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AND ADVENT WORLD SURVEY

Be Sure to Read:

"CHEATING THE DEVIL"

E. A. RAETHEL, Page 4.

New £30,000 Extensions to Queensland Headquarters

NEW EXTENSIONS to the Queensland Conference headquarters of the church, valued at £30,000, were dedicated and officially opened on Sunday afternoon, June 20, 1965.

Centrally located on the corner of Eagle Terrace and Coronation Drive, the new brick two-storey extensions include an assembly hall with comfortable seating for 350 persons, complete with modern kitchen and projection room, a new ultra-modern community Book and Bible showroom and shop fronting Eagle Terrace, along with four new offices, a committee room, staff chapel, and modern amenities, all finished in pleasing pastel tones.

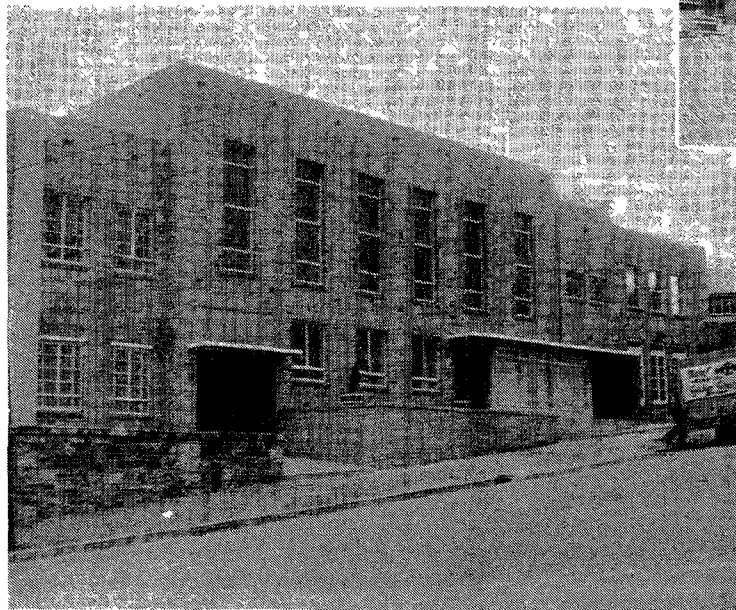
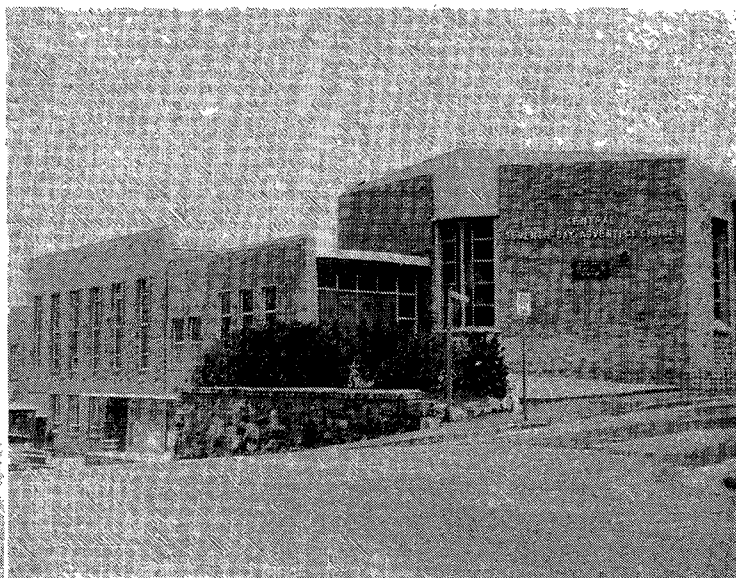
Total value of the complete headquarters and associated buildings is now in excess of £75,000.

The dedication and official opening was under the direction of the Queensland Conference president, Pastor K. S. Parmenter, and the secretary-treasurer, Brother O. H. Twist.

Official guests included Pastor R. R. Frame, secretary of the Australasian Division; Pastor D. Sibley,

M. M. STEWART

Secretary, Department of Public Relations,
Queensland Conference.



president of the Trans-Tasman Union Conference, who offered the dedicatory prayer; Mr. L. L. Butler, secretary-treasurer of the Trans-Tasman Union Conference, and Mr. C. W. Jessup, representing the architects, Bligh, Jessup, Bretnall, and partners.

Reminiscing on how "a dream has become a reality," Mr. Twist recalled the faith and vision of such men as Brother T. A. Dever, who, with only 2/6 in his pocket, had been mightily impressed by God that this land should be purchased, and had borrowed an initial £5 deposit for the £5,000 property. This he had lodged with the owner, Mr. John Francis Kelly, who turned down a much better offer from another body so that our church might have it, and further offered to act as our guarantor at the bank!

UPPER: The imposing headquarters buildings, Brisbane, which include the Central church, assembly hall with kitchen and projection room, youth club rooms, Book and Bible House, and conference office. LOWER: The extensions which were opened on June 20, comprising the assembly hall, seating 350 persons, a smaller hall, Book and Bible House, Conference board room, and four new offices.

In his remarks of appreciation, Pastor Parmenter expressed the heartfelt thanks of the constituency to all who had helped monetarily and otherwise in making the new extensions possible. He included the division and union administrations, the conference executive committee, the members who made financial and other contributions, the architects, the builders and other sub-contractors, and their supervisor, Pastor H. B. Christian. Pastor Parmenter expressed the belief that the events of the week-end, June 19, 20, in Queensland might well have created denominational history, as on the previous day (Sabbath, June 19) two new country churches, Dalby and Chinchilla, had been officially opened and dedicated. Thus three new buildings were consecrated in the one conference on one week-end!

Pastor Frame commenced his dedicatory address with the reading of Isa. 54: 2, "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes," and commented that God is pleased to see His work grow. The division secretary went on to state that "it was on May 22, 1893, that A. S. Hickox arrived from America under appointment to Queensland to carry out the work of a minister." Up to that time no Seventh-day Adventist minister had ever visited Queensland.

We quote further excerpts from Pastor Frame's address:

"On October 20, 1899, the Queensland Conference was organized with a total of 211 members in the following churches: Rockhampton, forty-eight; South Brisbane, forty-eight; North Brisbane, forty-nine; Toowoomba, thirty-six. Scattered believers in other areas totalled thirty. The new conference had only two ordained ministers in the persons of G. C. Tenny and H. C. Lacey. Altogether there was a total working force of twenty-four, including wives and thirteen literature-evangelists. First president was G. C. Tenney. From those early days at the end of the last century the work of the church in this state has grown to two conferences with more than 5,000 baptized members and many more adherents.

"Several years ago a religious writer coined the expression: 'The church that does not reach out fades out.' Every activity of the church must contribute strength and impetus to the task of carrying the message of salvation to every creature under heaven. The church is called to be an expedition, ready to move rapidly and decisively.

"Here in Australasia we look back over the years since the American pioneers came to this country. In doing so we find that fifty years was required to reach a membership of 36,000, and only a decade to add another 31,000. In the past four years 22,000 have joined the church, and there is one Seventh-day Adventist for every 240 persons in our territory.

"In meeting the challenge of the hour we believe that three essentials are necessary to victory:

1. A good cause—God's cause.
2. Good material to support that cause.

3. A membership worthy of that cause and that support.

We are confident that these factors can be found in the Seventh-day Adventist Church today.

"We are here to proclaim God's love and His coming kingdom. We are here to render service to the community. This building has been erected to make us more efficient in our proclamation and in our services. I am sure that all will agree that the architects and builders have succeeded in erecting a structure which will stand the closest and most critical inspection. This building will rightly represent the cause, and the important work carried on here can be done more expeditiously because of the improved conditions provided.

"In this hall the truth of God as found in His Word will be upheld. There will be those who will come here and find peace and contentment. From this Book and Bible House there will go out gospel literature that will change the lives of men and women, making them good citizens here and preparing them as citizens for the kingdom to come. These new offices will house dedicated men and women whose sole aim will be to serve God and humanity.

Twelve Thousand Queenslanders Thrill to the Saga of Pitcairn

M. M. STEWART
Public Relations Secretary, Queensland Conference

More than 12,000 Queenslanders at towns and cities from Biloela to Brisbane have thrilled to the saga of the Pitcairn Islanders during recent months.

Screened by the Public Relations Department of the Queensland Conference at district shows in six of the major centres in the State, the film, "Sequel to the Mutiny on the Bounty," has attracted folk into a small tent, at the rate of more than 1,000 per day. The entrancing story of that miracle of transforming grace

"Here are wonderful opportunities for demonstrating how harmony and unity can be preserved among men and women engaged in an enterprise which comprises departments diverse from each other yet all working to the one glorious end. As their diversity, skills, and characteristics are brought into unity of operation, still greater progress will be seen in this Queensland Conference. At such a time as this, when the world is filled with turmoil and variance let this be one of the places where the Spirit of God is manifest because here the Bible, the Word of God, is the guide of life.

"It is for such a noble purpose that this place has been established, and I now have much pleasure in declaring this building open. May God bless all who pass through its portals."

The basic plans of the new extensions were drawn up and submitted to the architects by Pastor M. M. Stewart. The execution of the main portion of the work of construction was placed in the hands of an Adventist builder, Mr. Evan Coulston, whose workmanship has received the highest commendation from all who have inspected the building. We pray it may well serve its designed purpose in the fulfilment of the church's commission.

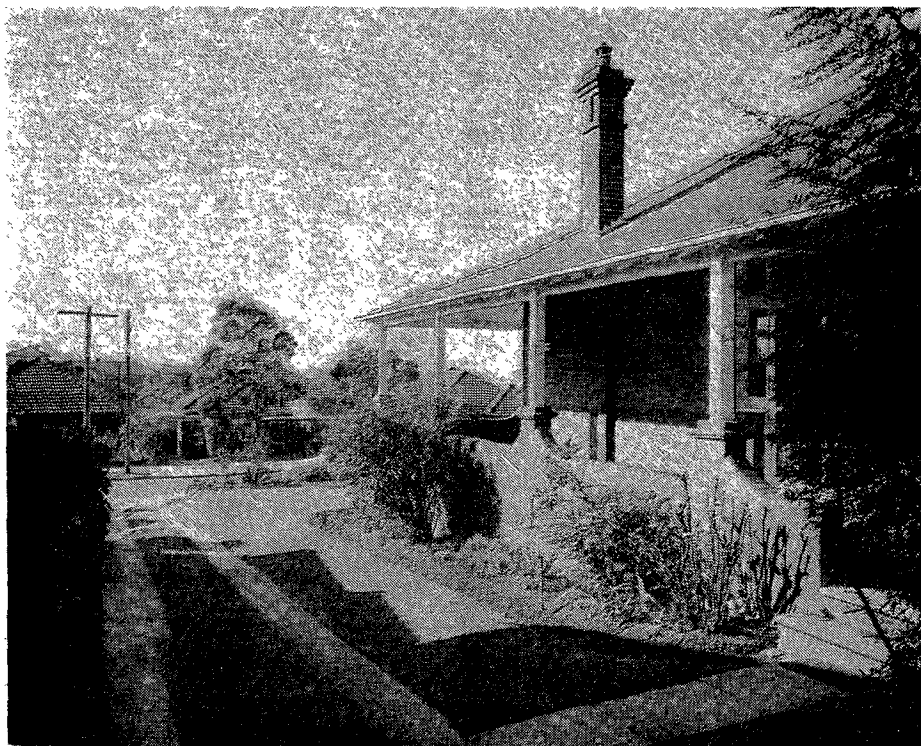
which changed whisky-distilling murderers into loving and lovable Christians proved irresistible to multitudes of show patrons. The round of exhibits in the twenty-four-foot-square tent began in Toowoomba in April and ended at Redcliffe, near Brisbane, during July.

Amongst the 12,000 who viewed the film were people from all walks of life, including schoolboys, sideshow attendants, and professional men. Thousands signified appreciation, and hundreds gave verbal expression of their delight. Tangible evidence of the appreciation was evidenced in the goodwill gifts, amounting to more than £80.

A copy of "A Quick Look at Seventh-day Adventists" or other suitable literature was placed in the hand of every person leaving the tent after each of the 230 screenings of the film, thus giving all who attended



The small tent in which 12,000 Queenslanders viewed the Pitcairn film, seen pitched at the Gympie Show. From left: Pastor M. M. Stewart, Mr. E. Watson, elder, and Pastor E. Bartlett, pastor of the Gympie church.



A side view of Elizabeth Lodge, a home which will accommodate ten elderly ladies, and which is conducted by the inner city churches of the Greater Sydney Conference.

an opportunity for further study of our beliefs and practices, and an invitation to enrol for a Bible Correspondence Course. Thus thousands of helpful personal contacts were made and thousands of friendly impressions instilled.

This excellent film with its well-chosen commentary, powerfully conveys a five-fold message: the might of the Bible, the transforming power of God's love, the benefits of temperance and abstinence from tobacco and alcohol, the joys of Sabbath-keeping and church attendance, and the benefit to the individual and the community of being a true Seventh-day Adventist.

At every centre, midst hordes of banners drawing the attention of the masses to less important, mundane things, the Seventh-day Adventist standard was proudly lifted aloft, as ministry and laity united in action. Nicely blending with the surroundings yet retaining strength and dignity, the attractive front to our theatre was enticing to young and old alike. We observed that the youth were particularly drawn and charmed by the evident transformation of the sons of ex-murderers.

This is our day of opportunity for reaching the masses "where they are." Many who would never attend a Seventh-day Adventist church or other type of mission can be contacted easily through means of show exhibits. We know of no other means of evangelism which will draw so many people into personal contact at so little cost. Therefore "we should improve every such opportunity as that presented by the St. Louis Fair. At all such gatherings there should be present men whom God can use. Leaflets containing the light of present truth should be scattered among the people like the leaves of autumn.

To many who attend these gatherings these leaflets would be as the leaves of the tree of life, which are for the healing of the nations."—"Evangelism," page 36.

"On every street corner you may see placards and notices calling attention to various things that are going on, some of them of the most objectionable character; and shall those who have the light of life be satisfied with feeble efforts to call the attention of the masses to the truth?"—"Testimonies," Vol. 6, pages 36, 37.

"The church's whispers must become shouts, her lethargy must become enthusiasm, and her subdued light must become a beacon set upon the hilltops of the world," for "the night cometh, when no man can work."

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A Dream Come True

R. K. BROWN

Public Relations Secretary, Greater Sydney Conference

Most of the great humanitarian institutions and services in the world are the direct result of a vision. Somewhere, someone got a vision of what could be accomplished to assist the poor, the unfortunate, the lonely, and the needy.

Just over a year ago, a group of Dorcas Welfare ladies from the central city churches of Sydney were motivated by just such a vision. The Lord laid upon their hearts the need for a home for elderly ladies. This dream burned deep into their hearts and stirred their hands to activity.

Today at 9 Badminton Road, Croydon Park, there stands the realization of the dream which stimulated a group of unselfish women a year ago. Looking at

the house from the front it doesn't look very different from the other neat brick cottages in the tree-lined street. It is constructed of red brick with a slate roof, and could be upwards of forty years old. But inside there is a vast difference.

In the process of renovation walls were removed, new ceilings erected, modern equipment installed, plumbing services renewed; and a complete repaint has transformed this stately old home into a haven of rest and comfort for ten elderly ladies. The finishing touches of furnishing show evidence of much loving care and thought.

No matter how good the ideas or how clear the vision, it cannot be brought to fruition without planning, organization, finance, and hard work. This responsibility fell to a consortium of eleven churches in the inner city area, these being, Stanmore, Concord, Drummoyne, Ashfield, Woollahra, Kingsford, Marrickville, Hurstville, Arncliffe, Lakemba, and the Russian church. A committee was formed comprising representatives from each of these churches under the chairmanship of the Stanmore pastor, the present incumbent being Pastor R. B. Mitchell.

After consultation with the executive officers of the Greater Sydney Conference, a plan of operation and management was arranged within the framework of the Health, Welfare, and Benevolent Society of the conference. The home will be known as "Elizabeth Lodge," and will be operated by a special arrangement with the generous benefactors of the home.

The chairman, Pastor R. B. Mitchell, introduced the official party at the opening on Sunday, August 1, 1965. This included the conference president, Pastor S. M. Uttley, the Home Missionary secretary, Pastor L. J. Kent, the treasurer of the Australasian Division, Pastor E. J. Johanson, the Mayor of Burwood, Mr. D. J. Ford, the M.L.A. for Ashfield, Mr. David Hunter, and a member of the management committee, Pastor R. Tudor.

Joy filled the hearts of the chairman, committee members, Dorcas Welfare ladies, conference personnel, and church members when Mr. Ford officially opened the doors of "Elizabeth Lodge." This was a dream come true.

Pastor Uttley in his address stated:

"Life's responsibilities are many and varied, but none are greater than our responsibilities to the previous generation. The fifth commandment calls upon us to honour our parents. This commandment sets a pattern for the Christian's attitude to the needs of our aged members of the community.

"The servant of the Lord has counselled the individual members to care for their aged relatives in their own homes, but when this is not possible, the work belongs to the church and it should be accepted as both a duty and a privilege. All who have Christ's spirit will regard the feeble and aged with a special respect and tenderness."

In his official remarks, the Mayor said: "The Burwood Council heartily supports the establishment of 'Elizabeth Lodge.' I can personally endorse your idea of con-

ducting a smaller-type home. In this type of home it is possible to have a more homely atmosphere and give more personal attention."

Pastor Tudor, who rendered great assistance to the chairman in the establishment of the home, told the congregation that the renovations had cost about £3,000. The outstanding amount is around £1,500. "We had to move forward in faith in the initial stages," said Pastor Tudor. "We had no funds whatever, but it is wonderful how the Lord has blessed our effort and the gifts we have received." The congregation gave an offering of £175 at the opening.

Presentations were made to the official personnel by the chairman and his wife, and this was followed by the inspection of the home. Special music was provided by the Sydney Advent Band.

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Victorian Pathfinder Fair

J. M. JOHANSON

Assistant MV Secretary, Victorian Conference

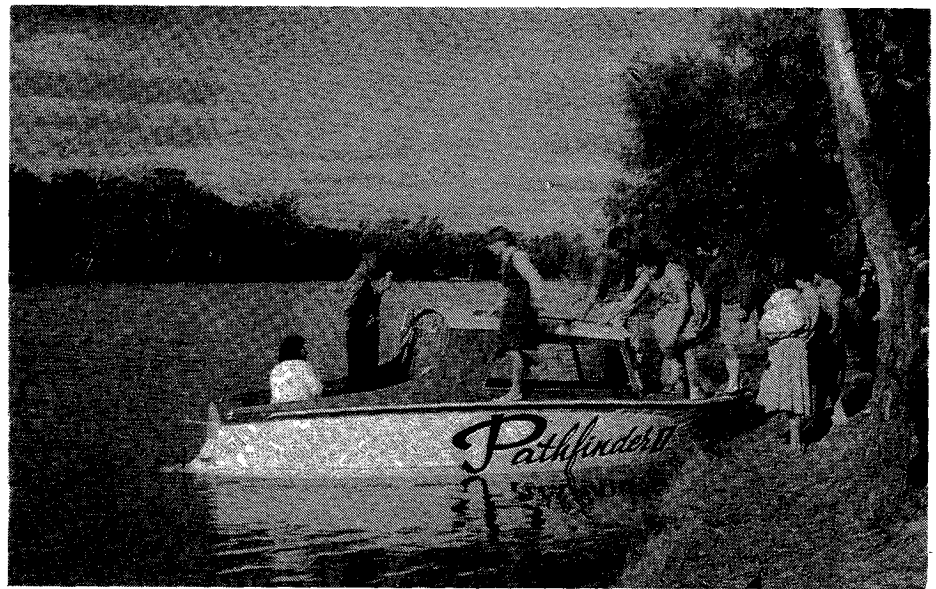
Oh, no! Not rain! After days and days of sunny weather—in fact too many for a Melbourne winter—this was the day we had been planning and waiting for. July 11, the Pathfinder Fair.

The rain was still falling as we drove out to the campground at Nunawading, where the day's activities were to be held. It was early, but Pathfinders and their officers were already arriving, and it wasn't very long before all of the Pathfinders and officers—two hundred and fifty of them—from the ten clubs entered, were busily setting up their booths in the school hall.

The rain had stopped. It was still cold and wet underfoot, but the spirits of junior youth were not dampened. The booths were finished and judged. Some clubs had competed in drill-down. Dinner was over and the Melbourne Advent Brass Band had given a recital—now it was time for the March Past and Grand Parade. Due to the absence of our youth secretary, Pastor L. A. Lansdown, the salute was taken by the former youth secretary, Pastor K. E. Satchell, who also conducted the inspection. Our conference president, Pastor L. S. Rose, delivered a timely and challenging address to those assembled.

It was thrilling to see the practised hands of the juniors as they battled against the clock in their knot-tying relay, signalling, fire-lighting, lashing, and first-aid. You should have seen some of the foot work as in the drill-down. The teams responded to an order every two to three seconds, for two minutes, and lost a point for every mistake. Around the drilling ground watching each team as it performed, was a crowd, including Pathfinders, of six to seven hundred people.

As soon as the contests were finished, our office secretary, Miss Pat Good, had all the scores tallied, and all the clubs re-assembled on the parade ground. The Geelong Club received top marks for the second successive year, while all clubs



Mildura Pathfinder boat cruising on the Murray River.

which participated in the Fair received "A" or "B" ratings. The Pathfinders stood at attention as the flag was lowered, and Pastor L. Hay from Geelong led in prayer.

It was a day that had been enjoyed by all. A short time later as we drove home it started to rain—truly, God is good.

OUR Island Field

Cheating the Devil

E. A. RAETHEL

President, Western Highlands Mission

"Yes, I am sure that is the man," affirmed Brother Galwey as we trudged along a road in the Koroba sub-district of the Tari district, New Guinea. Ahead of us, travelling in the same direction, tottered the stooped form of a very old native. His large Huli wig of human hair was different in shape from those of his fellow tribesmen, and had been treated with some kind of ochre until it was a dull, rusty-iron red. I unlatched my camera in anticipation of a good picture as we quickened pace and overtook him. But as we drew level with him he turned on us in a fit of rage, roundly condemning us in his own language. His ancient, bleary eyes held hatred as he waved his arms in angry protest. I advanced toward him with hand outstretched in an offer of friendship, but the gesture was coldly rebuffed. Then, through an interpreter I asked whether I might take his picture. He swung away in disgust and started back along the road in the direc-

tion from which he had come. I began to follow, still hoping for a picture, but he foiled my attempts by plunging into the deep drain beside the road and disappearing into the surrounding jungle, muttering angrily as he went.

Alwyn Galwey, Albert Piper, and the writer were on the last leg of a week's patrol through the new Komo sub-district and older Koroba sub-district of the Tari Mission. We had just spent a very interesting hour inspecting a sacred grove or devil ground that had been the centre of



The stone "gods" outside the decaying enclosure in which they were previously kept.

devil worship in this area. At the time Brother Galwey had commented on the absence of the churlish old caretaker who previously lived in a small house near the entrance to the sacred grove. But his house was empty and evidently unoccupied when we visited the place, and now as we left the area and resumed our patrol we found the old devil priest walking along the road. He had heard of our "invasion"—hence the anger and hatred. Despite the fact that the site is practically abandoned and the old man himself does not now live there, he evidently regarded it as an affront that we would visit the place and interfere with his "gods."

We found the sacred grove set on a series of low mounds surrounded by swamp and bounded on the east by the Tugari River. Despite the fact that this was the dry season we sank to our boot tops in the mud as we approached the place. In times of rain the approach would be very difficult. The grove itself consists of a large number of stately pine trees lifting their arms heavenward. The whole area is enveloped in a hushed calm, for no one lives nearby, and evidently the only visitors are those who come to commune with his satanic majesty.

Near the abandoned house of the old caretaker we found the enclosure that once held the stone gods. The enclosure was surrounded by jungle and consisted of a number of slabs of split timber stuck upright in the ground in the form of a rectangle perhaps six feet long by three feet wide. A quick search revealed that the "gods" were not in their accustomed place. We were about to leave the area when a sharp-eyed helper teacher found the stones covered with rubbish at the base of a tree. We brought them out for photographing. They were all rounded stones and very heavy. Some were longish in shape while others were almost perfect spheres. The latter were quite polished, and were possibly meteorites. This theory is strengthened by the fact that the natives call them "eggs of the sun." Since they worship the sun as the source of all life, it is only natural that they would reverence stones which they believed came from the sun.

We now headed for the main part of the grove. After passing through a traditional Huli gate we found ourselves looking down a long lane through the centre of the pine trees. The lane was approximately thirty feet wide and ran for a quarter of a mile along a low ridge. The whole area had been cleared of vegetation, and in the past was always swept clean. The natives claim that the trees were planted and the area cleared by the spirits. Certainly someone with a design produced the whole. We could not help wondering what dark heathen rites had been enacted in the past beneath these sheltering trees. Our minds turned back to the worship of Baal by the Israelites, and we were reminded of their groves and sun worship.

At the end of the lane we came to the area where the pig sacrifices are per-

formed. A separate clearing among the giant trees contains the large post to which the live pigs are tied, and a short distance away is the tiny, decaying hut in which the pig flesh is cooked. Inside the hut lay the sacred killing stick with which the sacrifice is slain. A short, heavy stick only fifteen inches long, it must require many blows about the head to bring death to the suffering victim. Fresh ashes inside the hut indicated recent usage. This seemed to be the only part of the devil ground now used. Part of the ceremonies of the past included pouring pig's blood into stone mortars and pestles, and the throwing of cooked pig's flesh into the nearby river. This area was also used for initiation ceremonies for the young men.

We found it all most interesting, but the most wonderful part was to realize that the man who for many years had cared for this place and had been the leader in its satanic rites was now a baptized Seventh-day Adventist. Alewa by name, he became interested in our message when a mission outstation was established in his village in 1961 as a result of Pastor L. T. Greive's activities. As Alewa heard the story of a Saviour's love and learned that men could be free from the tyranny of the evil one, he longed to be a follower of the meek and lowly Jesus. Gradually he gave away his superstitions and the outward tokens of his heathen beliefs. Slowly he learned to be clean in mind as well as in body. Finally, in 1963, he was baptized. He was too old and feeble to make the journey to the district meetings where many were baptized, so the sacred ceremony was performed in his own village for the first time, and this was a witness to many others.

When Alewa left his devil worship and the sacred grove his place was taken by



ALEWA, the old ex-devil priest, with Simeon the present teacher in his village.

the old man we saw on the road. But interest in devil worship was waning, and it never recovered from the loss of its old leader. Today the grove shows signs of neglect. The stones are not in their rightful place, and the devil priest has moved away. Pigs have rooted up the surface of the lane that had previously been so carefully swept and levelled. Yes, devil worship is on the wane, and Seventh-day Adventist missionaries have been in the vanguard of those who have made it unpopular.

On our patrol through the swamps and over the rugged mountains of this primi-



The decaying hut in which the flesh of pig sacrifices is cooked.

tive area we discovered a real and growing interest in the Advent message. Attendance at our churches is high, on the whole; and new outstations, recently established, report a growing number of people coming to hear God's Word.

We were sorry that the old man we met on the road was so upset. We do not like antagonizing anyone, even agents of the devil. But we were glad for the reasons of his distress. It is good to see the sacred grove deserted and falling into disrepair. It is wonderful to know that the primitive people who were once held in the deepest

superstition and darkness are today rejoicing in the light of the gospel. It is most encouraging to realize that the devil is being cheated of his prisoners, so long held. Yes, well might the old devil priest mutter in anger and frustration as he disappeared into the dark jungle, for his domain is being challenged. It is being successfully challenged by the Sun of Righteousness, whose light will sweep on to the darkest and most remote parts of the earth until every soul has had an opportunity to step from darkness into light.

PART II

Why Churches Stay Out

☆ W. L. EMMERSON

We mentioned in the opening article of this series that the Nottingham Conference on Faith and Order was unique in that the views of the conservative Evangelical churches on the ecumenical movement were considered for the first time. Never before has the British Council of Churches, or even the World Council of Churches, faced the criticism of the conservative Evangelicals in the open forum of an ecumenical gathering. Even so, Dr. A. T. Houghton, who had been invited to speak for the conservative Evangelicals, tended to underestimate their criticisms in order to justify his own missionary society's decision to integrate with the World Council of Churches at New Delhi in 1961.

In his address Dr. Houghton first drew attention to an article in the "Ecumenical Review" entitled "The Conservative Evangelicals and the World Council of Churches," in which the writer, Dr. Eugene Smith, listed a number of reasons why these Christian groups are distrustful of its present trends. "They fear deeply," said Dr. Smith, "that we subordinate truth to unity." This, he asserted, is borne out by the willingness on the part of the World Council of Churches "to receive into membership churches on such a wide spectrum of theological persuasion," churches that are prepared "to ordain 'modernist' clergy" who have doubts even "as to the deity of Christ and the authority of Scripture." This, Dr. Smith asserts, is a "major source of distrust for the conservative Evangelicals." It makes them "sceptical about the real meaning of the theological statements issued by the World Council of Churches," and arouses "fear" of "a latent universalism in 'World Council theology,' which would be quite unacceptable to them."

Significantly, the second speaker of the evening, Dr. John Huxtable, who had undertaken the defence of the ecumenical movement against its critics, underlined the liberalism complained of when he accused the conservative Evangelicals of a "particular understanding of the nature, authority, and inspiration of Holy Scripture, a particular doctrine of the atonement made by our Saviour for our sins, which has a predominantly if not

exclusively substitutionary emphasis, an individualistic doctrine of the Holy Spirit, and a special emphasis on one way of understanding the Second Advent.

"You do not go far in controversy, for example, on the conservative Evangelical doctrine of the atonement," said Dr. Huxtable, "without being warned against contradicting or setting aside 'the Word.'"

It is indeed because this Bible standard is regarded as too "narrow" by so many of the spokesmen of the ecumenical movement, that conservative Evangelicals cannot but be critical of it.

Lack of Emphasis on Personal Experience

Next on Dr. Smith's list of Evangelical criticisms cited by Dr. Houghton is the fact that "the necessity for a personal spiritual experience" finds little "prominence in ecumenical thinking." In the ecumenical movement the "oneness" of the church is thought of as "the restoration of visible unity to churches at present divided by doctrine and culture and race, by ecclesiastical organization and tradition, whereas Evangelicals believe that the fundamental unity of Christ's church is in the experience of the new birth by the Holy Spirit."

Dr. Huxtable had something to say about this also. He described the Evangelicals' "unity in the Spirit" as a "dis-carnate unity," and accused the conservative Evangelicals of regarding "visible corporate unity" as "an optional extra for the gregarious among the sanctified." But this criticism is quite unjust. Evangelicals believe as much as Dr. Huxtable does that the visible unity of the church is a "goal to be attained," but they do not believe that it is synonymous with the total "unity of the churches," some of which they believe to be in grave apostasy. They believe in the "unity of the church," but not in the "unity of the churches."

As an Anglican Dr. Houghton did not elaborate on the very basic objection of many conservative Evangelicals to the episcopal and sacerdotal emphasis on the part of many of the churches associated with the reunion movement, but he did admit that the only kind of episcopacy that could ever be acceptable to them would be the one the Apostle Paul en-

visages in 2 Tim. 2:2: "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

"It is the 'apostles' doctrine,'" said Dr. Houghton, "that must be handed down unimpaired through the whole church, and not a divinely appointed order of ministry."

But while it was unfortunate that the case for the conservative Evangelicals lacked some emphasis in these respects, by reason of its being presented by one who himself was already within the ecumenical movement, this was to a considerable degree rectified by Derek Murray, of the Baptist Theological College in Glasgow, who was asked to explain why the Baptist Union of Scotland, which has hitherto been associated with the World Council of Churches, has recently withdrawn its affiliation from that body. This gave him the opportunity to underscore some of the dangers that Dr. Houghton had only mildly stated.

Why the Scottish Baptists Withdrew

Like Dr. Houghton, Mr. Murray listed among his church's fears for the ecumenical movement: fear that witness to the truth of Scripture would be compromised, concern at the "dilution of Biblical truth" by "nominalism" and liberal thought, and lack of emphasis upon "individual conversion and personal holiness." To these he added points that Dr. Houghton did not stress: "fear of liturgy and sacerdotalism," by which he meant the noticeable trend toward the Roman Catholic doctrines of episcopacy and the sacraments, and fear of the logical climax of this trend, "that unity is leading to Rome."

Another unplanned but dramatic speech underscoring this last point came from Dr. J. R. H. Moorman, Bishop of Ripon, who was on his way to the third session of the Vatican Council as an Anglican observer. He urged the Nottingham Conference to raise its sights beyond non-Roman reunion, and to press forward to the union of "all" the churches, including Rome.

The Counterplea for Rome

Presenting, with the permission of the chairman, a document entitled "The Unity We Seek," Dr. Moorman said that the dictionary definition of "unity" is "oneness, wholeness, completeness, in other words, that all may be one." In view of this he directed the attention of the conference "to certain very remarkable moves which have taken place during the last four years" in "the ecumenical movement in the Roman Catholic Church." These moves included "the calling together of the Second Vatican Council and its progress so far, the setting up of the Secretariat for Promoting Christian Unity, the immense ecumenical literature now being put out by Roman theologians, the new atmosphere of friendship which has been created, and perhaps above all, the schema on ecumenism now being debated in the Vatican Council."

"All of these," said Dr. Moorman, "have taken the ecumenical movement into a new dimension, and the categories and horizons within which we were living and working three or four years ago have now disappeared.

"The world knows that that half of Christendom which owes allegiance to the See of Rome has, in recent years, become very much aware of the need for Christian unity, and is anxious to play its part in the attainment of that goal. What the world is asking now is: What is the other half of Christendom going to do about it? And I believe that this conference will be largely judged on what response it makes to the challenge which has been offered to us."

"One question hangs over this conference," he concluded, "one question which, sooner or later we shall have to face—and that is: Do we or do we not believe that it is God's will that all should be one?"

Dr. Moorman's remarks—not originally on the agenda—provided the most emphatic answer of the evening to the question "Why churches stay out."

"Be Ye Separate"

In its beginnings the ecumenical movement was predominantly a Protestant movement, but a powerful "Catholic" pressure group in the Anglican Church has been active in it from the start. As a consequence of the undermining of the Protestant witness by modernism, the social gospel, and other factors, the movement has increasingly developed what one commentator at New Delhi called a "Catholic tilt." Today, the "Catholic" forces are largely in command, and are determined to lead the non-Roman churches into a Catholic "unity" if not full organic "union" with Rome.

This is the major reason why so many conservative Evangelicals have stayed out of the ecumenical movement. It explains why, as time goes on, more Evangelicals already within the movement will, like the Baptist Union of Scotland, hear the call of God to "come out from among them, and be ye separate," in order that they may render an unfettered witness to the truth of the gospel as they see it.—*Review and Herald.*

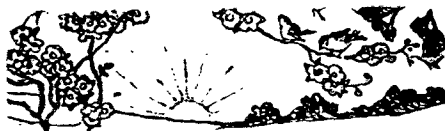
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Wedding Bells



HARROLD-FOSTER. Dianne, only daughter of Sister I. Foster of Albion, linked her life with Leslie, third son of Brother and Sister E. Harrold of Sandgate on Sunday, August 8, 1965, in the tastefully decorated Albion church (Queensland). We feel that the church of God will be strengthened by the setting up of this new Christian home. As Les follows his profession of school-teaching and Dianne leaves her stenographic work to concentrate on home duties, we wish this happy couple much of the sunshine that makes life complete.

K. S. Parmenter.



UNTIL THE DAY BREAK

WORTHINGTON. August 2, 1965, marked the passing of our oldest member of the Brighton church, Victoria, in her ninety-fifth year. Sister Worthington, loved by all who knew her, was tenderly laid to rest in the Burwood cemetery by Pastor Streeter and the writer. Words of comfort and the hope of the resurrection were expressed to the loved ones and friends.

E. L. Martin.

LUTTRELL. Sister Luttrell had attained the age of eighty when called to her last rest on earth on July 24, 1965. Baptized some twenty-two years ago by Pastor Scragg, Snr., she was loyal and true to her convictions. Although unable, because of illness, to attend church, her tithe and offerings were sent in regularly. We laid our dear sister to rest in the Cornelian Bay cemetery to await the call of her Saviour. Pastor R. Smith and the writer were associated in services at the Hobart church, and at the graveside.

W. J. Cole.

HUNT. On August 2, 1965, Mrs. Ethel May Hunt was laid to rest in the Adventist section of the Karakatta cemetery, Western Australia. She was born at Ballarat eighty years ago and came to Western Australia in 1904. Mrs. Hunt was an Adventist for about forty years. Sister Few was instrumental in bringing her to a knowledge of the truth, and she became a member of the Osborne Park church. Four children mourn the loss of their mother—Dorrie (Mrs. Nealy), Ivor, Reece, and George. We extend our sympathy to them and other relatives and friends. Pastor Adams, pastor of the Osborne Park church, was associated with the writer at the graveside.

D. A. Speck.

ANGUS. After some months of suffering, Mrs. Lily Angus passed to her rest on August 2, 1965. Many relatives and sympathetic friends gathered at the graveside at the Karakatta cemetery, Western Australia, to pay their tribute of love and respect. Mrs. Angus was born in Peking seventy years ago and lived in Australia for twenty-one years. She was left a widow with seven children, the youngest a baby of ten months. Four of the family live in England and three in Australia, of whom Ailsa (Mrs. Farrant) is a member of our Perth church. Mrs. Angus was a wonderful mother, a good Christian, and a member of the Victoria Park church. She was brought into this message by a layman, Brother Sodeman of Gosnells. Brother Austin assisted in the service at the graveside.

D. A. Speck.

McKENZIE. Edith Beatrix McKenzie died June 14, 1965, in her eighty-seventh year. Our late Sister McKenzie, nee Edith Jones, became a member of our church over seventy years ago. She was the first Australian to graduate from the Nurses' Course at Loma Linda Sanitarium, U.S.A., 1910. Dr. Julia White wrote a tribute to our late sister saying in part, "She is a faithful, capable, and reliable nurse in every way. I am sure any physician will find in her perfect co-operation and every assistance she possibly can render." Her life was spent in very thoughtful, kindly ministry. Many young people in Adelaide over the years knew her home as a haven of peace. The standard of the message was truly the standard of her life and that of her late husband, Brother Harold McKenzie. "Blessed are the dead which die in the Lord." She rests from her labours, but her works testify in favour of the Master. Pastor R. Bullas and the writer associated in the chapel and graveside services. Our sincere sympathies are extended to all who sorrow in the passing of Sister Edith McKenzie.

O. K. Anderson.

"FASHION FABRICS" Post Office Box 16, Glenorchy, Tasmania. Save on your materials. Dacrons (plains, florals, spots), 7/6 yard, 45-in. wide. Tetrex taffeta (plains, florals, spots), 12/- yard, 45-in. wide. Taron with lurex finish (lots, florals), 12/- yard, 45-in. wide. Terylene/Linen ("rip dry"), (plain shades), 15/- yard, 45-in. wide. Please give choice of three colours. Minimum parcel, £5, plus 7/6 reg. post. Satisfaction assured.

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OLD SCHOLARS REUNION. All former teachers and scholars of the Adventist Central School, Prospect, South Australia, are requested to forward their names and addresses by September 15, to Mr. V. J. Wilkinson, 66 Livingstone Avenue, Prospect, South Australia, for the purpose of planning a reunion and the formation of an association.

DUNDAS FRUIT MARKETS. Fruit and vegetables of best quality wholesale to small shops, caterers, and the public. All kinds of fruit, 4s. per large basket. Cheaper by the case. Bottling fruit a speciality. Open week days and Sundays, closed Saturdays. Patronize Dundas church stall outside markets second Sunday each month. Phone 638 1112. 20 Calder Road, Rydalmere, N.S.W.

AUSTRALASIAN RECORD

and Advent World Survey

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First 25 words - - - - 10/-
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PEOPLE *and* EVENTS

★ Dr. R. Dederen, who is attached to the staff of the Collonges Seminary in France, has recently been lecturing at the Andrews University, U.S.A. Currently, at the invitation of the Central Union Mission, Dr. Dederen is conducting a series of evangelistic meetings in the Town Hall Auditorium, Papeete, Tahiti. He opened the campaign on August 17, and will continue for a period of four weeks, with four meetings a week. Dr. Dederen is following the Bible marking plan, and obtained 250 French Bibles for this purpose. We believe the French-speaking people of Tahiti will be greatly blessed, and we are expecting good results from this campaign.

★ On the return of Pastor W. E. Phillips, assistant treasurer, General Conference, from the Far Eastern Division he reports that the membership in the Philippines has now passed the 90,000 mark. The membership at the close of the last quarter was 90,316. The field is now divided into three unions. At the division council a significant event was reported in the baptism of sixty-three souls in the mountains of Negros Oriental in the Philippines. The most interesting part was that they had had no contact with any Seventh-day Adventists. When contacted they had already observed the seventh-day Sabbath as their holy day for nearly three years, and built their own chapel where they assembled from week to week. Another religious group tried to win them, but they refused to join with them unless they would keep the seventh-day Sabbath.

★ Here are some interesting figures. They are taken from the latest Government report for the Solomon Islands, under the heading, "Educational Department" (Printed by Government Printing Office, Honiara, 1965), "Primary Schools at the end of 1964": Government schools, 5; Local Council schools, 7; Church of England, 98; Roman Catholic, 69; Methodist, 92; Seventh-day Adventist, 121; South Sea Evangelical Church, 75; Yandina School Authority, 1; Chinese, 1; Others, 3. Students attending secondary schools overseas under church arrangements or who were in receipt of other scholarships were as follows: Church of England, 8; Roman Catholic, 9; Methodist, 31; Seventh-day Adventist, 67; Australian Commonwealth Scholarship, 1; Australian Commonwealth Scholarship and Fellowship Plan, 1; Rotary International of Griffith, N.S.W., 1. The Adventists are certainly ahead in the educational field in the Solomons.

"New" Morality or Old Immorality?

MIRIAM WOOD

The other day I picked up an article with a very provocative title. It wasn't the first of its kind that I'd seen, and I fear that it won't be the last. I've noticed that somewhere in all these titles is included the idea of a "new" morality. This is a clever approach, because most people like the idea of new things, new ideas, new concepts. And—let's face it—people are interested in morality, this subject being one that deals with an aspect of human nature that looms especially large when you're young.

Scanning through the aforementioned article, I felt a growing resentment toward both the content and the title. I don't like deception—does anyone?—and the entire article (title included) was clearly in that category, in my opinion.

Why? Because there was nothing new and certainly nothing moral being discussed.

The author attempted, with a fine show of eloquence but less of logic, to put forward the thesis that today's young people have a much more "relaxed" attitude toward the seventh commandment than did their forebears. They (he claimed) have more advanced concepts than their parents, those concepts enabling them to cast off restrictions of an arbitrary nature, and experience the "fulfilment" which (he said) they've come firmly to believe is their right. In direct ratio with this glorious (?) emancipation there are shockingly high illegitimate birth rates, emotional breakdowns requiring institutional care, and a kind of sick disillusionment and purposelessness. Well, the author deplored these outgrowths (at least he had the sense to do a small amount of deploping) but his final conclusion was

that if this is the "new morality"—it must be accepted; this is it.

If, as I intimated, this article were the only one of its ilk I'd encountered, I'd summarily dismiss the shocking conclusions as merely the ravings of a lunatic-fringe mind, and let it go at that. But I can hardly wave my magic wand and do away with magazine after magazine, and book after book.

That a great deal of moral turpitude is being practised, I've no doubt. One can hardly live in this modern world and be unaware of a sex-centred culture. It's screamingly evident in the form of magazine covers, TV performances, billboards, advertisements, and other media of mass communication. I do not question that this condition exists. My quarrel comes with the authors' (one after another) conclusions, as follows: Since this situation exists, let's call it a "new morality," dignify it as a standard, and remove all guilt feeling.

How utterly stupid! Let me ask you. If everyone in a certain town became ill except one person, would disease then be normal, and good health abnormal? Certainly not. Human beings are expected to be healthy. That is their natural condition. In the same way, human beings were created to be moral, in the image of God. Satan's success in corrupting humanity does not change the norm. Morality is the standard that God expects from His children. Remember Sodom and Gomorrah. Certainly some of the magazine writers of those days, had there been such, would have been lavish in their praise of emancipation from standards and restrictions. Even degeneracy and moral deviation were probably being touted as an emancipation and a way to "new fulfilments," all this indicating that nearly everyone was accepting "the new morality." But God's standard hasn't changed.

So, I can't really see that there's a "new morality." To me it looks strikingly like the old immorality—"Review and Herald."

★ ★ ★

Target 600 Story

L. A. LANSDOWN
MV Secretary, Victorian Conference

A young married couple with babe in arms entered a Seventh-day Adventist church for the first time. At the close of the service, they made a request to the church pastor that their baby be christened. The pastor suggested that perhaps they should talk about this matter in their home.

When approached and asked why they should have a particular interest in the Seventh-day Adventist Church, the reply was given that for many years the husband had worked alongside an Adventist young man, and had been greatly impressed by his faith, even though the age we live in is such a bewildering one.

"Yes, pastor, we want to become Seventh-day Adventists. Can you help us to become members?" Needless to say studies are now being held in that home.

Dear youth, the Lord is counting on you. Let us unite and have a part in Target 600!