



AUSTRALASIAN RECORD

AND ADVENT WORLD SURVEY

EDITOR: R. H. PARR

WARBURTON, VICTORIA, AUSTRALIA

Volume 75, Number 34

Price: 6 cents

August 23, 1971

CAST THY BREAD UPON THE WATERS

W. W. FLETCHER, Manager, Book and Bible House, Perth

"CAST THY BREAD upon the waters for thou shalt find it after many days." Time and time again literature evangelists are encouraged, and their spirits buoyed up, when they see the fulfilment of this text for them.

It occurred about sixty years ago, when a literature evangelist, unknown, sold a copy of the book, "*Our Day in the Light of Bible Prophecy*" to a Mrs. Rosser who resided in a little country town called Northampton, north of Geraldton, Western Australia.

For sixty years this book lay on the shelf of the home and, as far as we know, was never read. One day a young man, searching for truth, endeavouring to work out the riddle of life, met this elderly lady in Northampton, and she said to him, "Tom, I have a book in here that I think you would like." The book she gave Tom was none other than "*Our Day in the Light of Bible Prophecy*."

Tom, a young married man with a young family, was searching for truth and satisfaction in life. He took the book and read it through. The family moved to Carnarvon, then to a place called Wittenoom Gorge, and there Tom contracted asbestosis, the result of working in an asbestos mine. The family returned to Carnarvon, and resided there for a number of years. It was on one of their annual trips north that Brother and Sister Bastian, our faithful literature evangelists for the north-west, called upon the home of Brother and Sister Tom Rankine. In his search for truth, Tom had written to libraries around the world to get statements proving that the seventh day was the Sabbath. He did not know at the time that such a church as the Seventh-day Adventist Church existed, but he was convinced in his own mind that the seventh day was God's day of rest.



Sister R. Rankine with literature evangelist Sister M. Bastian, who is holding the book, "*Our Day in the Light of Prophecy*" which lay on the shelf for almost sixty years before it was read.

At the right time, the Lord had the right people meet the Rankines in Carnarvon. Brother and Sister Bastian studied with these good folk. This was later followed by a number of short studies by Pastor A. G. Fletcher while he was resident in Western Australia, and it was his privilege to baptize this godly couple who wished to join those who "keep His commandments and have the testimony of Jesus."

Surely this again is an evidence of God's promise to every literature evangelist, to bless every book that is sold. We look forward to the time when there will be a greater harvest still as the result of the faithful work of literature evangelists like the Bastians who leave the comforts of home life to spread the printed page in the rapidly developing areas of our north-west, sowing the seed and seeking the jewels so that they, too, will be ready to meet our Lord and our Saviour.

AUGUST IS "SIGNS" MONTH

Registered for posting as a Periodical—Category A

Today, as in every crisis hour, God has a special preaching programme for His church. This programme is "tailored" to meet the moral decadence of the "time of the end" and, as always, is an appeal for men to return to the commandments and truth of God. Never before has the remnant church been in greater need of avenues to present her message more powerfully.

Special Preaching Programme

C. R. STANLEY, Ministerial Association Secretary

"AND I SAW another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14: 6, 7. Six times in the Book of Revelation, God symbolizes a mighty world-wide proclamation by an angel speaking with a loud voice. The threefold message of Revelation 14 depicts the greatest preaching programme that this world will ever witness. This is so because of the magnitude of the event it precedes: "And I looked, and behold a white cloud, and upon the cloud One sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle." Rev. 14: 14.

Everywhere through the world God will have men heralding the judgment-hour message and the coming of Jesus. Before Christ's first advent, Bible prophecy declared that a heaven-sent messenger would announce His coming. "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God." Isa. 40: 3. This Messianic prophecy was fulfilled in the ministry of one man in one small section of the little country of Palestine. Speaking of himself, John the Baptist says, "For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight." Matt. 3: 3. What a contrast there is in the preaching programme that precedes His second Advent which is to be heralded by thousands to "every nation, kindred, tongue and people." Brethren and sisters, as John the Baptist realized that he "was a man sent from God" to preach a special message, so every one who participates in the fellowship of the remnant church must recognize that his first responsibility is engagement in the last great preaching programme for this world. This is our supreme task. We must never lose sight of this fact.

Relevance of Message

The ABC news, Wednesday, July 7, reported Mr. Richard Nixon, the president

of the United States, as having made an appeal to that nation to seek a moral revival. He declared that the decadent society witnessed in that country was parallel to that of preceding nations which had collapsed from internal corruption. This moral pollution is not peculiar to America alone. The world is sick. Shortly before his death, Dag Hammarskjöld said to Billy Graham, "Unless the world has a spiritual rebirth within the next few years, civilization is doomed."

The words of the servant of the Lord written nearly seventy years ago appear as if written yesterday, "Satan is busily at work in our crowded cities. His work is to be seen in the confusion, the strife and discord between labour and capital, and the hypocrisy that has come into the churches. That men may not take time to meditate, Satan leads them into a round of gaiety and pleasure-seeking, of eating and drinking. He fills them with ambition to make an exhibition that will exalt self. Step by step, the world is reaching the conditions that existed in the days of Noah. Every conceivable crime is committed. The lust of the flesh, the pride of the eyes, the display of selfishness, the misuse of power, the cruelty, and the force used to cause men to unite with confederacies and unions—binding themselves up in bundles for the burning of the great fires of the last days—all these are the working of Satanic agencies. This round of crime and folly men call 'life' . . ."

"Many continue in the careless gratification of self until they become so disgusted with life that they kill themselves. Dancing and carousing, drinking and smoking, indulging their animal passions, they go as an ox to the slaughter. . . . The whole world appears to be in the march to death." ("Evangelism," page 26.) On every hand, we see the transgression of the commandments of God and its resultant chaos and tragedy. Reverence for God and the gospel of His grace is rare. Spiritual declension is seen in the churches which were once bulwarks of truth. Confusion and depravity is everywhere. Into this chaos, God sends His church with a preaching programme as pertinent to this hour of disobedience as Noah's, Jonah's or John the Baptist's.

Fellow church members, was ever a church entrusted with a more important message than that given to us for this crisis hour of time?

Proclaim Message More Powerfully

In this tragic hour of crisis, what is our great danger? The servant of the Lord answers, "I have been instructed to trace words of warning for our brethren and sisters who are in danger of losing sight of the special work for this time. The Lord has made us depositories of sacred truth." ("Testimonies," Vol. 8, page 116.) The writer then goes on to speak of the coming of Christ and the third angel's message. Speaking of this message, which the writer declares to be the remedy for "universal disorganization," she says: "The Lord designs that the presentation of this message shall be the highest, greatest work carried on in the world at this time." ("Testimonies," Vol. 6, page 11.) Oh, that we might sense this fact!

Beloved, it is the conviction of your church leaders that year by year until the Master comes, we should be making bigger and stronger efforts to discharge our responsibilities to the world. In the belief that the climate is right for the biggest evangelistic thrust that this church has ever made, MISSION 72 has been organized.

What is Mission 72? It is the aim of the church throughout the North American and the Australasian divisions to conduct nation-wide evangelistic campaigns in all Adventist churches during the months of March and April next year. All campaigns will be uniform, with identical advertising on a nation-wide basis.

Mission 72 represents the most ambitious endeavour ever conducted by your church. It will be the largest united effort ever put forth in regard to the preaching programme of the three angels' messages of Revelation 14.

Your membership in the church involves you in participating in this God-given programme of evangelism. Your love for God and your appreciation for the saving grace of Jesus must surely constrain you to pray for and make spiritual preparation for a part in this great world-wide, God-given preaching programme.

I'TS WORTH DOING WELL

R. G. ROBINSON

Lay Activities Secretary, Central Pacific Union Mission

THIS seems to be the tone around the Fiji mission, as Pastor Saula Ratu has many plans in operation. Quite a lot of foresight has gone into the planning of this very special Laymen's Year. During March five revival meetings carrying over three Sabbaths, and two prayer meetings were recommended, and quite a number of lay training programmes will take place in the various villages but, as if this is not enough, the big special



Pastor Peni Tavodi. (Photo: R. G. Robinson.)

in Fiji is the three-month Laymen's Training School. Pastor Peni Tavodi is in charge and it will continue every day for three months.

You could well ask who would be able to attend such classes. What will happen to their families while the men are away? They will just have to manage the best way that they can, and kind friends or church people will see that they do not want. These men realize that when the course is finished our brethren are in no way obligated to appoint them in the work; they also know that they may receive an appointment without any pay, although some of them could receive their living expenses. The applicants for the special course must have already proved themselves as successful laymen who have had some part in winning someone to the message and have shown particular ability as church officers. They are required to pay a ten dollar fee, and naturally will have to give up their jobs and be without pay for the three months while at the training school.

Who would volunteer for such a programme as this? This class started in April and thirty volunteered, but the brethren have said that only twelve have been accepted. With such a sacrifice a programme of this nature may look forbidding, but the response has indicated that there are many who feel called of God and are prepared to say, "Woe is me if I preach not the gospel of Christ."

Surely this is a good omen and an idea that will make for strong, stable and dedicated men. These dedicated men, rightly trained, will be a power that the enemy will have to reckon with as they go back to lead their churches in more effective soul-winning endeavours.

One of the Laymen's Year objectives is "To organize a training programme in every church." Is there one in your church? Are you faithfully attending these instructional classes?

The Lawson Mission

S. A. LUDLOW

THE PAST FEW months have been an impressive period for the Lakemba church, first because of the Cleveland campaign, and then the Lawson mission at Roselands, both in the Lakemba area. It has been a time of refreshing, when those who may have become a little soul-hardened and careless, have been able to recapture something of their first love.

The opening sessions of the Lawson mission made a great impact on the local residents, necessitating four sessions on Sundays in the Roselands theatre and two sessions on Wednesday night in the Jasper room, many having to be turned away. It gradually levelled out to two Sunday sessions and one on Wednesday to accommodate the interested people.

It has been fascinating to witness the methods adopted to attract the attention of all. First came the nature studies on the screen which left one amazed at the marvels of the Master Architect's handiwork. Then each session we were taken on a magic carpet to various interesting places around the world by means of some excellent colour transparencies which Pastor Lawson took on his recent world tour, the most impressive being those taken in the Holy Land. Places that had been only names to us we were shown close-up and they became quite real.

We were privileged to have the voice of Brother Ray Dickson with a Spirit-filled message in each song. He was ably supported by Sister Lawson at the console of the theatre organ.

The message had a most impressive effect upon the audience. When the testing truths were given, one could see upon their faces signs of the internal struggle as their hearts were stirred.

After fourteen weeks of instruction some people indicated their desire to keep the true Sabbath and were invited to church last Sabbath afternoon to learn some of the facts concerning the beasts of Revelation. Following the closing Sabbath service they were entertained to dinner in the Lakemba social hall, after which they were shown films of Seventh-day Adventist world-wide work.

For the next four weeks Pastor D. Lawson has planned special studies for the visitors at divine service to consolidate them in these wonderful truths. The five-man team is still busy giving studies in the homes, and the church members are looking forward to a good harvest of souls.

A PRAYER

O Lord, of all those whose feet must travel this world's dusty ways, let me be master of myself this day, that I may be servant of others. Deliver me from all self-importance and from all pretence. Teach me the lasting secret of humility. Lord, make me an instrument of Thy peace. Where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; where there is sadness, joy.

O divine Master, grant that I may not so much seek to be consoled as to console, to be understood as to understand, to be loved as to love. For it is in giving that we receive; it is in pardoning that we are pardoned; it is in dying that we are born to eternal life.

—St. Francis.

EDITORIAL



Memo from the Managing Director

STEAMED UP. That is the only way to describe this lady who wrote after our editorial of a few weeks back—the one in which we drew attention to a few principles—standards if you prefer the word—and we offended this good soul.

Her letter was written, not so much to lambaste what was mentioned as to call attention to what was not written. A brief paragraph might help you get the picture. She wrote, with the scorch-marks nearly visible about the edges of the paper:

"We women don't mind an attack if it is our due, but please don't be so one-eyed, as there are equally as many unsightly happenings in the male sphere—some of the beards and other exotic adornments that appear at our church . . . have to be seen to be believed.

"At the same time, we would rather have people attend our church wearing hot pants, dingles and dangles and waving incense, than lose them entirely from the influence of the Holy Spirit in the church and the fellowship of other godly people."

Perhaps there is something to be said for this. Perhaps the men have not been as blameless as they might like to think. However, there is this difference: when a man allows his beard to grow—even if it is untidy and he looks unkempt—he cannot be said to be immodest. Beards, after all, are Biblically respectable. What the "other exotic adornments" are, we cannot imagine, not having visited our correspondent's church lately. But a hirsute appearance cannot, logically, be ranged up against an ultra-short skirt.

For example, any minister will tell you that he has stood at the desk to deliver the Sabbath morning sermon, only to look down at a mini-skirted miss in the front pews, her legs crossed nonchalantly, and her ample thighs provocatively displayed, and he wonders what manner of person this is before him, and how many like her there are in the congregation. A beard (on a man) never caused any minister to diverge from his line of thought so much as one carelessly-sitting or brazenly-postured young woman.

Or, for example, who among us has not seen this? As you come out of church, there is a young mother bending over her baby's pram. She is adjusting the child's clothing or arranging its pillow or changing its diaper. She might (or might not) be sublimely indifferent to the fact that her micro-mini-skirt, as a covering, is only one step better than useless. She is not an immoral young woman; she is a devoted young wife and an equally devoted young mother. The very idea that she might be deliberately provoking the men around her, or even attracting the male eye, would be quite staggering to her. She would recoil from such a suggestion with expressions of hot indignation. But all this nevertheless, she makes it difficult for a dozen warm-blooded men within eye-shot to keep their minds on the spiritual truths with which they have so recently been warmed and fed. And we venture to say that such a mental picture will be more indelibly impressed upon the male brain than the words the preacher uttered.

These things are seldom pointed out to the members of the fair sex; they have had the matter of skirt-lengths brought to their attention, but we are spelling it out to them in detail today because we feel it is our duty to do so. And because we feel that much of the exposure of their limbs (and so on) has been thoughtlessly done. And because, dear correspondent, we want, above all things, to respect our women, young and old, and be proud of them.

As we have conceded, we cannot imagine what the "other exotic adornments" are which are on display in our correspondent's church. We can only assume that if they were EROTIC adornments, she would have been more specific. (And do not take the incense-waving too literally.)

But we do not let the men off scot-free. In her letter there was a duplicated, foolscap sheet which the lady's husband had picked up from the floor of the largest department store in her (capital) city. It was headed impressively: MANAGING

DIRECTOR'S MEMO. And its subject was: STAFF DRESS. The directive is so good that we reproduce it here, without (and we apologize for so doing) permission:

"Because of the many changes in fashions in recent months, both in dressing and grooming, we felt that the store should set some guidelines as to how we believe our staff should appear to customers.

"In setting these guidelines, we have been mindful of the changing times and have left ample room for you to exercise flexibility while maintaining a standard which will avoid extremes, and will also make it easier for customers to identify staff.

"It is to be remembered that while we sell and advocate new and exciting clothes, many are designed for casual or social occasions, and are not ideal for wearing in a place of business.

"In the future, it is quite possible that there will be new standards of dressing and grooming in the community. When this occurs we will undoubtedly set new guidelines at the appropriate times.

"STAFF DRESS: Summer and Winter for Staff in Selling, Office, Display and Window areas.

"For Men

- "1. Wear a proper business suit with tie and normal business accessories. Business shoes should be worn, but not sandals.
- "2. Sports clothes should not be worn, and jackets should be kept on in air-conditioned areas. In non-airconditioned areas, if jackets are removed, only long-sleeved shirts are acceptable.
- "3. Hair should be neat, clear of the collar and leave ears uncovered. Beards are not allowed, and side-boards should not go below the ear lobes.

"For Women

- "1. Various length dresses and skirts are acceptable, however staff are asked to exercise discretion to avoid extremes. Pants, pants suits and shorts are not acceptable.
- "2. Proper fashion shoes and boots suitable for business should be worn together with stockings or panty hose. Sandals and scuffs are not acceptable.
- "3. Hair should be neatly groomed and in keeping with business dress."

We pause here to allow everyone to applaud, ourselves joining in. The managing director of that firm couldn't have written those guidelines better if we had asked him to draw them up for worshippers in our churches.

We applaud his directives to the men as much as those to the women. We are in complete agreement with what he has to say because, just as his employees are on show, so is a Christian. The eyes of the world are on you if you name the name of Christ—or if you go into His house week by week and Sabbath by Sabbath. THEY know who you are and where you are going. THEY know the standards THEY expect of you (whatever your sex) and THEY feel more than a little let down if you don't measure up.

"Please," our correspondent asks, "would you note that there are just as many instructions to MEN as women?" Noted—and with satisfaction: we men (may we modestly say) are not yet perfect. We need guidelines, too.

"Some things," Paul once said, "are lawful but . . . not expedient." That is precisely it. And if, mini-skirted ladies and ultra-hairy males, our dress and/or appearance is something that causes a brother or a sister to stumble, should we not, in all conscience, be Christians enough to do something about it? And can our standards be anything less or lower than those of a department store?

Robert H. Parr

MOBILE DEFENCE FOR LAKE MACQUARIE

O. K. ANDERSON

UNDER cloudless blue skies, all natural surroundings bathed in brilliant sunshine, some 300 people assembled on the spacious lawns at the Cooranbong Sanitarium Health Food Co. factory on Sunday, June 20, 1971, to witness a unique event—when the management presented a magnificent and splendidly equipped truck to the Lake Macquarie Shire Council. This gift is the first of its class in northern New South Wales.

All present stood to attention as the factory's brass band struck up the national anthem, after which Mr. W. E. Zeunert, the manager, extended a warm welcome to all present. The manager then introduced the personnel seated on the dais, Major-General Sir Ivan Dougherty, Director Civil Defence N.S.W. State Headquarters; F. Myles, Deputy Local Controller L.M.C.-C.D.; W. E. K. Smith, president of Lake Macquarie Shire Council; W. R. Wilson, member of the board of management of the Sanitarium Health Food Company, and Ian H. Lowe, L.M.C.-C.D., Head Rescue Officer.

The heart-beat of all Sanitarium Health Food Company and other church members present increased a little in tempo, and truly a little pride was justified, as Mr. Zeunert briefed the assembly as to how this institution came about. He pointed out that in the year 1897 the Seventh-day Adventist Church established a college on this estate, one or two of the

original buildings attesting to this fact, but even these will be replaced in the future. Along with the established college this food factory was also established to provide work for students who found it necessary to earn funds for their educational fees.

"I am pleased to tell you that this company uses the whole of its profits in favour of humanitarian purposes, and that it has aided thousands of young folk to gain higher education in the fields of theology, teacher training, commerce, scientific and other courses under the direction of a highly qualified teaching staff. At present there are some 500 students in residence, plus 400 other students attending the church's other schools nearby."

Mr. W. R. Wilson, the former manager, not only proved a valued leader through long years but also showed himself greatly interested in the progress of the Lake Macquarie Shire and all other civic affairs, including civil defence. It was a thrilling moment for him to hand over the keys of this beautifully equipped mobile rescue unit to the president of the Lake Macquarie Shire. Mr. Wilson said as he handed the keys to Councillor W. E. K. Smith, "This could be the best unit of its sort in the state." Councillor Smith responded, "I am delighted to receive from the Sanitarium Health Food Company this wonderful piece of equipment in the name of civil defence."

To Operate Seven Days a Week

Mr. Myles said he, too, was pleased to associate with such a dedicated group of responsible men who displayed such a wonderful spirit of interest and generosity in the cause of civil defence. He assured us that those who had donated this splendidly equipped vehicle would always be entrusted to care for it as they are prepared to operate this unit on a seven-day-a-week basis, being ready to cooperate in any emergency.

Sir Ivan Dougherty, Director of Civil Defence, N.S.W. Headquarters, followed by saying, "It gives me great pleasure to be associated with you today. Fellow guests, more than half of this equipment has been provided by the Sanitarium Health Food Company, plus the truck and the crew. This is truly a wonderful act in the name of civil defence.

"We have always had the happiest of associations with the Seventh-day Adventist Church in Sydney and throughout New South Wales and it is a great delight to be with you this afternoon. Indeed it is a memorable occasion in the interest of civil defence. The aim of civil defence is to aid in emergency under all circumstances. We are called from time to time by the state police to aid them in accident and rescue work. We are proud to know that in any emergency in Cooranbong and environs or beyond, our work will be well cared for by men of the calibre of your rescue team.

"Thank you very much, Mr. Zeunert, and the membership of your company. Congratulations to you for your spirit and for this vehicle. Again I am proud to be here this afternoon and I am blessed to be back where I had those associations, and they were very pleasant associations, when I visited your schools and those young Australians [as an inspector of schools in the south Newcastle district]. Again, thank you very much," concluded Sir Ivan.

The keys of the rescue unit were then handed to the local civil defence leader and driver, Mr. Ian Lowe, who thanked his team-mates and all others who had brought this event to fruition. Mr. Lowe and his squad then put on an exhibition in rescue operation which caught the imagination of all assembled, who were quick to applaud the skilful work of the rescue team.

The special visitors and other invited guests were treated to refreshments in the company's dining room, where many met and chatted with new acquaintances and their friends of yester-year. Thus another forward step was taken by the church in the name of true public relations. This event will live long in the memory of all who were privileged to attend, and will redound to the glory of God in this community.



The mobile Civil Defence unit presented by the management of the Cooranbong Sanitarium Health Food Factory to the Lake Macquarie Shire Council. Mr. W. Zeunert is at the microphone.

Music - The Christian's Choice

N. P. CLAPHAM

"WHAT is it that gives this place its distinctive atmosphere?" asked a well-educated visitor who had spent a day examining music pupils at Avondale College. "There is something here that one doesn't feel elsewhere," she added. "I believe it has to do with the quiet happy way people here go about their affairs."

About the same time, a business man who had had occasion to join us in committee work, expressed similar views. "You seem at peace with yourselves and with each other. The atmosphere of this place is really quite remarkable." It would be a pity indeed if our friends did not find something "remarkable" about the atmosphere surrounding us in spite of our weaknesses and the family differences that plague us from time to time.

When one seeks the cause of the atmosphere that surrounds the Christian individual or community, one is led naturally to the familiar conversation that Jesus held with Nicodemus. (John 3.) Jesus told Nicodemus that he needed to be born again, a statement to a man who, as Jesus Himself said, was "the master of Israel" (Greek), and who understood the figure of the new birth as applying to a person who had become a Jew. Jesus was telling Nicodemus that to find salvation, a man needed a new personality, even though he might be old and settled in his habits of life. A new personality means a great deal more than a change of thinking, a change of viewpoint; it means a revolutionary alteration in one's attitudes, a remarkable modification of one's feelings, and therefore one's actions. The Apostle Paul sets this out very clearly in the third chapter of Galatians, where he includes hatred, wrath, strife, envyings and revellings among the abhorrent works of the flesh, and love, joy, peace and gentleness among the fruits of the Spirit.

Music is the language of the atmosphere of emotion, though sometimes, as in Tchaikowsky's "1812 Overture," or in Saint-Saens' "Carnival of Animals," an attempt may be made to suggest material objects. Music alone conveys little more than moods; together with words it can exalt the imagination to the courts of glory. Ellen G. White makes clear the powerful influence of music on the personality when she says: "Music is often perverted to serve purposes of evil, and thus becomes one of the most alluring agencies of temptation. But, rightly employed, it is a precious gift of God, designed to uplift the thoughts to high and noble themes, to inspire and elevate the soul. . . . Such song has wonderful power; it has power to subdue rude and uncultivated natures; power to quicken thought and to awaken sympathy, to promote harmony of action; and to banish the gloom and foreboding that destroy courage and weaken effort. . . . flushed with the glory



Dr. N. P. Clapham

of God we may catch the themes of praise and thanksgiving from the heavenly choir about the throne." (Emphasis mine.)

A Matter of Expert Opinion

Having suggested some general principles, how do we fare in setting out specifics? It is not correct, in my view, to brush the question aside by saying that the choice of music for Christian people is merely a matter of personal taste. I believe that it is possible for a person trained in the art to analyse, with reasonable accuracy, music according to the emotions which it portrays. That is to say, in this phase of a judgment on music, it is—as Neville Cardus, the eminent music critic, has said—not a matter of opinion, but a matter of expert opinion. It is then up to the moral judgment of the individual to decide whether he wants to live in the atmosphere of hatred or love, courage or despair. God Himself leaves that open for the individual; to choose light or darkness, life or eternal death.

When controversy upon musical matters is in full flight, there are terms which are bandied about, but which from the point of view of good and bad music are inapplicable: highbrow and lowbrow; classical and modern; classical and popular; sacred or secular; and what about that hot "rhythm," which may refer to the dramatic pulse of the Scherzo from Beethoven's "Seventh Symphony," or that combination of rattling cans and clarinet squeals which emerges from the loud speakers of a typical Australian surf beach, or the pulse of African drums forming the grandswell under a supposedly gospel song.

Sacred and secular: both these terms may be applied to different facets of normal healthy life in a Christian community. We don't build houses on the Sabbath or dig the garden, but these activities are necessary, profitable, and legitimate. There are Haydn symphonies which I prefer to keep for emotional and mental stimulation on the six days of the week, while I would not hesitate to play the first movement of the Beethoven violin concerto on the Sabbath; it takes me to the heights where God dwells.

Actually, all the emotions of secular life may not be startlingly removed from those of religious or sacred life. The melody of the chorale repeated with harmonic variations in Bach's "St. Matthew Passion" was earlier that of a love song "Mein G'mut ist mir verwirret von einer Jungfrau zart." (Literally, My mind is entangled with a maiden tender.) Surely it is not too great a stretch of the imagination to say that the warmth of feeling expressed in response to scenes of the cross is not all that remote from the feelings of a high-grade love affair, the difference of mood being attended to by fresh harmonization of the melody and by resetting it with words.

What Is "Pop"?

So much for sacred and secular. What about "modern"? Do we mean by this, the latest "hit," or Ralph Vaughan Williams, or Peter Sculthorpe or Oscar Hammerstein? How do we get on with the word "popular"? The abbreviation "pop" certainly represents a class of music. It would seem too bad to by-pass the comment of Father Wassner, the "music director" of the Trapp Family Singers, on the term "popular music." At a music camp, described by Maria Von Trapp, he was asked what he thought of popular music. He pointed out that the word "popular" means "of the people," and that the "pop" songs are not really of the people, but are the products of persons intent on quick sales and rapid turnover based on high-pressure advertising, and that this shallow-rooted music should not be confused with a genuine folk music which, instead of lasting a few months, lasts through the centuries because it is genuinely rooted in the lives of the common people. Where do we get with the word "popular" when we consider that young people queue up from Sunday to Tuesday on the pavements of Pitt Street, Sydney, to obtain tickets to a series of concerts by the Sydney Symphony Orchestra and overseas artists: so-called classical music.

Highbrow and Lowbrow

When we speak of highbrow or lowbrow, we begin to see where a large measure of toleration in musical matters is essential. Human nature is infinitely varied. Some have many musical qualities, some have few; some are highly intelligent, others

have lesser mental abilities. The Bible itself provides for such diversity. Peter commented that Brother Paul's writings were "hard to be understood," and not every Christian finds Ezekiel or the Book of Job easy going. The Gospels, including the parables, and the stories of the Old Testament make easier reading. The Bible has something for everybody; it has the milk and meat of the Word; there is material for the unlearned as well as for those who would, to change the metaphor, dig and dig.

Thus the world of good sacred music provides us with the simplicity of a gospel song whether by Rodeheaver or Arthur Sullivan. However, Handel, and especially Bach, provide us with religious music to encourage and strengthen those with more sophisticated musical tastes. The theme alone of the figure of Bach's unaccompanied violin sonata in C Major has lived with me through the years as a source of encouragement and strength in the Christian life; the whole fugue is a blessing beyond words. I can assure those who regard such talk as musical snobbery that that is absolutely true, and I know personally many others also for whom music of that kind is a source of genuine happiness and profit.

If the various criteria to which we have just referred are inapplicable, how shall we discriminate? Before throwing a shaft, let me lift my shield a little to explain that though some of you think me entirely "highbrow" I, in fact, like to hear the guitar well played, live or on recordings or even badly played around a campfire, and that while I have no hope of being a Segovia, I have had at least one look at the guitar sales lines and have plucked a borrowed instrument. However, what seems to me so devastating about a certain class of so-called popular music is its appeal, not only to the coarse and vulgar, but to the elements of human life which are emotionally unhealthy, and which impede the individual from attempting to cope with the world about him.

Mere Masochism

There is a song called "Daisy," once popular, which declared with suitable jaunty melody that a young man loved a girl and wanted an answer, for though he was too poor to provide her with a carriage, he was prepared to cart her off on a tandem bicycle. That's facing life with what we sometimes call "spunk." But what of Bing Crosby, twenty-five years ago crooning a "hit" with the words, "If you love someone who don't love you, perhaps you'll think of me." One of Australia's most famous musicians and music critics was once moved to snap at that one: "Let's hope he feels better by this time, or has gone away like a sick cat to lick his wounds in private, where, if anywhere, such things should be done."

That may sound like utter intolerance, but actually it goes incisively to the root of the problem. Some music stimulates nothing more than a convulsive movement of the limbs, some conveys merely a gross and blatant appeal to animal passions, but a great body of cheap music

has this masochistic element, masochism being defined as that sexual perversion which derives pleasure from pain or humiliation, an attribute for which quite a number of song writers churning out a marketable product seem to have a special genius. And that is where I am prepared to get at a good many, though certainly not all, of the so-called songs of protest.

When William Wilberforce became aware of the evils of the African slave trade, almost as abominable an evil as has ever existed, he gave himself over to seventeen years of most strenuous effort, speaking and interviewing, to have it abolished; and then added twenty-six years of labour to achieve, with the help of many others, the abolition of slavery within the British Empire. What about Shaftesbury, who gave himself to the poor and down-trodden in the advocacy of practical reforms, and Florence Nightingale who, aware of the appalling conditions at the Scutari Base Hospital in Turkey, went there with female helpers and scrubbed and organized, and helped while men had amputations without anaesthetics, and thus founded a tradition of female nursing? Let me requote that line from Ellen G. White which states that music which is worth while will "banish the gloom and foreboding that destroy courage and weaken effort." It seems to me that the hippie colonies finding satisfaction of a kind in despair and drugs could do with music of more lasting worth than that which has been described as a drug for the devitalized.

Neither Negro Nor Spiritual

What about Negro protest? The Negro spirituals, "Deep River," "Swing Low, Sweet Chariot," "Steal Away to Jesus," I'm glad to say, have, in my judgment, more of the peace and joy of heaven than the waters, troubled and deep, which made Christianity such a blessing to them. In those songs there is a deeply moving sober joy, but a certain contentment none-the-less. There are, on the other hand, many so-called Negro spirituals that are synthetic products, with a gloss of Negro idiom. They are not genuine Negro folk music, but written for sale, and are poor quality music for the Christian, being, as has been said, neither Negro nor spiritual. We should examine with considerable care any so-called Negro spirituals (on the basis of the attitudes they portray) that we are tempted to introduce into our religious services.

We have been spending a good deal of our time in scrutinizing the borderline between what we think to be bad music and good music, discussing what we might describe as permissible. I should like, in closing, to make a plea for that sort of musical education which will enable our young people, especially, to appreciate what the great masters have provided. Bach, Handel, Mendelssohn, to name three of the most familiar, all wrote music superlative in quality and redolent with Christian feeling and inspiration. What a pity if our young people should miss out entirely on the music of Johann Sebastian

Bach, Cantor of St. Thomaschule in Leipzig, whose Christian beliefs and feelings, so deeply rooted, found expression in innumerable cantatas as well as in his instrumental music!

Too bad, too, if they should miss out on Elijah riding to heaven in the chariot to Mendelssohn's thrilling use of the harmonic minor scale. Finally, what a tragedy it is, surely, if they are so rooted to the banal, that they cannot join us round the throne as Handel has us proclaim, "Worthy is the Lamb that was slain to receive blessing, honour, glory, and power for ever and ever."

Music is a powerful force in this world; we dare not, at our period, apply it to unworthy ends; we are under a deep obligation as Christians to choose wisely and well.

Waiting To Be Translated

SUSAN HARRIS

Ann glared at the blinking switchboard in front of her. With each demanding wink of the impatient panel her spirits fell. "Why, oh why did I ever apply for a job like this?" she grumbled.

As a light flashed on in the bottom right corner, her hands automatically flipped the corresponding switch. "Washington Sanitarium and Hospital. May I help you?" she intoned with artificial sweetness.

"May I please speak with Robbie Landis?" a woman's voice inquired.

"I'm sorry, he's not to receive any calls today," Ann replied. "I'll connect you with the nurses' station on his floor and you can ask them for permission."

"Probably just one more over-anxious mother," Ann muttered to herself. Minutes ticked by; most of the lights on her board had blinked off. Then a light flashed on indicating a call from Robbie's room. "Operator. May I help you?" Ann questioned.

"Well-er-ah, yes, ma'am," whispered a small angelic voice. "I'm waiting to be translated."

Ann managed to suppress a chuckle and replied, "All right. Just a moment please."

Obtaining approval from the nurses' station, she quickly transferred the woman's call to Robbie's extension.

As my mother related this experience to me some years later, I was first amused and then sobered by Robbie's apparent confusion between the words "translated" and "transferred." How tragic if the Master Operator should call and find me merely waiting to be transferred, so submerged in the mire of mundane matters that my primary goal—translation—would have somehow become a secondary desire.

May I always be able to say with the psalmist, "My soul waiteth for the Lord more than they that watch for the morning." Ps. 130: 6.—"Review and Herald."

St. Albans' Other Martyr

IRENE KING, Treasury Staff, Northern Europe-West Africa Division

SUMMER is here once more, and the narrow streets of St. Albans are crowded with tourists. They wander through the market square, laid out in the year A.D. 948, and along French Row, so named because French troops were quartered there in 1216. The adjacent clock tower is under repair at a cost of \$A34,000, and is expected to open in August, a welcome event because the summit affords a splendid view of the town and distant Verulamium Park.

Over the way is the old Waxhouse Gate (now almost vanished) where pilgrims used to buy their candles to light at the shrine of St. Alban, Britain's first Christian martyr, who was beheaded, scholars now think, early in the third century. The pilgrims very likely put up for the night at what is now called the Tudor Tavern, an old inn dating from the fifteenth century. Its great oak beams sag with the weight of the centuries, and in the hall there is a magnificent brick fireplace, around which it is easy to imagine pilgrims gathering for warmth on chilly evenings.

To the west of the old Abbey Gateway is Romeland (roomy land) Garden, an extension of the Abbey burial ground. There are some old graves and trees, and few who pass by notice a dark metal plaque on the wall, almost obscured by over-hanging ivy. It reads:

Near this spot George Tankerfield was burned at the stake, a witness to his faith. 26th August, 1555.

George Tankerfield is well-nigh forgotten in St. Albans today, together with the controversies that led to his martyrdom. But Foxe, in his "Book of Martyrs," says that Tankerfield was one of ten people sentenced in London on July 12, 1555, for denying the real presence in the Mass. He gives a rounded picture of a courageous personality, cheerful in adversity and charitable to his enemies, fearless in disputation and knowledgeable in the Scriptures.

Tankerfield was born in York in 1527. Although he remained "a very papist" during the reign of Edward VI, he was entertaining doubts that the eucharist contained the very body and blood of Christ. Then when Mary came to the

throne in 1554 and he saw the cruelty with which heretics were persecuted, he began to "abhor all popery." Coming to London he opened a baker's shop on the corner of Chancery Lane and Fleet Street, and also prepared banquets in the houses of the rich. All the while he was earnestly reading the New Testament and praying that God would enlighten him concerning the truth of the Mass. As he saw the errors in the papal system of religion he told others of his opinions and exhorted them to join him.

"God's Will Be Done"

Upon recovering from a severe illness he went one day for a walk in Temple Fields to watch the archers at practice. While he was out, the Yeoman of the Guard came to the house, saying that Tankerfield was wanted to "come and dress a banquet for my Lord Paget." But this was a ruse, for when Tankerfield's wife, overjoyed that her husband would now earn some money, ran after him, he said, "A banquet, woman! Indeed, it is such a banquet as will not be very pleasant to the flesh, but God's will be done." Returning to the house he was arrested and taken to Newgate prison, February 28, 1555.

Examined before Bishop Bonner on the points of doctrine so vigorously contested in those days, Tankerfield replied that he had not confessed to a priest for five years and had no intention of doing so in the future. Auricular confession was not required anywhere in the New Testament, which was Christ's book; nor did he believe the consecrated wafer to be the real body and blood of Christ, because Christ's body had ascended to heaven, and there

He was now sitting on the right hand of the Father. Bonner tried to persuade him, but, pointing to the people, Tankerfield cried out, "Good people, beware of him, and such as he, for these be the people that deceive you."

On July 12, he and nine others (including two women) were again examined before Bonner and condemned to death. They were executed singly in various places outside London as a public warning. Tankerfield was brought out to St. Albans where, since the days of Wycliffe, Lollard influence had been strong. He was lodged at an inn, the Cross Keys, on the corner of Spicer Street and Romeland Hill. A crowd of people had gathered to see him and they crowded into the room where he sat, while he spoke to them of his love for the Word of God. Even some of the most hardened were convicted and left the room weeping.

As the hour for his martyrdom drew near, Tankerfield called for bread and wine and read from the four Gospels the accounts of the Last Supper. Then, administering the sacraments himself as he was excommunicate, he prayed for grace to keep him steadfast and that God would have mercy on his persecutors. Urged to eat some meat, he declined, saying that he "would not eat what might do others good who had more need and longer time to live than I."

Now the execution was delayed because Tankerfield's keepers (sheriffs) had been invited to a wedding feast. (They had strong stomachs in those days when an impending execution did not upset their appetite.) While waiting, Tankerfield sang a cheery song. Then, calling for a



The medieval Abbey Gateway outside which George Tankerfield was martyred in 1555.



The memorial plaque affixed to the wall surrounding Romeland Garden.

fire to be made in his room, he tested his resolution by thrusting his bare foot into the flame, withdrawing it quickly with the remark that flesh was weak but he trusted that the Spirit would sustain him.

Strong in Christ

At two o'clock the sheriffs returned and Tankerfield was led out to a spot west of the Abbey Gateway. A priest with a crucifix hurried out from the Abbey determined to shake the prisoner's resolve, but Tankerfield cried out, "I defy the whore of Babylon. Fie on that abominable idol! Good people, do not believe him." Then the major came up to light the fire, with the caustic remark, "If I had but one load of faggots in the whole

world I would give them for the burning of so obstinate a heretic as you." These cruel words were, however, not the last that the martyr was to hear, for as he began to feel the flame "a certain knight," thought to have been Sir Nicholas Bacon (father of the illustrious Sir Francis Bacon), a Protestant sympathizer lately come to reside in St. Albans, came forward and took him by the hand, saying with tearful eyes, "Good brother, be strong in Christ." Tankerfield replied, "O sir, I thank you. I am so, I thank God." Then, asking the people to pray for him, and many did so, he bathed himself in the flames and was quickly out of pain.

The ashes of that fire have long since grown cold, and the place of the stake has no marking. But across the centuries there comes the challenge of that young life, steadfast to the end. As the latest comers to a city with a long history of nonconformity, we in the division office find much inspiration in the life of George Tankerfield. It was his love for God's Word which elevated him from a humble baker to a powerful witness for truth. His life exemplifies the educating influence of the Scriptures and their power to change the life. If we are inspired to study more diligently and to proclaim the truth "mightily out of the Scriptures," George Tankerfield will not have died in vain.

BALM IN GILEAD

LAURENCE GILMORE, Sydney

INFANT, youth, adult, senior citizen, resident of a nursing home for the aged. That is life today for many people. Increasingly, around this division, is provision being made for those who have grown old in waiting for the coming of their Lord. So many thought that they would have been in the glory land long ere this, but alas, the task is not finished and we are still in the land of the enemy.

The Greater Sydney Conference is interested in more than just providing adequate quarters for its day-by-day work at administrative and departmental levels, as evidenced in its new offices recently opened. Just four days after that historic event, it declared open the new Parklea Village Nursing Home on Sunday, May 16, 1971, in 456 Sunnyholt Road, Blacktown. This means that this new unit of eighteen beds is right alongside the cottage homes for the aged on the campground area.

In an outdoor setting, Pastor F. T. Maberly, the conference president, welcomed a large gathering of people, and spoke of the detailed planning on the part of his predecessor, Pastor C. D. Judd. Among those present were official guests, the Honourable A. H. Jago, State Minister for Health, and representatives from the Sydney Sanitarium and Hospital at Wahroonga.

In his address of dedication, Pastor Judd said the motivation in this project had been the spirit of Christian love and service. In the world of rush and bustle, it was easy for the thoughtless and selfish to forget those who have borne the heat and the burden of the day. It was in the eventide of life or in the crisis hour that the care of Christian love was so much needed and appreciated by the elderly citizens. "May God bless the dedicated staff, the patients, and all the elderly people who need the services of this Christian nursing home," said Pastor Judd.

The official guest for the afternoon activity, the Honourable A. H. Jago, spoke with sincerity of his high esteem of the Adventist Church, and in particular of his association with church leaders and the Sydney Sanitarium and Hospital. "I

am particularly delighted to be here, and to have assisted the sanitarium in some phases of its planning and financing. I offer you my congratulations for this project, and wish happiness for all who occupy this home. May they be able to live full lives in the dignity of retirement," said Mr. Jago.

Landscape Therapy

On such an occasion, one would expect to see the medical superintendent of the sanitarium, Dr. H. E. Clifford, present. He offered the prayer of dedication.

The conference secretary, Pastor W. H. Simmonds, noted that "everyone in this new project has gone the second mile. Landscaping is very much part of the therapy of this place." There is a bush rockery and undulating lawn area, with a most relaxing yet intriguingly simple five-jet miniature fountain in close proximity to the home. This latter feature is one that newly arrived patients have already found enjoyable.

The matron of the nursing home is Mrs. F. Hankinson, and the chaplain is Pastor C. H. Raphael.

Many an Adventist worshipper in the Sydney area listens and enjoys the services of the Sydney Advent Band, for this group is on continuous call. Wearing their distinctive blue uniforms and silver braid edging and finishes, they were there doing their part. It was the joy of more than one ex-bandsman to relax and, with gentle tapping of the foot to the beat, lap up a half-hour of band preludes.

(Concluded on page 13)



A little of the attractive landscaping at Parklea. Patients' rooms face out to the walkway.

A morning devotional study given at the General Conference Session, 1846, by F. M. Wilcox. [Reprinted from the "Australasian Record," August 5, 1946.]

THE TESTIMONY of JESUS

F. M. WILCOX

THE GREAT second advent movement, the movement which we as delegates represent at this General Conference, is a movement of prophecy. It has arisen and developed in fulfilment of the prophecies found in Daniel 7, 8 and 9; Revelation 7, 12, 13, 14; and other scriptures. It is proclaiming the judgment-hour message, the great threefold message of Revelation 14, which develops a people keeping the commandments of God and the faith of Jesus. We constitute the remnant church. Against this church the forces of evil will be arrayed, and the reason for this is definitely revealed. "The dragon was wrath with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17. The testimony of Jesus is defined to be "the spirit of prophecy." Rev. 1:10. This is the question for study at this devotional hour.

Long centuries ago the prophet Joel predicted that there would be manifested in the remnant church divine visions and dreams: "And it shall come to pass afterward, that I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out My Spirit. And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." Joel 2:28-32.

Spiritual Gifts

This prophecy met a partial or primary fulfilment in the apostolic church. These manifestations were also to be witnessed in the closing days of the gospel message, particularly in connection with the signs of Christ's second coming. The gifts of the Holy Spirit belong to the church in every age. To the truth of this the Apostle Paul bears positive witness: "And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men,



and cunning craftiness, whereby they lie in wait to deceive." Eph. 4:11-14.

The unity of the faith has not yet been fully attained by the church of Christ; she has not yet arrived unto the perfect knowledge of the Son of God, or unto the measure of the stature of the fullness of Christ. There is still need that she be saved from false winds of doctrine, from the sleight of men, and their cunning craftiness. Therefore the gifts of the Spirit of God are as greatly needed in the church today as ever before in her history.

The Testimony of Christ

That the gifts of the Spirit, including the gift of prophecy, should be manifested in the church, even until the coming of the Lord, the Apostle Paul gives this testimony: "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by Him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." 1 Cor. 1:4-8.

While those words of the apostle were spoken to the Corinthian church and evidently described the state of preparedness possessed by that church, we may also believe that the statement was of prophetic significance, that it describes the condition of the church which will actually be "waiting for the coming of our Lord Jesus Christ." Of this church the apostle declares, "The testimony of Christ was confirmed in you."

This gift of prophecy, we affirm, has been manifested in the life and work of Mrs. Ellen G. White, connected with this movement from 1844 until the year 1915, when she was laid to rest. This remarkable woman gave many evidences of her divine call, and confirmed in the minds of those who were acquainted with her experience, the definite belief that through her the gift of prophecy was manifested.

Founded on the Bible

In the thirty-eight volumes of which Ellen G. White is the author, and her extensive public labours in North America, Australia, and Europe, she gave instruction on the various steps of Christian experience, family life, education, health, publishing, and practically every

phase of the threefold message. It should be said, however, that our religious faith and doctrinal beliefs are based not upon her teaching but upon the Scriptures. The testimony of the great apostle of this movement, James White, is clear on this point. Referring to the subjects of the "two-horned beast, sanctuary, time to commence the Sabbath, and period of the establishment of the kingdom of God on the earth," he declared, "It should be here understood that all these views as held by the body of Sabbath-keepers, were brought out from the Scriptures before Mrs. White had any view in regard to them. These sentiments are founded upon the Scriptures as their only basis."—"Review and Herald," October 16, 1885, page 61.

The work of Mrs. White should not be judged by some minor detail, by the turn of a phrase or sentence, or by some seeming contradiction in her writings. It should be judged by the spirit which characterized her work through the years, by the fruit it has borne in connection with the great religious movement with which it was associated, and in the development of which it bore a prominent part and exerted a moulding influence.

The Fruitage Borne

Of the fruit of her writings we have this fine statement written by C. H. Watson, at the time president of the General Conference, a statement read to, and unanimously approved by, the Autumn Council held in Battle Creek, Michigan, October, 1932:

"The fruit of these writings is such as to reveal that their origin is of God. They lead to the most perfect standard of morality. They discountenance every vice, and exhort to the practice of every virtue. They point out the perils through which we are to pass on our way to the kingdom. They reveal the devices of Satan. They warn us against his snares. They have protected us from fanatical and unreasonable men and movements. They have exposed hidden iniquity, and have brought to light concealed wrongs, laying bare the evil motives of the false-hearted. They have repeatedly aroused the church to greater consecration to God and to more zealous efforts for the salvation of the lost and erring.

"They lead us to Christ. Like the Bible, they set Him forth as the only hope and only Saviour of mankind. They portray before us in living characters His holy life and His godly example, and with irresistible appeals they urge us to follow in His steps.

"They have brought comfort and consolation to many hearts. They have strengthened the weak, encouraged the feeble, raised up the despondent. They have brought order out of confusion, made crooked places straight, and thrown light on what was dark and obscure. We believe that no person with an unprejudiced mind can read their stirring appeals for a pure and lofty morality, their exaltation of God and the Saviour, their denunciations of every evil, and their exhortations to everything that is

holy and of good report, without being compelled to say, These writings do verily 'speak forth the words of truth and soberness.'"

When God, by His Holy Spirit, calls men to the work of apostles or prophets, will they themselves recognize the source of their call? We believe they will. This has been demonstrated many times in the history of the church. Elijah, Elisha, Isaiah, Jeremiah, Ezekiel, and other prophets of the Old Testament era well understood the work they were given to do and the authority by which they were to utter their messages of warning and reproof. This was also true of the Apostle Paul, John the Baptist, and others.

Did Mrs. E. G. White recognize her call to holy office? She came with no high-sounding titles, with no vainglorious pretensions, with no ostentatious show. She was instructed that she was the Lord's messenger. She recognized this call and proved true to her divine commission.

Recognizing the Divine Call

Are her claims as the Lord's messenger, to be accredited to the fulfilment of the Scriptural testimony we have cited? They must be accredited in this manner or be rejected altogether. Mrs. White was, as she claimed, a messenger of the Lord, and as the Lord's messenger received divine revelations in visions and dreams, or she stands convicted as a base impostor. Her work must be accepted for what it purports to be, or rejected altogether. No half-way position can be taken. The inspiration of her ministry is either from above or from beneath. It bears the credentials of heaven or the stamp of Satan. Regarding this, she herself said:

"God is either teaching His church, reproving their wrongs, and strengthening their faith, or He is not. This work is of God or it is not. God does nothing in partnership with Satan. My work . . . bears the stamp of God, or the stamp of the enemy. There is no half-way work in the matter. The Testimonies are of the Spirit of God or of the devil." ("Testimonies," Vol. 5, page 671.) They must be accepted or rejected as a whole. Before the inspired statements of the Divine Record, human reasoning must fall and vain imaginations be cast down. And this is true of the writings which have come to us through the gift of prophecy.

It is very evident that when Samuel reached that place in his experience where "all Israel from Dan even to Beersheba knew that Samuel was established to be a prophet of the Lord," each individual testimony he bore was not to be subjected to the divine test as to whether or not he was a prophet of the Lord. He had already given evidence of his prophetic call, and the fruit of his ministry proved him to be a true prophet. His work was "established," and thus it must be with the writings of Mrs. E. G. White today. After the messenger of the Lord gave evidence of her divine call, when it was seen that her word and work bore the divine credentials and were in harmony with the requirements of divine

revelation, then her testimony was to be accepted as truth. Each individual utterance, each witness she bore, was not to be subjected to human scrutiny and human reasoning, but was to be received as the revelation of God to His church.

Unwarranted Distinctions

Some have made unwarranted distinctions between the various writings of Mrs. White. They have claimed that articles written by her for different periodicals should be regarded merely as we regard articles from any other writer, and that they should not be received with the same appeal as her printed books; that many of her communications should be classed merely as letters. We have the utmost confidence in the honesty and sincerity of the one whom God appointed as His special messenger to His church. Assuredly, if she was true to her sacred trust, she would not write out her own personal ideas, and send these out as messages from the Lord. To credit her with doing this would be to charge her with rank dishonesty and gross misrepresentation.

Do the writings of Mrs. White constitute for the church of Christ a new Bible? We answer emphatically, No. Do they constitute an addition to the Sacred Canon? We answer again unqualifiedly, No, indeed. Not only should her writings not be regarded as making an addition to the Bible, but only as they stand the test of the Sacred Canon can their claims be accepted. Indeed, it is by the Bible that her writings and the writings of every other person claiming divine revelation are to be judged. The Bible is the great gauge, or rule, by which all other writings are tested and proved. To the truthfulness of these statements the Lord's messenger bears decided testimony in her publications.

Are the writings of Mrs. White verbally inspired? Was she given the exact words in which her thoughts are expressed? She never made any such claim. Indeed, she states very positively that such was not the case. Nor did the pioneers in this movement ever believe or teach verbal inspiration for the writings of the messenger of the Lord. In the "Review and Herald" of October 8, 1867, Mrs. White says this regarding verbal inspiration:

"Although I am as dependent upon the Spirit of the Lord in writing my views as I am in receiving them, yet the words I employ in describing what I have seen are my own, unless they be those spoken to me by an angel, which I always enclose in marks of quotation."

Thirty-nine years later, in the "Review and Herald" of August 30, 1906, Mrs. White makes this further statement regarding her writings. She is replying to a letter she had received from a brother who was concerned regarding the inspiration of her testimonies:

"In your letter, you speak of your early training to have implicit faith in the Testimonies, and say, 'I was led to conclude and most firmly believe that every word that you ever spoke in public or private, that every letter you wrote under

any and all circumstances, was as inspired as the Ten Commandments.' My brother, you have studied my writings diligently, and you have never found that I have made any such claims. Neither will you find the pioneers in our cause have made such claims."

God, in carrying on His work in the earth, does not leave men without occasion to reject His revelation. The Psalmist declares that to the froward man God will show Himself froward, and to the righteous God will show Himself righteous. (Ps. 18: 25, 26.) Not that there is frowardness in God, but the froward man judges God by his own narrow vision and his own conception of right.

We cannot judge of divine revelation by mere details. We must judge by great underlying principles. We cannot judge the Book of God by isolated expressions, or by the things which form the groundwork of the cavilling unbeliever. We must judge the Book by the fruit it bears, by the spirit that accompanies it. And thus we must judge the writings of the messenger of the Lord to the remnant church.

A Divine Commentary

The writings of Ellen G. White constitute a great commentary on the Scriptures. Should they be regarded in the same light as other Bible commentaries in current use today? Assuredly not. The writings of the Spirit of Prophecy do not belong in this classification. They are commentaries—there is this much in common—but they are inspired commentaries, motivated by the promptings of the Holy Spirit, and this places them in a separate and distinct class, far above all other commentaries.

The one who fails to make this distinction reveals that he has little if any faith in the doctrine of spiritual gifts in their application to the church today, and to the manifestation of the testimony of Jesus in the remnant church in fulfillment of Rev. 12:17. This attitude of mind logically calls in question the historical background of this movement and the leadings of God in its development.

Ellen G. White made no claims to infallibility. She was compassed about with human limitations the same as all mankind. But notwithstanding her human frailties, God was pleased to choose her as His messenger to the church, and by His Holy Spirit endow her with the gift of prophecy.

In the great plan of salvation and in the work of God in the earth, there is a union of the human with the divine. God, in His wisdom, has seen fit to connect with Himself poor, fallible humanity, in the carrying out of His divine purpose. As the most valuable gems and jewels are sometimes placed in comparatively worthless caskets, so the Infinite One has seen fit to express His divine will through instruments of clay. And He has chosen this plan regardless of the frailties and limitations of the human agency. These human instrumentalities have been fallible men and women; sometimes even children, as in the case of Samuel; they have been men and women, as was Elijah,

of "like passions as we are." But in the glory of such instruments the greater choice redounds to the High and Holy One.

A Balanced Acceptance

What relation does the work of Mrs. White bear to the work of the prophets of old? The Lord did not give to her long lines of symbolic prophecy, as He did to Daniel and to John the revelator; in these days, just before the coming of the Lord, these would not be indicated. He did not make her a judge and a law-giver as He did Moses, nor a ruler of state as He did David. Rather, she filled the position of a great teacher in Israel, as did Samuel; of a great reformer, as did Elijah; of a special messenger of God, as did John the Baptist.

There may be statements in the writings of Mrs. White difficult of understanding. Peter says there were some things hard to be understood in the epistles of Paul. The unlearned and unstable wrested these hard things unto their own destruction. (2 Peter 3:16.) We may well profit by this counsel.

Naturally in our study of either inspired or uninspired writings we inquire, What application have the principles herein set forth to our day and generation? It is proper to make this inquiry in relation to the writings of Mrs. E. G. White.

To what extent should her writings be regarded as truth for the present hour? Did not many of them apply years ago, and have no application at the present time?

That some of the instruction to the church through Mrs. White was local in its primary application, we do not deny. This is true also of many prophecies found in the Bible. When one reads the prophecies of Isaiah, Jeremiah, and Ezekiel, and the lesser prophets, he must recognize that much of their instruction had first reference to the days in which they lived. By their warnings they were seeking to avert the judgments which threatened Israel of old. But the principles which they set forth not only applied to local conditions in the days in which they lived, but in many instances can be applied with great profit to conditions existing in the world and in the church at the present time.

Vitiating the Instruction

Unfortunately, there is a tendency on the part of some to use such portions of Mrs. White's writings as they think can be made to serve their own ends, but immediately they raise questions as to the present-day application of instruction which cuts across their plans and purposes. Of this use of her writings we are told in the "Testimonies," Vol. 5, page 668:

"Some who wish to strengthen their own position, will bring forward from the 'Testimonies' statements which they think will support their views, and will put the strongest possible construction upon them; but that which questions their course of action, or which does not coincide with their views, they pronounce Sister White's opinion, denying its hea-

venly origin, and placing it on a level with their own judgment."

One who accepts one portion of the "Testimonies" and rejects other portions, places his influence directly against this gift in the church. His influence for evil is much more potent than if he openly and consistently opposed all the writings. Then there would be no question as to his attitude, and his influence would not be deceptive.

The sincere believer in the "Testimonies" will not be seeking continually to evade their just claims. His attitude will be that of Samuel of old, "Speak, for Thy servant heareth." And learning the way of the Lord, he will be prompt to yield his own way and subordinate his own desires to the leadings of the Spirit of God. May God give to each of us this attitude of heart and mind.

We believe that today as never before our conference and institutional workers and the rank and file of our church membership have faith in the writings of the Spirit of Prophecy. But we all need to realize constantly that a theoretical faith is not sufficient. We need to believe and to practise what we believe. Obedience is the test of faith in all God's requirements.

But what if there should be some conference worker who never had faith or has lost his confidence in the gift of prophecy in the church. Should he continue to represent the denomination as a public teacher or leader? It would be most inconsistent for him to do so.

Closely identified as this gift has been with the church from the very beginning of this movement, how could such a worker properly represent the denomination? Not having faith in the gift, he would be unable to pass on to the church the spirit of the instruction coming through that gift. It seems to me that a loss of faith on the part of a minister in this gift, even if it were unknown to his brethren, would lead him as an honest man to surrender his credentials and cease his labours in a representative relationship.

While a lack of faith in the subject of spiritual gifts might be excused in the rank and file of the membership, it cannot be justly condoned in the case of those chosen for responsible or official positions in the church. Leadership involves solemn responsibility, and the church has a right to demand that those chosen for positions of trust and influence should be examples to the flock, not alone in life and character, but also in religious faith. The denomination that issues to its accredited representatives ministerial credentials has a right to expect that in this relationship they will stand for the principles of the people who send them forth and who support them in their work.

I never had the privilege of seeing Mrs. White while she was in vision. I did witness, however, a remarkable scene which strengthened my faith in her gift of prophecy. I was at an early morning workers' meeting in the old Battle Creek Tabernacle in 1891. O. A. Olsen, then

president of the General Conference, had charge of the meeting. Mrs. E. G. White unexpectedly entered the gathering with a roll of manuscript in her hand. Pastor Olsen inquired whether she had some message for the workers. She replied, "Indeed I have."

A Remarkable Experience

Permit me to state the background of what she was about to say. In Salamanca, New York, some months earlier, she was given one night a vision in which some startling things relating to our work were revealed to her. In succeeding days she stated several times to her associates that she must tell them what was shown her, but always her mind was led to other themes.

When she arose to speak at the meeting in Battle Creek, she stated that the angel of the Lord had awakened her about three o'clock in the night just passed, and told her to write out the instruction given her in Salamanca several months previously. This she had done, and she proceeded to read from the manuscript in her hand.

She stated that she had been taken in vision into a meeting of our workers where they were discussing the policy of "The American Sentinel." It was felt that the paper could be popularized and its circulation greatly increased if it made little or no reference to any of the distinctive features of our faith. And that if this could not be done, another journal should be started. Mrs. White declared that this was worldly policy, inspired by Satan, to lead us to dissemble, to sail under false colours, and to cover up and hold back the message we had for all classes.

When Mrs. White had finished, a deep hush fell upon the meeting. Finally a brother arose and said: "If Sister White had been in the meeting I attended last night, she could not have described more accurately what occurred than she has just done."

"Last night?" Mrs. White surprisedly inquired. The speaker answered, "Yes, last night; the meeting closed about one o'clock." This was two hours before Mrs. White was awakened and told to write out the vision. Others spoke, acknowledging their wrong position, and accepting fully the instruction given.

It is not difficult to understand why Mrs. White had never before been able to relate what was shown her at Salamanca. The meeting into which she had been taken in vision had not then occurred. God overruled, and prompted her message at the right time and for the right occasion.

This illustrates the manner in which Heaven inspired her to send other messages, sometimes over the seas from Australia, messages which arrived just at the right time to save our workers from decisions which would have seriously jeopardized our work.

Special Dangers

The Spirit of Prophecy has pointed out many other dangers threatening the church. I feel impressed to mention several of these:

1. The danger threatening our schools. I thank God for the fine educational institutions we have today, and for the loyal and godly teachers training our children and young men and women. Satan will seek to turn our schools into the ways of worldly policy, emphasizing the attainments of intellectualism as the chief object of study and the leading qualification for effective service. He has done this to schools of other denominations, to their spiritual undoing. We have been warned in these words:

"Our people are now being tested as to whether they will obtain their wisdom from the greatest Teacher the world ever knew, or seek to the god of Ekron. Let us determine that we will not be tied by so much as a thread to the educational policies of those who do not discern the voice of God, and who will not hearken to His commandments."—"Counsels to Teachers," page 255.

Only by frequent review of the educational blue-print of Christian education in the writings of Mrs. White, only by constant prayer and eternal vigilance, and only by the miracle of God's grace can we maintain our integrity and hold our schools to their high and holy objectives.

2. Another danger is the subversive and seductive teaching of religio-political reformers threatening the destruction of civil and religious liberty. This will culminate in the fulfilment of Revelation 13. The warnings given us from the pen of inspiration, especially the closing chapters of the book "The Great Controversy," should be faithfully studied and impressed on the minds of our dear people, that they may be prepared to meet loyally the crises awaiting them in the near future.

3. The honeycombing, undermining influences threatening the home, as illustrated in the rapidly increasing divorce rate. The sanctity of the marriage relation needs new emphasis, and the evil of our young men and women forming marriages with unbelievers should be pressed home upon the hearts of our youth. The Bible and the "Testimonies" sound faithful warning against these unholy and unscriptural unions.

4. We live in a dying world. Disease of every kind and character will increase in coming days. How can we hope to possess clear minds and strong bodies and in faith seek Heaven's protection, if we fail to follow the instruction we have received in reference to health and temperance? We must carefully distinguish between faith and presumption. The test of faith is manifested in obedience.

Undoubtedly Satan's warfare against the remnant church because of their keeping of the commandments of God will emanate from without, from open and avowed enemies of the truth. It is my belief that his warfare against the Spirit of Prophecy will be carried on within the church itself; by insinuation and subtle suggestion he will seek to create doubt and unbelief in this important phase of our truth. We are told this by Mrs. Ellen

G. White in a letter written in 1890: "The very last deception of Satan will be to make of none effect the testimony of the Spirit of God. 'Where there is no vision, the people perish.' Satan will work ingeniously, in different ways and through different agencies, to unsettle the confidence of God's remnant people in the true testimony."

The attacks of modernistic philosophy against the Word of God are severely testing the faith of many Christian people in the fundamentals of Bible truth. Thousands are being led into rejection of divine revelation. Will our faith in the writings which have come to us from the Spirit of Prophecy be similarly tested? If so, may Heaven enable us to stand the test.

We cannot see how anyone can prayerfully read the messages which have come through the years, and doubt their genuineness. They speak to one's heart. They carry with them the proof of their own inspiration.

We thank God that He gave a prophet to the remnant church. No Seventh-day Adventist should be ashamed of this blessed truth. Rather we should rejoice that the Lord has in this manner visited His people, and again and again warned them of their danger in the midst of the evils which threaten the church at the present time. Next to the Bible, and in connection with it, these messages should be read and studied. They throw a flood of light upon the Sacred Record. "Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper." 2 Chron. 20:20.

As Moses in his final instruction to Israel of old admonished them to remember all the way the Lord had led them, so the messenger of the Lord to the remnant church left us this faithful counsel:

"In reviewing our past history, having travelled over every step of advance to our present standing, I can say, Praise God! As I see what the Lord has wrought, I am filled with astonishment, and with confidence in Christ as leader. We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."—Mrs. E. G. White in "Life Sketches," page 196.

Let us give good heed to this wise admonition.

BALM IN GILEAD

(Concluded from page 9)

Such was Parklea for its opening, and from that time on it will nobly care for those people whose age and infirmity necessitate that they be given that extra amount of tender loving care which marks the Adventist philosophy of excellence in nursing care. Fellow reader, your church is all-embracing in its outreach to humanity, and may we ever be grateful that there is a place where human love is still part of the warp and the woof of society. If you doubt it, go to Parklea Village Nursing Home.

HILDA BARTLETT'S

Menu
Masterpieces

COCONUT CUSTARD APPLE TART

- | | |
|-------------------------------|---|
| ½ lb. sweet short crust | 2 heaped tablespoons full-cream powdered milk blended with 2 cups water |
| 2 cups sweetened cooked apple | 1½ tablespoons sugar |
| 2 eggs | Cinnamon |
| 3 tablespoons coconut | Whipped cream |
| Vanilla essence | |

Line 10-inch tart plate with short crust and prick well with a fork. Spread apple over base of tart. Beat eggs with sugar, add full-cream blended powdered milk and essence to taste. Whisk in coconut and pour gently over apple filling. Sprinkle top lightly with cinnamon and bake in a moderate oven (about 425 degrees F.) for about fifteen minutes until pastry commences to brown. Then lower oven heat a little (about 350 degrees F.) and bake till custard is set. Serve hot or cold with whipped cream.



WEDDINGS

ARNOLD—RINGROSE. Relatives and friends from New Zealand and several states of Australia joyfully witnessed the wedding of Barbara, elder daughter of Sister C. L. Ringrose of Whangarei, New Zealand, and Bill, eldest son of Brother and Sister Kelvin Arnold, of Birdwoodton, Victoria, at the Mildura church in the sunny afternoon of Sunday, June 13, 1971. The smiling bride and her delighted bridegroom joined heart and hand while mutual pledges of love and devotion were given and received; on-lookers wished them the presence of the Lord as they set up their new Christ-centred home.
F. T. Webb.

GUNTER—WOODS. At Diamond Creek, Victoria, on July 26, 1971, Brenton Mark Gunter and Lynette Merlyn Woods were married. The bride is the youngest daughter of Brother and Sister F. J. Woods of Montmorency, Victoria, and the groom is the elder son of Brother and Sister C. H. Gunter of Diamond Creek. A large gathering of relatives from both families made the occasion one of real joy for the young couple. We wish them all the best as they walk life's pathway together, with God as their leader.
E. A. Reye.

HORTON—ADVERTON. The marriage of Lawrence John Horton to Irene June Adderton took place in the Guildford Seventh-day Adventist church, New South Wales, on the afternoon of July 11, 1971. Laurie and Irene, both of Sydney, are the children of Mr. and Mrs. Norman Horton and Mr. and Mrs. Egbert Adderton respectively. A large circle of relatives and friends were present to wish the newly-weds success and happiness together.
Des J. Mowday.

MILLER—WRIGHT. On July 14, at Surrey Hills, Victoria, Jennifer Wright was married to Wayne Miller. This marriage united the families of two Adventist ministers. Jennifer is the only daughter of Pastor and Mrs. Ken Wright, now based in London, United Kingdom, and Wayne is the only son of Pastor and Mrs. Ross Miller, now in the Solomons. May the care and guidance of our heavenly Father continue with Wayne and Jenny as they face the future.
Austin P. Cooke.

SPERRING—SPERRING. During the evening of June 20, 1971, Elwin Sperring, son of Edgar and Elsie Sperring of Moree, married Heather Elizabeth Sperring, daughter of Lindsay and Sylvia Petherbridge of Drummoyne, Sydney. Members of the family and friends were present in Sydney at the home of Pastor and Mrs. Mowday, to witness Elwin and Heather's wedding and to wish them happiness for their future together.
Des. J. Mowday.



BAILEY. When literature evangelist W. M. R. Scragg visited the Bailey home at Merbein, Victoria, in 1927, he could not have foretold the influence of the hospitable Bailey home, following their acceptance of present truth and baptism by Pastor W. G. Turner. Sister Vina Bailey fell asleep on June 14, 1971, leaving her sons Harold, Neil and Lynton, also her daughter Laurie, awaiting with confidence the Lord's promised return to awaken His sleeping children. Brother Kerry Hortop and the writer assured the full church that Sister Bailey will rise from her grave in the Mildura cemetery, and 'tis but a short time to that glorious day.
F. T. Webb.

BUSWELL. Eighty-six years ago in South Dublin, Ireland, our Sister G. E. Buswell of the Avondale church, Auckland, New Zealand, first saw the light of day. Her death on July 22, 1971, followed a long and painful illness in the Green Lane hospital. Throughout her long life Sister Buswell was a plainly spoken Christian woman who brooked no compromise with principle or the present truth. Her ardent faith and Irish courage sustained her soul to the last breath. A goodly company of family and friends gathered at the Waikumete crematorium chapel to bid her au revoir until the resurrection morning.
R. Pavitt Brown.

COWLEY. On July 3, 1971, Brother William Cowley passed to a peaceful rest in Jesus at the Princess Margaret Hospital in Christchurch, New Zealand. Brother Cowley was baptized into fellowship with Jesus Christ in 1939 by Pastor L. C. Naden, and continued faithful right to the end. During this time he was successful

in influencing many others to accept this message, and it was fitting that these people, along with his loving wife and many other friends, were present to pay tribute to the man who proved himself to be a true Christian gentleman.
G. S. Bradford.

COX. As one who faithfully served God in whatever responsibilities were required of him, Brother Charles Walter Cox, aged seventy-seven years, passed to rest on June 27, 1971. First interested in Christ's message by reading literature left at the door, and subsequently by attending Pastor R. Stanley's evangelistic campaign in Kalgoorlie, Western Australia, he joined the local church where his services were highly appreciated. Five sons and two daughters mourn the passing of a father whose love for them will never be forgotten. As we conveyed messages of sympathy, we pointed the minds of all present to a morning soon to dawn when life's shadows end and Christ returns.
G. I. Wilson.

DRYLIE. After eighty-five vigorous years William Strang Drylie passed away at his Murwillumbah home, New South Wales, on June 27, 1971. William left to the tender care of the Great Companion his loving wife Agnes, their three daughters, eleven grandchildren, and five great-grandchildren. The thoughts of relatives, neighbours and friends, gathered to pay tribute at the graveside, were directed by Pastor B. Foster toward the hope of the great reunion day soon to come.
E. B. Rudge.

FELSCH. Edward John Felsch laid down life's burdens in the Rankin Park hospital, Newcastle, on July 2, 1971, after a short illness, aged seventy years. Born in the Richmond River area of New South Wales, he accepted the teachings of the Seventh-day Adventist Church in his youth, and upon completing his education joined the teaching staff of the State Education Department. Later he attended the Avondale College, graduating from the theology course, and for a period was employed in church school work, but subsequently returned to State teaching. Brother Felsch was an active and tireless worker in Lay Activities work, visiting scores of homes in the scattered areas around Newcastle. His last resting place is in the Avondale cemetery where he awaits the Master's call to life eternal. May God's sustaining grace be with his wife Eunice, his children, and other relatives in their sorrow.
S. G. Winter.

FELSCH. In the prime of manhood and during a successful career, Trevor John Felsch, an elder of the Woollahra church, New South Wales, bowed to the inscrutable yet all-wise will of God and surrendered this life on July 8, 1971. He was forty-two years of age. For the past seven years a careers adviser and senior history teacher at Hurstville Boys' High School, Trevor received his Master's degree in May, 1970, and was under appointment to Lismore Teachers' College as lecturer in humanities when he suffered a severe heart attack on December 31, 1970. He subsequently underwent heart surgery. During hospitalization Trevor's Christian courage and fortitude greatly impressed doctors and hospital personnel. Left to continue the good fight of faith are his wife Dorothy (nee Blue) and daughter Lisa. Trevor's father, Edward (Dick) Felsch, predeceased him by a few days. Pastor L. A. Dyason and the writer ministered the consolation of the Word, and Trevor was tenderly committed to a resting place in the Northern Suburbs cemetery, Sydney.
M. C. Bland.

GIBBONS. Ellen Elizabeth Gibbons was born on February 29, 1881, at Clydesdale, Victoria, and passed away on July 5, 1971, in her ninety-first year. She was always deeply religious, and on hearing the Advent message late in life, gladly accepted it. Her membership was with the Mont Albert church, Victoria, which she attended until failing health prevented this. Services were conducted by the writer at a Kew funeral parlour, and later at the Springvale crematorium. To her sorrowing daughter, Betty (Mrs. Adeney) her sons Jack and Ernest, the grandchildren and great-grandchild, we extend our deepest sympathy, confident that her memory will always live on in their hearts, and that in the great kingdom of our Lord she will receive "the gift of God which is eternal life through Jesus Christ. . . ."
J. A. Mitchell.

HEAZELWOOD. Ellen Rosmary Heazelwood, wife of Brother Walter Heazelwood of Ringwood, and mother of Lynda and Kevin, having endured ill health with patience and

trust, was called to a peaceful rest in the Lord on July 14, 1971. Sister Heazelwood was well known and greatly loved and respected in Warburton and Ringwood, both in church fellowship and the nursing profession. Hers was a very real and living faith so that it was with confidence and assurance that we entrusted her into God's care until that glorious reunion day. May the Lord of love uphold and sustain her loved ones in their sorrow and loss. T. F. Judd.

IRELAND. Archie Richard Ireland, aged seventy-three, passed quietly to his rest in the Hastings hospital, New Zealand, on July 11, 1971. While Sister Ireland is the only Adventist in the family, Archie did give indications of having accepted Christ before his death. At the church and at the graveside his sorrowing wife and son and daughters with their families were comforted by the promises of God and the blessed hope of the resurrection when God shall wipe away all tears. F. M. Slade.

JONES. Mrs. Gertrude Marion Jones passed peacefully to rest in her sleep on July 9, 1971. Sister Jones had been a patient sufferer for many years and had maintained a cheerful spirit and a beautiful faith. Following the chapel service held at South Yarra, Victoria, on July 13, 1971, she was lovingly laid to rest in Melbourne general cemetery. To her husband, Bob, who had given loving care, and the relatives and friends gathered, were extended the certain promises of God: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21:4. James M. Johanson.

MELLOR. Sister Ethel Muriel Mellor was called to rest on June 30, 1971, aged seventy-two years. Our late sister accepted present truth under the guidance of Pastor G. G. Stewart in Wagga Wagga, 1924-1925, and joined the church there. Later her membership was with the Narrandera church, New South Wales, and finally with the North Sydney church. For over thirty-six years Sister Mellor was a patient sufferer, bearing her afflictions with hope and courage in the Lord. Her life was a glowing sermon of a consistent Christian, always faithful in daily Bible study and Sabbath school and church attendance. Words of comfort drawn from the Scriptures were spoken to the sorrowing loved ones and friends by Pastor H. G. Bryant, who was associated with the writer, both in the memorial service and at the graveside in the Northern Suburbs lawn cemetery. I. W. White.

NEARY. We are sorry to record the passing of another of God's devoted servants in the person of Miss Ivy Grace Neary. After a long illness she closed her eyes in her last earthly sleep at the Sydney Sanitarium and Hospital on Sabbath morning, July 10, aged seventy-six. Sister Neary gave thirty-nine years of denominational service, twenty-nine of which were served at division headquarters, Wahroonga, New South Wales. The three officiating ministers, Pastors R. R. Frame, W. E. Battye and L. C. Naden, were all blessed by her service as a private secretary at different intervals through the years. It was an honour and privilege to be associated with this good, gracious and efficient woman in service for the Master. We were able to testify at the funeral services to the gifts of God's Spirit that made her life fragrant and beautiful, and to the novel qualities of her character. The faith and courage she showed under all circumstances, and the lovely memories she left, buoyed up our spirits in the sad hour of her interment. We laid her to rest in the Field of Mars lawn cemetery, Sydney. In the presence of her friends and relatives, particularly her sister and brother-in-law, Pastor and Mrs. A. W. Knight, we reviewed again the sure promises of the joyous resurrection and reunion day so soon to dawn. L. C. Naden.

SASSE. On July 9, 1971, in the Goulburn Base hospital, after six years of patient suffering with asthma, Harold Roy Sasse, aged seventy years, entered into a rest that will last until Jesus comes. It was only last December, as a result of Pastor Otto's Goulburn mission, that Brother Sasse was baptized. He regarded his baptism as a miracle of divine grace, something which brought great peace to his sunset year. Assisted by Brother Oliver at the Goulburn church, New South Wales, and at the graveside, the writer lifted the sights of our brother's sorrowing wife Doris, sons Kevin, John, Gerald, Graham and Adlai, and daughters Dale, Lynette, Colleen, Pat and Irene to the blessed hope of the great resurrection morning. R. M. Kingdon.

TOEPFER. William Charles Toepfer was born in Sydney in 1883, and as a child moved with his parents to the Wyee district of New South Wales. After uniting in marriage with Edith Chapman he made his home in the Mandalong district, engaging in farm and timber work, and the district Sabbath school was conducted in the Toepfer home for many years. In 1942, with his family he moved to Avondale. After some two years of failing health he passed to his rest on July 8, 1971. The funeral service was held in the Avondale cemetery, New South Wales, where he awaits the call to eternal youth. He leaves to mourn his passing four sons and two daughters, together with other relatives (his wife and one son having predeceased him). To his sorrowing loved ones we commend the Master's promise: "Blessed are they that mourn for they shall be comforted." S. G. Winter.

RETURN THANKS

Mrs. Dorothy Felsch and daughter Lisa wish to thank sincerely all who so kindly expressed in numerous ways their sympathy and friendship which strengthened them at the time of the passing of their beloved husband and father, Trevor John Felsch.

BUY "JACARANDA"

Support Christian Education. Get value for money. Order Avondale's annual, "JACARANDA," now. Send \$2.50 to "Jacaranda," Avondale College, Cooranbong, N.S.W. 2265

DORETTA DRESS LENGTH SERVICE. Terylene/linen, \$1.50 yd.; Jerseys, 90 cents yd.; Dacron, \$1.20 yd.; Terylene crepes and florals, \$1.20 yd. Remnant parcels, \$5. Samples available. P.O. Box 1306, Hobart, Tasmania. 7001

ENTHUSIASTIC representative required for expanding office equipment distributor in northern N.S.W. Experience not essential. Salary, commission and vehicle supplied. Pacific Typewriters, P.O. Box 625, Tamworth, N.S.W. 2340

FLATS. Cooranbong. Double block, handy, \$6,500. Home, septic, garage, \$10,000. Home, (on 4 acres), \$16,000. Blocks, \$1,500. J. K. Aitken, 78 Minnamurra Road (Kanwal church corner), Gorokan. Phone Wyang 92 1101.

"**GLORY AND POWER**" is a songbook you will want to get. Sixty brand-new gospel songs. Available from your Book and Bible House or direct from the author, J. L. Abbott, Box 13, Glenorie, N.S.W. 2157. \$1.20 plus 6 cents postage. Don't hesitate, send today.

NURSING SISTER, general trained, needed for Greater Sydney Conference aged persons nursing home. First class (live in) accommodation and conditions for full or part time sister. Well designed and fully equipped home in beautifully landscaped grounds. Travel expenses will be met from anywhere in Australia or New Zealand. Apply to Matron Fay Hankinson, Parklea Village Nursing Home, 457 Sunnyholt Road, Blacktown, N.S.W. 2148. Phone 621 1281.

TO LET. Furnished house Montrose, Victoria, area. Phone 128 2385 after hours.

TO LET. Modern brick three bedroom home. Available mid-September for 3 to 4 months. Situated Frankston, Victoria, near shops, transport, beach. Write to Pastor Tom Brash, P.O. Box 1714, Boroko, Papua.

WANTED. First class Joiner to take charge of joinery works situated at Boolaroo, N.S.W. Apply in writing with references to R. Lee, 45 Milray Street, Swansea. 2281

WANTED. "The History of the Sabbath" by Andrews and Conradi. If you have one to sell, contact K. L. Lawson, 29 Avondale Road, Cooranbong, N.S.W. 2265

WANTED to buy, dolls 40 years or older, or parts of same, in any condition. Mrs. Ailsa Willis, Schoolhouse, Waikeria, Te Awamutu, New Zealand.

WANTED. Young lad 15-16 for work on dairy and general farm work. For further particulars write W. Henning, Private Bag 106, Whitemark, 7255, Flinders Is.

AUSTRALASIAN RECORD
and Advent World Survey

Official Organ of the
AUSTRALASIAN DIVISION OF SEVENTH-DAY ADVENTISTS

Editor - - - - R. H. PARR
Associate Editor - - K. S. PARMENTER
Office Secretary - - VAL LETTS
Wahroonga Representative
CELIA STOTESBURY

☆ ☆ ☆

Single subscriptions in Australia and New Zealand \$3.00 per year (post paid).

When mailed to territories outside Australasia and territories annexed thereto (Papua, New Guinea, Lord Howe and Norfolk Islands, and Western Samoa), \$2.50 extra for British Commonwealth and foreign postage is required.

Order through your Book and Bible House, or send direct to the Signs Publishing Company, Warburton, Victoria, Australia. 3799

All copy for the paper should be sent to The Editor, "Record," Signs Publishing Company, Warburton, Victoria. 3799

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.

☆ ☆ ☆

DIRECTORY

AUSTRALASIAN DIVISION
SEVENTH-DAY ADVENTISTS

148 Fox Valley Road, Wahroonga, N.S.W. 2076

President - - - - R. R. Frame
Secretary - - - - K. S. Parmenter
Treasurer - - - - L. L. Butler
Assistant Secretary - - R. A. Evans
Assistant Treasurer - - A. H. Forbes
Field Secretary - - - - L. C. Naden
Auditor - - - - - R. L. Parkinson
Associate Auditors - - - G. J. Bland
R. W. Richardson

Departmental Secretaries

Education - - - - E. G. McDowell
Health Food - - - - F. C. Craig
Lay Activities - - - - G. W. Maywald
Medical - - - - - S. A. Farag
Ministerial Association - C. R. Stanley
Sabbath School, Public Relations
and Radio-TV - - - - M. G. Townend
Publishing - - - - - J. W. Nixon
Stewardship and Development - J. H. Wade
Temperance and Religious
Liberty - - - - - R. W. Taylor
Young People's Missionary
Volunteer - - - - - C. V. Christian
Trust Services Director - W. E. Rudge

☆ ☆ ☆

ADVERTISERS PLEASE NOTE! All advertisements should be sent to the editor at Signs Publishing Company, Warburton, Victoria, 3799. All cheques other than those originating in Victoria should include 5 cents stamp duty.

Advertisements approved by the editor will be inserted at the following rates:

First 25 words - - - - - \$2
Each additional 5 words - - - 10 cents

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

FLASH POINT . . .

- ✱ Word has come through to us of the situation regarding our people in Pakistan. Several hundred living in the border areas fled to India together with some workers, but others remained in East Pakistan in village areas. Embassies and government organizations suggest that the time has not yet come for the return of the dependents to the territory.
- ✱ You will be interested to know that, even though all dependents and some Inter-Division workers were withdrawn from East Pakistan during the recent crisis, three men stayed on. They were the section president, section secretary-treasurer and one Australian, Brother L. N. Powrie. Brother Powrie has been holding responsibility at our Gopalganj Hospital, but during the long-drawn-out trouble assisted the section leadership in Dacca. He has since returned to Gopalganj in an attempt to reopen the hospital. He reports, however, that there are very few people around, and that there is little left of the large town. In spite of this, no damage was done to our hospital property.
- ✱ Pastor R. R. Frame reports that the latest information from Rabaul regarding the earthquake is that inhabitants, including our church members, were evacuated from Matupit Island in proximity to Rabaul. The union president, Pastor G. A. Lee, informs us that there may be a request for disaster relief but that all our people are of good cheer.
- ✱ Division Publishing secretary Pastor J. W. Nixon quotes from a letter he received from Brother Lance O'Neill, a literature evangelist working in South New Zealand. Brother O'Neill writes, "My Lord has wonderfully blessed me since the Institute (April 6-10), with over 110 message books delivered and many more on order. Our workers have had to cry 'slow up' for I have loaded them down with studies." We praise God for this success.
- ✱ Pastor and Mrs. L. A. J. Webster left Sydney on Monday, August 2, to start their pre-embarkation leave in South New Zealand. On August 8 they continued their journey, flying to Tahiti where they were the guests of the British High Commissioner, travelling with one of his senior representatives on a navy ship to Pitcairn Island.
- ✱ From Pastor C. V. Christian comes this encouraging report on SALT. In case you didn't know, SALT stands for Share a Little Truth, and by this report the youth of the Greater Sydney Conference are really doing this. A total of \$4,032 has been pledged by MV officers and youth in just three meetings. Besides pledging this amount in financial aid, approximately 232 youth have offered their services in various avenues of this programme, such as helping with Teen Dial, street preaching, learning to give Bible studies and giving much-needed secretarial help.
- ✱ Our congratulations go to Brother S. J. Cole, the Director of the Sanitarium Health Food Company's Research Laboratories. Recently he was informed by Newcastle University that he has gained his Ph.D. degree. Dr. Cole received a Commonwealth Grant to enable him to complete a research programme for his thesis.
- ✱ Troubles-you-never-have Department. The Trans-Africa Division has reported that the gardens of 2,000 church members have been destroyed by an erupting volcano. The situation is critical, and the division HQ heads have cabled for assistance from the General Conference. SAWS (Seventh-day Adventist Welfare Society) has cabled an initial \$2,000 which is being matched by another \$2,000 from the division office.
- ✱ Remember that you gave a Thirteenth Sabbath Offering for the new school at Mount Diamond to replace Bautama? Well, thanks to you and your generosity work has started there, and Brethren Greenfield, Jarvis and Eakins, assisted by a team of workers, are, at this moment, laying foundations, and generally plying their skills. The primary school will stand on 400 acres of beautiful land and will be a credit to the work of God in that needy field.
- ✱ News has just reached us that sales for the Victorian Book and Bible House for the last financial year grossed \$100,078.23. This is the first time in Australasian Book and Bible House history that the \$100,000 barrier has been broken. We congratulate Brother John Banks and his enthusiastic staff on this excellent achievement. (You are welcome to congratulate them personally if you are prepared to buy a book.)
- ✱ "Finally, brethren . . .": Brighten the corner where you are, but don't forget there are other corners that need brightening.

Gleanings from the "Record"

FIFTY YEARS AGO

The news notes of the "Australasian Record" fifty years ago included a report of an ordination held in the Wairoonga church, when Brethren Joseph Mills and Dudley Meyers were set apart for the gospel ministry. The report stated: "Brother Mills has been connected with educational work for many years . . . and has proved a faithful shepherd to the flock. Brother Meyers, both in his work for the Indians in Fiji and in the homeland since his return, has been blessed of God in gaining adherents for the truth. He is soon to return to Fiji to superintend the Indian work in that field."

Also in the "Record" fifty years ago was a letter from Professor Prescott who at that time was "looking forward with pleasant anticipation to this work in Australia" where he was expected to arrive on August 29. This was Professor Prescott's second visit to Australia, the first having been in 1895-96, when he spent several months at Avondale and attended camp meetings and general meetings in various parts of the Australasian field.

TWENTY-FIVE YEARS AGO

Comings and goings reported in the "Record" twenty-five years ago included the following: Pastors R. E. Hare, E. L. Minchin and H. G. Moulds were due to arrive in Sydney from America on August 19, 1946. Brother Athol Rudge returned to New Guinea to engage in native medical work for the civil administration. Pastor and Mrs. Cyril Pascoe were returning to Bougainville, and Dr. T. A. Sherwin and Brother Ward Nolan were on their way to the highlands of inland New Guinea to explore the possibilities of extending our medical work in that part of the field. Pastors W. G. Turner and E. E. Roenfelt landed in Sydney on August 3 from the United States. A few days later Pastor Roenfelt went on to Western Australia.

On his arrival, Pastor Turner said that while there was a general joy among the delegates at meeting relatives and friends after years of separation and anxiety, a spirit of solemnity pervaded the gathering, born of a deep conviction that time is short. Pastor Turner expressed the opinion that "we in Australia and New Zealand are at a spiritual disadvantage because we have not shared the suffering that many other nations have endured during the past few years. We need to realize that there is much to be done, and that if we are to finish our task we must dedicate all that we have to the execution of our commission."