the 900-year-old Southwell Minster, the village cathedral of Nottinghamshire, England, as the procession of representatives of many churches filed through the west door for the service of thanksgiving, prayer, and dedication at the opening of the first conference on faith and order to be held in Britain under the auspices of the British Council of Churches.

It was to be a unique conference, not only for church unity in Britain, but on the world canvas, because for the first time in the history of the ecumenical movement the criticisms of the churches outside the World Council were to receive earnest study.

Heading the procession were the white-robed Brother Gerard of the Taizé Ecumenical Community in France; an American Methodist; a bishop of the Church of South India; and a high-hatted, black-robed archbishop of the Russian Orthodox Church. Following them came representatives of the Anglican Church, the Episcopal Church of Scotland, the Church of Ireland, the Church in Wales, and most of the Free Churches of Britain, as well as such organizations as the Salvation Army, the Church Army, and the Society of Friends. Churches from the Continent and America were represented, and bringing up the rear were leaders of the World Council of Churches, including Dr. W. A. Visser't Hooft, the general secretary of the British Council of Churches; and Dr. Michael Ramsey, Archbishop of Canterbury, in rich gold-

cloth robe and mitre, supported by the Bishop and Provost of Southwell. Ten Roman Catholic observers had also come for the conference, but were not present at this service.

The Archbishop of Canterbury began his address by giving thanks for the Christian witness through the centuries. "We thank God," he said, "for everyone,



W. L. EMMERSON  
Editor, Stanborough Press Limited

### God's Care

*God holds the key of all unknown,  
And I am glad;  
If other hands should hold the key,  
Or if He trusted it to me,  
I might be sad.*

*What if tomorrow's cares were here,  
Without its rest?  
I had rather He unlock the day,  
And as the door swings open say,  
"My will is best."*

*The very dimness of my sight  
Makes me secure.  
For groping in my misty way  
I feel His hand—I hear Him say,  
"My help is sure."*

*I cannot read His future plan,  
But this I know:  
I have the smiling of His face  
And all the refuge of His grace,  
While here below.*

*Enough; this covers all my want,  
And so I rest;  
For what I cannot, He can see,  
And in His care I soon shall be  
For ever blest.*

—Selected.

whatever his church or label, who has borne witness to Christ, or who bears witness to Christ today." Dr. Ramsey went on to point out the sad fact that today this age-long witness of Christians to the Christian faith, in Britain as in all the world, is marred by manifold divisions. The churches have departed from the purpose of God that they should be "one" as Jesus and His Father are one, and as a consequence they are not unitedly proclaiming the saving Word of God to the world. They were gathered in this great conference to study how their divisions could be ended.

### Taking the Lid Off

The question, "Why so slow?" which Dr. Ramsey sought to answer in his sermon in Southwell Minster echoed that of the first business session of the conference the night before in the Great Hall of the University of Nottingham, where the rest of the deliberations of the conference were to take place.

The issue today, said the Bishop of Bristol and chairman of the conference, Dr. Oliver Tomkins, is no longer, "Why should Christians unite?" but rather, "Why do Christians not unite? What holds us back? Why are we so helpless to do what we all admit is God's will?" He expressed the hope that the delegates would deliberately "take the lid off the problem of reunion, and dare to look at what is inside, however much we dislike what we see, however much disagreement it provokes."

That first evening Dr. Visser't Hooft, general secretary of the World Council of Churches, had also spoken on the question, "Why so slow?" He put his finger on the fundamental reason when he referred to "matters of faith and order which stand between" the churches "of such decisive importance that union would mean disloyalty to their calling as servants of eternal truth."

At Nottingham it became increasingly clear that the slowness of the movement toward church unity was not primarily the result of the vested interests of the separate churches, nor the non-theological factors of habit and culture that bind and fetter them. It was not so much a lack of "spiritual dynamism" or "sense of mission" but the vital issue of truth, which first separated the churches centuries ago and which still matters in the minds of countless dedicated Christians.

This fundamental issue of "truth" confronted the conference with its first serious problem when Gordon Savage, Bishop of Southwell, celebrated the conference communion service in the Great Hall of the university on Sunday morning.

Attendance at a communion service after the Anglican rite is confined to confirmed members of the Church of England, but on this special ecumenical occasion baptized members of all the churches represented were invited to gather round the Lord's table.

Some delegates from the Free Church did not feel they could attend because they could not accept such an invitation as an "act of hospitality" on a "non-reciprocal" basis, and some strict Angli-

cans felt that they could not participate because it was an open communion service. The Orthodox representatives were not able to take part even in an Anglican episcopal communion service, nor were the Roman Catholic observers present.

In his sermon the Rev. Patrick C. Rodger, a Scottish Episcopalian considered widely as a strong contender for the post of secretary of the World Council of Churches, referred to the "mystery of our union in Christ" and to the "mystery of division which cannot be argued away by the subtle, or sentimentalized away by the impatient."

"People sometimes say that they find it strange and wrong that the Lord's Supper, of all occasions, should prove to be the focus of our church divisions today. For myself," he said, "I must say, Wrong, yes; but strange, no," and in the evening plenary session explanations were offered as to why this is so.

### Two Conceptions of the Church

The fundamental obstacle to the unity of the churches is that there are two radically different concepts of what the church is. The Protestant concept may be summarized in the words of Article 19 of the Thirty-nine Articles that "the visible church of Christ is a congregation of faithful men in which the pure Word of God is preached and the sacraments duly administered according to Christ's ordinance." For Protestants, the continuity of the church is manifest in adherence to the "faith once delivered to the saints" as set forth in Holy Writ, and "apostolic succession" of the church's ministry is guaranteed by faithfulness in the proclamation of that Word.

But the Roman Catholic, Eastern Orthodox, Anglican, and other Western episcopal churches claim that Christ inaugurated His church by ordaining twelve apostles to guard the treasure of faith and to govern and order the church of God. They hold that the responsibility for the guardianship and government of the church has been preserved through the ages by an "apostolic succession," guaranteed and safeguarded by the successive "laying on of hands" from generation to generation. According to this theory, only ministers "in the succession" are fully and truly ministers of the Word, and they only are able, in the fullest sense, to dispense the sacraments.

The Roman Catholic Church adds to this the claim that Peter was named by Christ as the head of the apostolic "college," that his successors are the popes of Rome, and that only in communion with the See of Rome is there fullness of apostolic authority, doctrine, and grace.

It is these two fundamentally different views of the nature of Christ's church that have produced the great divisions of Christendom. The Orthodox churches, which claim the "succession," separated from Rome in the eleventh century because they refused to accept the primacy of jurisdiction of the popes. The Reformation churches separated from what they believed to be the "apostate" Church of Rome in the sixteenth century. At that

time, the Anglican Church retained the "episcopacy" in a "reformed" church, while the Protestant churches of the Continent and this country discarded "episcopacy" as unbiblical, asserting that the only true "succession" is the succession of truth.

### Bridging the Gulfs

Since the sixteenth century, therefore, two great gulfs have separated the various branches of the Christian church. There is the gulf between the episcopal churches that accept the primacy of the Roman pontiff, and those who do not. There is also the gulf between the non-Roman episcopal churches such as the Orthodox and the Anglican on the one hand, and non-episcopal Protestant churches—Presbyterian, Methodist, Congregationalist, Baptist, and the Lutheran

and Reformed churches on the Continent and in America, which emphasize an apostolic succession of faith as the only criterion of the true church, on the other.

It is these gulfs, primarily, which the World Council of Churches and its subsidiary organizations such as the British Council of Churches, are seeking to bridge. From the first day of the Nottingham Conference it became evident—in the united communion service and in the evening plenary session—that this fundamental disagreement on the nature of the church is the root from which all other disagreements stem, and which, until resolved, must remain an insurmountable barrier to unity. The great question, therefore, is, Can the episcopal barrier be pierced?

—"Review and Herald."

(To be continued)

## Five Pillars of Effective Prayer



R. K. DAWKINS  
Sanitarium Trainee

"Prayer is the opening of the heart to God as to a friend."

"Unceasing prayer is the unbroken union of the soul with God, so that life from God flows into our life; and from our life, purity and holiness flow back to God."

In reply to a recent survey asking what they liked best for sermon topics, 5,000 people preferred sermons on "How to Make Prayer Effective." Today we live in a world of crisis. Never before has the need for prayer been so great. Crisis follows crisis. Never before has man felt so insecure. There is destruction on every hand. It may be nuclear destruction, self-destruction, spiritual destruction. Nevertheless, it is destruction in every sense of the word.

In this time of external dangers we need to lift our eyes and hearts to God, and pray for the inner peace, the calmness of our Lord. Yet, today when prayer is so much needed, we find a drastic decline in its practice. In 1900 in the United States 45 per cent of American homes were holding daily worship. Today the number is less than 5 per cent. The Lord's appeal to us is to water the desert regions of our souls with the water of life.

The first effective pillar of prayer is to know God as our Father. When we enter the place of prayer, whether it be a room, the chapel, or church, let us remember that we are in the audience chamber of God. As we enter this audience room pause and consider to whom we are speaking, and hallow His precious name.

Remember God is not your policeman to get you out of trouble; He is not your fireman to save you from a burning blaze, but He is your Father which is in heaven. No doubt recently you have used the telephone. Some have talked to friends locally, others interstate and still others internationally, but have you talked to your Father in heaven? God designs to be more to us than just an emergency "rip

cord" so that we can parachute to safety when we use the safety line. He wants to be our dearest and individual friend.

Chaplain W. C. Taggart, writing in the "American Magazine," says, "I know of men lost and starving in the deserts of Australia who were found and brought home to safety after asking God for help. Of men in bombers, shot to pieces by enemy gunfire, who, quite literally, prayed their way back to base. I know, too, that many times appeals uttered by mothers, wives, and sweethearts in the United States stretched a protective mantle half around the globe to shield us in the South Pacific."

Yet it is not only amid the crises of war that God draws near to deliver those who seek His help. He watches over His loved ones "in every time of need." So long as He has work for us to do nothing can take us out of the Father's hands.

The greatest enemy of prayer is hurry. Other enemies are pessimism, doubt, fear, and worry. These things cripple our prayer life. Too often when we drop on our knees we tell God all our troubles and worries, our doubts and shortcomings. At the start of the day we accept God as a tranquilizer to suppress our fears. Then at night we look on God as a sedative to give us a good night's sleep. Though prayer is the Divine plan to conquer life's anxieties, we should approach God first to thank Him for His great love, then to recognize the attributes of His divine character and know Him as God our Father.

Thus prayer becomes an antidote for hurry, for worry, and for pessimism. It carries away the insidious poisons of anxious haste from our hearts. It clarifies our confusion and makes us ready to inhabit His great and calm eternity; it heals our wanderings, and brings us home to our Father's house.

Prayer produces a unifying experience with self and others; for God is not only my Father—He is your Father, too. He



*Prayer draws us from the muddy pools of this world to the pure and satisfying streams of living water.*

is your wife's Father, your husband's Father, your children's Father. When a husband and wife say with meaning, "Our Father," there is oneness and peace. When a family prays with meaning, "Our Father," there is unity and happiness. It was for this unifying experience that Jesus prayed: "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us." John 17: 21.

The second pillar of effective prayer is to "Pray in Pictures." As we come into the presence of God it is our privilege to visualize the Creator and Redeemer.

Many of the greatest Christians have practised the presence of Christ. They believed Jesus was with them every hour of every day. They sensed He was with them at home, at work, and in their social activities of life, and by believing it became a reality. Prayer is real, and Christ the Saviour is real as we linger in His presence.

The third pillar of prayer is to "pray with surrender." When Jesus taught His disciples to pray, He said, "Thy kingdom come, Thy will be done." When we realize that God's will for us is better than our own we shall desire that His will will be predominant in our lives.

In 1951, Frank Laubach took a major part in establishing the new Manila Theological Seminary in the Philippines. He spent days and nights on the project and hoped within his heart to be the first president of this new seminary. Finally the board sat and the votes were cast, but he lacked one vote of being elected. He felt that his life was ruined. The brightest glow on the near horizon had faded into darkness. His health began to suffer and he was confined to bed. While praying one day he decided to surrender his

former ambition and prayed for a dedicated life, that God's will and not his be done.

He was led to teach the poor illiterate Filipinos who until then were neglected. In a few years 45,000 of these people had learned to read and write, an achievement that he never could have accomplished as a college president. Through surrender to a greater good he found his greater self, and accomplished infinitely more for God.

A further pillar of prayer is to "make prayer personal." Pray for one's needs. Personal prayers are natural to the human heart, and most effective. Jesus taught us to pray, "Forgive us our debts, as we forgive our debtors. And lead us not into temptation." God says in Psalm 50:15, "Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me." Again in James He says, "If any of you lack wisdom, let him ask of God." Pray about the daily problems of life. Jesus teaches us to offer personal prayers.

Prayer changes lives when we ask help for ourselves, critical of self, yet confidently in His love. How eager God is to answer personal prayers, and how great is our need! Prayer draws us from the muddy pools of this world to the pure and satisfying streams of living water.

The next pillar is to "pray for others." No one prays right who prays only for himself. God hears us when we pray for others. He admonishes us to reach out in the realm of prayer and take in those who need help. Moses prayed for Israel, and God forgave and saved. Jesus prayed for sinners, "Father, forgive them; for they know not what they do," and how immediate was the response from the thief, "Lord, remember me when Thou comest into Thy kingdom."

A prayer life built on these five pillars of petition will be both effective and soul-satisfying. It will conduct us into the very presence of God as our Father. It will steady us in life's rush, and bring unity in the face of the divisive influences around us. Prayer and the elements of God's Word lead us to practise the presence of Christ. Prayer prevails with God by tuning our hearts in unison with His Divine will. Such a life of prayer constrains the petitioner to encompass needy humanity in a ministry of compassion.

☆ ☆ ☆

## *The Fault Is Not with God*

H. W. KIBBLE

Home Missionary Secretary, North-eastern Conference, U.S.A.

The signs of fast-fulfilling Bible prophecy tell us that the coming of God is near at hand. Time is running out. The world, as we know it, has now come to the sunset hour.

Our Lord said: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21: 25-28.

Jesus will soon return for His people as He promised. Then He will reward the faithful with a better home in a better world where there will be no more sin and sorrow, war and wasting, strife and tumult, pain and distress. He said: "I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:3. "And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Rev. 22:12.

The prophet John saw our day and said: "And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldest destroy them which destroy the earth." Rev. 11:18.

Said God's messenger, Mrs. Ellen G. White: "We are standing upon the threshold of great and solemn events. Prophecies are fulfilling. Strange, eventful history is being recorded in the books of heaven. Everything in our world is in agitation. There are wars, and rumours of wars. The nations are angry, and the time of the dead has come, that they should be judged. Events are changing to bring about the day of God, which hasteth greatly. Only a moment of time, as it were, yet remains."—"Testimonies," Vol. 6, page 14.

In view of these things, many ask these questions: "What is the matter and why



doesn't God do something? What is holding us back? Why doesn't Jesus come now, and bring an end to all this trouble and save His people? Why must we continue to struggle along in this foggy valley of fear and despair, this vale of tears and sorrow?"

**One thing is certain: the fault is not with God!** God is ready. He is only waiting for the church to get ready. "The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to us-ward not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3: 9-13.

Our God is a God of patience and long-suffering. He is waiting for the church to finish its task. It is only the unfinished task of the church that stands between us and the second coming of Christ. Long ago, God's messenger, Mrs. Ellen G. White wrote: "If those who claim to have a living experience in the things of God had done their appointed work as the Lord ordained, the whole world would have been warned ere this and the Lord Jesus would have come in power and great glory"—"Review and Herald," October 6, 1896.

So, there has been a sad delay, but **the fault is not with God.** The shortcoming is with the church. We are still here in this land of sin and sorrow because of our short-comings and not because of our successes. The people who make up the church have failed to put away all pride, selfishness, envy, distrust, and disunity; or, in one word, all sin. The church has failed to consecrate herself unconditionally to God for the finishing of the work that He has appointed her. Had we as a people measured up to our real responsibility, we would have been in the kingdom long ago. The power needed for the finishing of the work, we are told, awaits our demand and reception, but the church is not ready to receive it and the work remains unfinished. (See "Testimonies to Ministers," page 175.) There must come a change in this dark picture of delay, indifference, and failure. Thank God, there will be a change! Our God has promised that in these last days His people will turn to Him in full penitence of heart, and the latter rain of the Holy Spirit will fall upon them and the work will be finished in a blaze of triumphant glory. May we not only look for but also hasten His coming. He said, "Be ye also ready." Matt. 24: 44.—"Gleaner."

## Adam and Evil



DONALD G. REYNOLDS

Minister, White Memorial Church, Los Angeles, California

A certain reporter was interviewing the great Dr. Einstein. "Professor," he asked, "would you care to tell me what in your opinion will be the weapons used in World War III?"

"No," he replied, "for I have no idea what they will be. But I do know for a certainty what they will be in World War IV."

"And what will they be, sir?"

The great scientist replied, "Rocks."

This illustrates rather well the thinking of many men as to the extent to which the world has gone in its evil adventure of selfish domination.

Dr. Werner von Braun was asked recently, "Do you feel that modern man worships too much today the golden calf of material progress?"

His reply was, "Nothing has probably retarded human progress more than idolatry of our own achievements. By adoring our own technological advancements we kill the urge of improvement."

We know now that the United States has an atomic stockpile equalling ten tons of T.N.T. for every man, woman, and child on this earth. Today scientists believe that the United States has at its command detonation power and force enough to hurl the earth 16 degrees off its axis. Our country has now closed the poison gas factory near Denver and has locked its doors, because we have manufactured and stored enough poison to destroy all life on this planet.

The advanced state of moral decline in America has also jolted us. Too many have almost decided that sin and evil are only imaginary ills.

One writer has said: "We have become enamoured with 'behaviouristic psychology.' According to this idea, a man is the product of his own heredity and environment, and his behaviour to a large degree is foreordained by both. He is either a product of a happy combination of genes and chromosomes, or an unhappy combination. He moves in an environment that will tend to make him good or that will tend to make him evil. He is just a chip tossed helplessly by the forces beyond his control and therefore is not personally responsible."—Jenkin Lloyd Jones, Editor, Tulsa Tribune.

Building upon the shrewd but reckless and ruthless philosophy of the evil one, we have structured a society of senseless sinners breathing hate, hurt, and haughty immorality. The doctrine of individual responsibility to Jesus Christ is sadly

missing. It all began back there in a garden called Eden when Adam and Evil joined hands at "the tree of the knowledge of good and evil."

### Focus on Christ

To this point we have dealt with man's daring and diabolic dilemma. From this setting we turn to an additional observation of the same predicament, but along with this a graphic picture and description of the solution:

"But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life. And not only so, but also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." Rom. 5: 8-11.

In Romans 5 Paul deals incidentally with Adam. His main theme is Christ. Adam has become the illustration, but Christ is the subject. Paul describes Christ our Lord as the last Adam. (1 Cor. 15: 45.) Christ became the second Adam. He took Adam's nature but never took Adam's sin. Jesus was not like you and me when He was here upon earth, for He was never a sinner. He came to this earth as Adam before Adam fell. We know that Adam need not have fallen into sin; the second Adam withstood all the attempts of Satan's invasion upon His life. When the Son of God became the Son of man in the Incarnation, He linked Himself to us for eternity. He took the effects of heredity without the effects of sin.

The first eleven verses of Romans 5 describe the plan of our salvation, as a whole. The remainder of the chapter outlines for us the mechanics of salvation. Note verse 12: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Here Paul is basically concerned with the function of salvation; however, he does uncover the thought of that first sin.

### An Inherited Sinful Nature

Adam fell and death came as a consequence of his sin and his disobedience. From Adam we have all inherited sinful nature. In man's exercise of his prerogative of free will he succumbed and let sin in, and through sin death entered as a consequence. Notice this contrast and invariable combination: In Adam, head of the whole human race, we have sin, condemnation, and death. In Christ, the head of the new humanity, we have righteousness, justification, and life.

The doctrine of original sin was first brought forth in the great controversy concerning the arguments of Pelagius and Augustine. Pelagius would have us



A humble man can do great things with an uncommon perfection because he is no longer concerned about incidentals, such as his own interests and his own reputation, and therefore he no longer needs to waste his efforts in defending them.—Selected.

understand that we die because we are sinners. Pelagius is correct in translating the last half of verse 12: "so death passed upon all men for that [or "because" or "inasmuch as"] all have sinned." Augustine stated that we die through Adam "in whom" all have sinned. He was convinced that this problem went all the way back to Adam. He translated the last half of verse 12: "in whom" all have sinned rather than "because" all have sinned. In one sense Augustine is incorrect, because we do not incur guilt at birth.

An interesting text parallel to Rom. 5: 12 is 1 Cor. 15: 22: "For as in Adam all die, even so in Christ shall all be made alive." In Adam we die, but in Christ we live. Since Christ broke into the horizontal line of time, a new dimension has been open to the human race. As horizontal time went on, the coming of Jesus Christ became the vertical line in the stream of man's experience.

In the New Testament there are three Greek words from which we get terms of time: *chronos*, chronology; *hora*, from which comes our word hour; and *kairos*, time in a special sense, full of meaning, significant. This third word is used in Rom. 5: 6, "For when we were yet without strength, in due time [or at the right time] Christ died for the ungodly." There has been a lot of discussion about B.C. and A.D. as the historical point of dividing time. Christ came and broke through the horizontal line. This is important, but I believe that I.C. and O.C. are vastly more important. Either we are "in Christ" or "out of Christ." To be "in Adam," the head of the human race, means death. To be "in Christ," the head of the church, means eternal life.

We are united to the first Adam by ordinary generation, but we become united to the second Adam by supernatural regeneration. The first union is involuntary, for we cannot choose our parents. The second union is voluntary because we can exercise the freedom of the will. Many persons try to be "in Adam" and "in Christ" at the same time. You cannot be loyal to both. A man cannot serve two masters; "either he will hate the one, and love the other; or else he will hold to the one, and despise the other." Matt. 6: 24.

You were born with a carnal nature, and before conversion it was as easy for you to sin as it is for water to run downhill; but when you became a Christian a marvellous thing happened—Christ came into your life. However, after you became a Christian you found that you still had the tendency to become bad-tempered or to be filled with pride. When this happened you were stunned because you did not think it could be that way again after you were converted. Some of you grew discouraged and concluded that perhaps you were not genuinely converted, and you were tempted to give up. Right here is where too many do give up. Your discouragement shocked you as well as those around you.

It is true that the attack of Satan will never be relaxed, but by growing in Christ



you will find victory over the pursuits of the evil one in all experiences. We cannot be loyal to two masters. We cannot be on the border. In the Civil War the border States suffered more than any other part of the country. Virginia, Kentucky, and Maryland tried both sides. They owned Confederate flags and also the Stars and Stripes banners. When the Union Army passed by, up went the American flags. When the Confederate Army came they put up the Confederate flags. What happened? They were shot down by both sides.

Some months ago in Central America I was walking down the main street of a city in Nicaragua. There were no cars in the city, but I noticed coming toward me a group of fifteen or twenty middle-aged men who were singing and chanting. It seemed to be the making of some kind of revolution. They were shouting "Viva Castro!" There were not very many people on the street that day. I was the only North American, as they call us, on the street. As they came closer they noticed that I was an American. They stopped, saluted, and shouted, as if rehearsed, "Viva Kennedy!"

The Word of the Lord tells us: "And this is the record, that God hath given to us eternal life, and this life is in His Son." 1 John 5: 11. We are in Him and He is in us. Col. 1: 27, "Christ in you, the hope of glory," takes on new meaning, and the mystical relationship of Christ in the life takes on an experience that is never ending.

"Christ became one flesh with us, in order that we might become one spirit with Him. . . . Those who see Christ in His true character, and receive Him into the heart, have everlasting life. It is through the Spirit that Christ dwells in us; and the Spirit of God, received into the heart by faith, is the beginning of the life eternal."—"Desire of Ages," page 388.

## All Through the Day

GEORGE MATHESON

*Tell me a thing that never grows old  
All through the day, all through the day;  
Keeps without dimness its youth and its  
gold*

*All through the length of the day!*

*Beauty grows pale with the flight of the  
years,  
Gladness must fail when the heart has its  
fears;*

*Is there a life where no shadow appears  
All through the length of the day?*

*There is a life that remains ever young  
All through the day, all through the day;  
Singing at evening the song it has sung  
All through the length of the day.*

*Love is the glory that never grows old,  
Telling the story a hundred times told;  
Keeping its light when the shadows have  
rolled*

*All through the length of the day.*

~~~~~

"A union with Christ by living faith is enduring. . . . Pride, selfishness, vanity, worldliness—sin in all its forms—must be overcome, if we would enter into a union with Christ." (Ellen G. White, in "The Review and Herald," December 13, 1887.) This union with Christ is possible for everyone. Our union with the Lord will always keep Him uppermost in our lives.

Leonardo da Vinci, the great artist, took a friend to criticize his masterpiece, The Last Supper. The friend's remark was, "The most striking thing in the painting is the cup." Instantly the artist took his brush and wiped out the cup as he said, "Nothing in my painting shall attract more attention than the face of my Master."

So may it be with us.—"Review and Herald."

## UNTIL THE DAY BREAK

**MALLOCH.** Sadness came to the home of Brother and Sister M. Malloch of Upper Hutt, New Zealand, when their newborn son, their first, Craig Douglas, passed away. However, with a firm hope in the God of all comfort they have braced their hearts for the future knowing that "all things work together for good to them that love the Lord." We laid Craig to rest in the Akatarawa cemetery to await the glorious day when the little ones will be restored to their mothers' arms. R. A. Wood.

**WATSON.** Florence Martha Watson passed quietly to rest on July 4, 1965, at the age of seventy-three years. Sister Watson embraced the last-day message at a Laidley camp-meeting and was baptized over fifty years ago by Pastor C. H. Watson. She will be greatly missed by the company of believers at Hervey Bay (Qld.). Those left to mourn her passing were reminded that God has marked the spot where she now rests, and at the voice of the Lord Jesus and the sound of "the last trumpet" she shall rise to glorious immortal life. D. E. Lawson.

**ASHWORTH.** Sister Emma Ashworth of Te Aroha, New Zealand, passed quietly to her rest in the Waikato Hospital on July 7, 1965, aged eighty-five years. She had been a zealous guardian of the faith for many years. In her less active years she performed her missionary work by sponsoring the "Signs of the Times" to her many friends. After a service in the Huntly church we laid her to rest in the Huntly cemetery, near her late husband to await the call of Jesus. With her sons and daughter, Mary (Mrs. G. Hammond) we look forward with joy to the resurrection at Jesus' coming. I. E. Trevena.

**PRICE.** Eric William Price was born on May 23, 1960, into a home warm with love. His parents, Brother and Sister Eric Price of Junction Road, Ryde; and their three girls, Anne, Julie, and Karen, accepted him as a little prince. His young life was just unfolding when tragedy caught him away on Thursday, July 15, 1965, at the age of five years and two months. A large company of relatives and friends gathered at the Ryde church and later at the Northern Suburbs Crematorium to bid farewell to little Eric until the morning. Eric loved Jesus as he did his parents and sisters, so "we sorrow not as others." Pastor W. J. Hawken associated with the writer at the service. F. L. Taylor.

**NOBBS.** Oswald Nobbs was born on Norfolk Island, November 17, 1908, to Seventh-day Adventist parents. Except for a period of service on Guadalcanal during World War II he lived on Norfolk until about twelve years ago, when he was brought to Australia for hospital treatment at Concord. Brother Nobbs was a kindly, generous man, and after many years of patient suffering he passed to his rest on Sabbath morning, July 24, 1965. Pastor W. J. Hawken and the writer officiated at his cremation at the Northern Suburbs Crematorium. There are eight children left to mourn their loss, and to them and other relatives we express our deepest sympathy, and point them to the day when Jesus will call our brother from the dust. F. L. Taylor.

**WARD.** Born in Wellington, New Zealand, in 1910, Deanstan Ernest Ward was but two years of age when his parents crossed the Tasman and made their home in Sydney. Brother Ward's father was for many years in the employ of the Sanitarium Health Food Company while his mother was a graduate of the 1904 class at the Sydney Sanitarium and Hospital. Following the footsteps of his Lord and Master, Brother Ward in early youth commenced his apprenticeship as a carpenter with the builder, A. W. Edwards, and during the thirty-five years he faithfully served this one firm he witnessed its development into one of the large building concerns of Sydney. Uniting his life with that of Stella Maud Dobson in 1933, the marriage was blessed with four children, Max, Robert, Yvonne and Wendy, all of whom, together with one sister, Mrs. Ruth Brendling, survive the untimely death that snatched away their loved one on June 19, 1965. Brother Ward's confidence was strong in the Lord to the very end. In the Wairoa church, and later at the graveside, Pastor C. E. Mitchell joined the writer in speaking words of comfort to Sister Ward and her family. All were encouraged to be faithful until that day when "there will be a re-linking of the family chain." F. A. Basham.

**NOYE.** Robert Noye, formerly of Euroa, and more recently of Ballarat (Vic.) was suddenly struck down in a traffic accident and died almost instantly on July 24, 1965. Brother Noye was sixty-four years of age, and a staunch member of the remnant church. Sister Noye, her daughter, Leonie, and her two sons, Jeffrey and Colin, were comforted by the Bible promises of the resurrection delivered in the Ballarat church and at the Lawn cemetery. God knows the resting place of His own. M. C. Bland.

**CROFT.** John Croft was born in Tenterfield seventy years ago, but came to Sydney early in the Second World War. He had suffered much as a result of being gassed in World War I, and the end came suddenly on July 16, 1965, after many years of suffering. In the presence of a large number of relatives and friends, we laid him to rest in the Rookwood Independent cemetery, there to await the call of the Life-giver. To his family we extend our heartfelt sympathy, and point them to the hope of a soon-coming Saviour. F. L. Taylor.

**BEHRENS.** Rae Eva Ruth Behrens slipped quietly to her rest on Wednesday morning, July 7, 1965. She will be greatly missed by her brothers David (Brisbane) and Frank (New Guinea), together with all those who knew her sweet Christian nature. For many years she was a member of Mont Albert church in Melbourne, and then of the Queensland Conference. Sister Behrens, who had not enjoyed good health, moved recently to Avondale and looked forward to living quietly in the Adventist community. However, it was not to be. The Lord let her sleep at the age of forty-nine years. She lies in the Avondale cemetery awaiting the morning. Russell Kranz.

**KEMP.** Edward Kemp passed away at Fairfield (Victoria) on July 4, 1965, in his ninetieth year. Brother Kemp was born, married, and baptized at Benalla, and also took part in literature ministry in that district. Later the family moved to Melbourne, and, apart from our brother's overseas service in World War I, have lived there ever since. During the past few months Brother Kemp's health had seriously deteriorated. To the sorrowing loved ones, including the surviving children, Mrs. Lindsay (Doris) Hardy; Mrs. Leslie (Nellie) Hardy, Mr. Hector Kemp; Mrs. J. (Jean) Morrissey; Mr. Harold Smith, and Mr. Keith Clarke we extend sincere sympathy. Services were conducted at the funeral parlour and at the Preston cemetery by Pastor L. S. Rose and the writer. J. A. Mitchell.

**MITCHELL.** One of the oldest residents of the Beaudesert (Qld.) district and a member of the remnant church for about fifty years, Charles Herbert Mitchell passed to his final rest at the Beaudesert general hospital on the morning of July 16, 1965, his eighty-fifth birthday. In his young days he worked on the Nerang Tweed railway line for a wage of 6/- per day. He owned bullock and horse teams and knew the hard times of the pioneers on the land. He married Jane Wall, to which union was born Elsie (Mrs. J. A. Wilson). He also left to mourn an adopted son, Victor, a sister, Mrs. Robinson, and a brother, Norman, with their loved ones and friends. Words of comfort were spoken at the services held at the Beaudesert church and the new Lawn cemetery. A loving and lovable Christian rests in hope. We extend our sympathy to the bereaved, and await the day when sorrow and death shall be no more. J. D. Anderson.

### THANKS

Brother H. P. Searle and family wish to sincerely thank their kind friends whose helpfulness and sympathy, expressed in the many cards, letters, floral tributes, and kind acts, did so much to ease the loss occasioned by the passing of their loved one, Mrs. Lloma Searle. Will all please accept this as a personal message of gratitude.

Mrs. S. Ward and family sincerely thank all kind friends for their prayers, floral tributes, and other tokens of sympathy in their sad loss of a loving husband and father. They also would like to express their special appreciation of the loving care given to the late Deanstan Ward by the nursing staff of the Sydney Sanitarium and Hospital and by Doctors Killingback, Millist, and Price. Will all please accept this message as personal.

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## AUSTRALASIAN RECORD

and Advent World Survey

Official Organ of the  
AUSTRALASIAN DIVISION OF SEVENTH-DAY ADVENTISTS

Editor - R. R. FRAME  
Associate Editor - W. E. BATTYE

Single Subscriptions, in Australia 15s., New Zealand 12s. 6d. per year (post paid).

When mailed to territories outside Australasia and territories annexed thereto (Papua, New Guinea, Lord Howe and Norfolk Islands, Fiji and Western Samoa) 16s. extra for empire and foreign postage is required.

● Order through your conference office, or send direct to the Signs Publishing Co., Warburton, Victoria, Australia.

All copy for the paper should be sent to The Editor, "Record," Fox Valley Road, Wairoa, New South Wales.

Appearing regularly in the *Australasian Record* are articles from the *Review and Herald*, the general church paper of the Seventh-day Adventists, published at Washington, D.C., U.S.A.

Printed weekly for the division by the Signs Publishing Co., Warburton, Victoria.

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**ADVERTISERS PLEASE NOTE!** All advertisements should be sent to the editor at 148 Fox Valley Road, Wairoa, N.S.W., and all cheques should include threepence bank charge. Advertisements approved by the editor will be inserted at the following rates:

First 25 words ..... 10/-  
Each additional 6 words ..... 9d.

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

## PEOPLE and EVENTS

- ✱ Dr. R. F. Hann, a New Zealander, who has been serving as one of the staff physicians at the Bandung Sanitarium and Hospital in Bandung, Java, is spending a month at the Vellore Christian Medical College in India. Mrs. Hann and children (one son and two daughters) have remained in Singapore. It is furlough time for the Hanns, and they will spend that time in the States where Dr. Hann will do graduate studies. He has recently accepted a call to the Penang Sanitarium and Hospital following the sojourn in the States.
- ✱ Heavy flooding has just been reported on the island of Guadalcanal in the Solomon Islands where 100 inches of rain have fallen in only ten days. Swollen rivers have washed away villages and gardens, leaving thousands destitute. Landslides swept two villages away. On the western side of the island where flooding was worst, 1,750 out of a population in one area of 2,500 are homeless. So far no reports are to hand of losses sustained by our believers. Betikama Central School, under the care of Brother L. M. Miller, and most of our church members are on the eastern side of the island where floods were less severe.
- ✱ More than six years ago Miss Marion Barlow was called to serve in secretarial work in the Far Eastern Division office in Singapore. Miss Barlow passed through Sydney during the third week of July on a visit to her people in New Zealand, where she is spending a month on vacation. We trust that her stay with her relatives may prove one of blessing and of mutual benefit.
- ✱ Miss Lorna McCallum who, for the past several years, has been serving as an office secretary in the Victorian Conference office, has responded to a call to serve in the Central Pacific Union Mission headquarters office, Suva, Fiji. She left Sydney by air on July 29 to take up her appointment. This is not Miss McCallum's first introduction to mission service, for she previously served for two years in the Coral Sea Union Mission headquarters office in Lae.
- ✱ Miss Ivy Williams of Kingaroy, Queensland, has been invited to connect with the Malamulo Hospital, Nyasaland, Africa. Miss Williams, who has her general and midwifery certificates, will be taking up her appointment toward the end of October.
- ✱ The Chief Justice of N.S.W., Mr. Justice Herron, spoke at the Medical Missionary Council held at Concord on Sabbath, July 31. Mr. Justice Herron is also the president of the St. John Ambulance Association, and it was in this capacity that he spoke at the council.
- ✱ We commend to your reading in this issue Pastor W. G. Turner's address given recently in the Avondale church on the beginning and development of the Advent proclamation of the message of God in Australia and New Zealand. From his wide administrative experience Pastor Turner is well qualified to speak. He also briefly covered the island field of the South Pacific, but as we expect to publish a Jubilee number of the "Record" towards the close of the year, in which will be shown seventy-five years of mission progress since the missionary ship "Pitcairn" sailed for Pitcairn Island in 1890, we have omitted this section of Pastor Turner's sermon.



DR. PAUL DEDEREN

### *French Evangelist Visits Tahiti*

Dr. Raoul Dederen, formerly head of the theology department at Seminaire Adventiste, Collonges-sous-Saleve, France, currently professor of theology at the theological seminary of Andrews University, Berrien Springs, Michigan, will arrive in Tahiti in August to conduct an extension school for Andrews University in Papeete, Tahiti.

Dr. Dederen, a doctor in history, University of Geneva, Switzerland, will be teaching two theological subjects five days a week to local ministers of the Seventh-day Adventist church. Dr. Dederen is a member of the Society of Biblical Literature and the American Academy of Religion.

In addition to his teaching Dr. Dederen, an ordained minister of the Seventh-day Adventist Church, will lead out in a series of public evangelistic meetings in Papeete which will be held four evenings a week starting August 17. The series will continue for four weeks.

We sincerely welcome Dr. Dederen to the Australasian Division, and pray God's blessing upon his activities here.

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### *Your Mind Must Be Preoccupied*

Few realize that it is a duty to exercise control over the thoughts and imaginations. It is difficult to keep the undisciplined mind fixed upon profitable subjects. But if the thoughts are not properly employed, religion cannot flourish in the soul. The mind must be preoccupied with sacred and eternal things, or it will cherish trifling and superficial thoughts. Both the intellectual and the moral powers must be disciplined, and they will strengthen and improve by exercise. The follower of Christ should not indulge in any gratification, or engage in any enterprise . . . which would abate his ardour or lessen his spirituality.—"Messages to Young People," page 397.