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Bible Studies in New Hebridean Prison

A. G. BYRNE, Evangelist, New Hebrides

EVERYONE ADMITS, if he is honest, that there is a certain magnetic attraction in the "funnies" section of the newspaper. Now, in the New Hebrides there is no newspaper, but to take its place, there is duplicated once each fortnight an elite journal blessed with the title, "British Newsletter." This paper is free, for which we are truly thankful, and is mailed to all who claim British nationality, British origins, British connections or British loyalty. (Not to be out-done, the French, the other partner in the Condominium, pronounced *Pandemonium*, produced a French newsletter, mailed free to all who claim French nationality, French origins, French connections or French loyalty. *Vive la guerre!*)

Now, as has already been hinted, no newspaper is really worthy of the name unless it has a "funnies" section. The "British Newsletter" is no exception, except that it has no drawings or cartoons. What the populace here considers to be the "funnies" is really rather tragic. It consists of whole pages of names of petty law-breakers and their punishments: Joseph Epi, sentenced to fourteen days imprisonment for drunkenness; David Tongoa, sentenced to twenty-one days for disorderly behaviour and the procuring of spirits, etc.

As with newsletters, so it is with prisons, and nearly everything else in the Condominium. If the British have one, so must the French, and vice versa. If the condemned criminal appeals to British justice, he is promptly sent to the British prison; and if he appeals to French justice, he is ushered into the French prison. To many, prison is a holiday, a right royal treat as a guest of Her Majesty (or as a guest of La Republique). One comes and goes almost as one pleases. Prisoners "work" on the "roads" during the day and come home to free kai-kai at night. No one wants to escape, so there is only one guard, unarmed, on duty to prevent any such occurrences. Security is an unknown word in the New Hebrides. It is too expensive.

Pastor Daniel

The British prison presents us with a unique opportunity. Each Sunday, church groups are welcome to visit the prison to conduct services. Do not misunderstand me; not one church one week, and another the next. There are not Presbyterian services for Presbyterian prisoners, nor Anglican services for Anglican pris-



Pastor Daniel outside the high stone walls of the Vila Prison, New Hebrides. The prisoners even come outside to bid him good-bye.

oners. Every church is represented each Sunday, for all prisoners. Services start at about 7 a.m. on Sunday, and by the time we Adventists arrive at 10 a.m. the prisoners, we feel, should just about have had their fill of religion. But no. They eagerly expect us.

Pastor Daniel, our much loved minister of the Vila church, faithfully conducts a Bible Study with the prisoners each Sunday. And the prisoners love it. Rumour has it that they look forward to our services best of all. If you could be a fly on the wall you would see a murderer looking up at the preacher with genuine interest. You would observe a thief thumb-

ing the pages of his Bible. You would hear a drunkard reciting John 3:16. You would mark how they all drink in the truths that Pastor Daniel presents. You would remark upon their eyes opening wide with interest as he speaks on the Sabbath question. And then, as he departs, they all shake hands with him, and come outside the prison walls to wave good-bye.

"I was . . . in prison and ye came unto Me."

"The Lord hath anointed Me to preach good tidings . . . to proclaim liberty to the captives, and the opening of the prison to them that are bound."

In Hamilton, Victoria

MISSION IMPOSSIBLE?

PETER C. RAYMER

"I WILL do everything in my power to stop people coming to your meetings," threatened a prominent local clergyman to Pastor Ray Swendson just prior to the opening of the Hamilton Evangelistic Campaign on May 2. This man went on to say that he did not believe in the Bible and that he certainly did not look upon Pastor Swendson as a fellow minister.

Another clergyman attacked us through his local church bulletin:

"Adventists deny the virgin birth, believe Christ was sinful, believe Satan is their Saviour, and that they alone will be saved by keeping the Law."

This opposition had been stirred up by the greatest display of advertising ever seen for any single programme in the history of Hamilton. Every available avenue was utilized to advertise "Lost Cities of the Dead"—Radio, TV, theatre, newspaper, personal invitation, street banners, and as if that was not enough, every single lamp-post in the city area carried an iridescent message of invitation. The eye was literally bombarded—no one was left with any excuse for not knowing that "Lost Cities" was in town.

Apparently, this concentrated advertising, under God's blessing, had far greater impact than the vetoes of the clergy—for Sunday, May 2, a day when even the elements seemed against us (it was pouring), saw a large crowd (for Hamilton) of approximately five hundred people in attendance. All were suitably impressed by Pastor Swendson's positive presentation, and no one was left in any doubt as to the authenticity and authority of the Word of God.

"This is the way religion should be presented," commented one leading citizen.

Gratifying Response

Encouraged by the good opening attendance and the knowledge that the Lord was leading, Pastor Swendson, assisted by Brother Neil Watts and the writer, pressed forward into the unknown. The response

to date has been most gratifying—indeed, above all expectation. Currently, in the twentieth week of the programme, with the change of the Sabbath having just been presented, a solid nucleus of very interested people are eagerly drinking in the truths of God. Some of the comments from these people are most encouraging.

"I have been going to church for over fifty years and I have learnt more in the past few months than in all my previous years."

One woman is an avid gardening fan. Her husband said to her recently, "In all our years of married life, I have never known you to leave your garden to go to a religious meeting."

Another lady wishes there was a meeting every night of the week.

The prospects of good success are bright, praise God! The Lord is calling out His own in this old city of Hamilton.

However, Hamilton is not the only town to benefit from the gospel outreach. The outlying smaller centres of Casterton, Coleraine and Penshurst have all felt the impact of this message. Presently there is a little group of people meeting regularly as a result of this mission.

The message of God is sorely needed out here in the western districts, long known as an area impervious to our distinctive message. We are thrilled to see the Lord opening up the way. At the beginning of the campaign we committed our efforts to Him, leaving the results in His hands. We believe that whatever the end result, it will be success. We thank Him for the privilege of being in the front line of battle for the souls of men.

Since the above article was written, what had been predicted to be an impossible mission has produced fruit for God's kingdom. The first baptism was conducted in the Hamilton church on September 12, and several other folk who have already begun attending church have requested baptism in the near future.

40 Cents

to

**\$2,100 in
Six Months**

W. A. TOWNEND

40 cents to \$650 in five weeks.

40 cents to \$905 in three months.

40 cents to \$1,445 in four months.

40 cents to \$2,100 in six months.

Obviously it is a real success story—the story of our Adelaide, South Australia, Prospect School's Home and School Committee starting its 1971 work with an inherited 40 cents, and by Saturday night, September 25, having \$2,100 on hand, with all bills paid.

Mrs. Jim Roberts, wife of our conference secretary-treasurer, is just about as happy as a committee chairman could be. Whimsically, she placed on my desk the other day this note: "Committee expired and needs to be retired." We could well understand this, after the international concert presented to a capacity audience in the big Unley Town Hall last Saturday night—net results \$430!

And we do know that \$2,100 in six months is not the end for the year. Other functions are being planned, and I think, as far as I can gather, that Mrs. Roberts and her committee are keeping their grand total aim quite a big secret.

But it is no secret in Adelaide (and I guess almost throughout the conference), that our school work is marching on, great style. The people are behind it.

Approval for the present building programme seems to be wide-spread.

Really, whose zeal could lag in the promotion of Adventist school work in South Australia against the background of this 40 cents to \$2,100 in six months!



The mission team after their first baptism. Left to right: Neil Watts, Pastor Raymond Swendson, Peter Raymer.



Some of the mission interests beginning to leave the newly renovated Hamilton church after the baptismal service.

TAILEVU'S NEW SCHOOL

J. LANSDOWN, Pastor, Fiji

FINE sunny weather justified the decision of the college board to officially open the new primary/secondary classroom block on the annual "Back to Fulton" day. Being a public holiday, this first Monday in August permitted fifteen bus-loads of ex-Fultonians to converge on Fulton from all parts of Viti Levu for this "high" day.

Distinguished visitors included the Minister for Agriculture, Fisheries and Forests, the Hon. Doug. W. Brown, who officially opened the building; Mr. Elik Seru, supervisor of primary education in Fiji; Mr. Fatiaki, Divisional Education officer; former Fulton principal, Pastor A. P. Dyason and his wife; and Pastor D. E. G. Mitchell, president of the Central Pacific Union Mission.

A traditional Fijian ceremony of welcome was accorded Minister Brown, in which Ratu Semi Vulalola, retired Adventist minister, presented the tabua amidst deep-throated approval from the "elders" seated on the mat in the foreground.

President Mitchell of the Central Pacific briefly outlined the history of MV Project '70, emphasizing the spirit of self-sacrifice of the MVs throughout the Australasian Division in making such projects possible, especially the thirty-three volunteers who sacrificed family commitments and holiday joys to erect the fine structures at both Fulton and Navesau. Later, Pastor Moore, in his prayer, reminded all that the project was truly built through sacrifice, one young man, son of the chief of neighbouring Wakalawaca village, having paid the supreme sacrifice while assisting in the project.



Left to right: Mrs. Dyason, Pastor A. P. Dyason, Pastor J. Cernik, Mr. Doug Brown, Pastor K. J. Moore.

As a minister of an emerging Pacific nation, Mr. Brown (at one time a missionary teacher and still so at heart) commended the church for its vigorous educational programme, especially its role in regional development and understanding. In appreciation of his visit the minister was presented with a copy of Mrs. E. G. White's book "Education."

The presentation of a second tabua to the minister climaxed the official opening, and after a quick tour of the staffroom, six classrooms, etc., the congregation re-

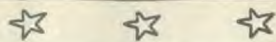
moved to the Fulton chapel to hear from the special guest speaker, Pastor A. P. Dyason, who addressed the overflowing chapel in his flawless Fijian. Much appreciated musical numbers were presented by the college choir and chorale, conducted respectively by Pastor Moore and Meli Tuqota.

The morning proceedings were climaxed by a tour of class displays in the college library, followed by cooling draughts of lime squash for official guests in the principal's office. (He needed one himself!)



The new primary/secondary classroom block at Fulton, and part of the crowd present for the opening.

EDITORIAL



THE SABBATH RE-EXAMINED-3

We have examined the article "Remember the Sabbath Day," by D. Shelton, in our last two issues. His article continues:

BUT WHY THE FIRST DAY OF THE WEEK?

Under Judaism there were many sabbaths (Lev. 25:4-9; 26:2; Ezek. 20:12, etc.) to be observed, and the regular seventh-day Sabbath was the seventh day of the week. Like any other Jewish ordinance, one has to look to the New Testament Church to see what status this particular day of observance was to have in the Christian Church.

It is clear that circumcision was replaced by baptism (Col. 2:10-13) and the Passover by the Lord's Supper. Similarly we have to analyse Apostolic practice as to the gathering of the early Church for worship.

After the resurrection of Christ it is clearly evident in the Book of Acts that the apostles went into the synagogues on the "sabbath" day, not to worship or to gather with other Christians, but to preach to, reason and dispute with the Jews and Gentiles (e.g., Acts 13:14-44; 17:2; 18:4). They couldn't go on the first day of the week or any other day for the simple reason that there would be no one there!

While this is not the end of this section of Mr. Shelton's argument, there is sufficient here for us to examine for the moment. First, we can say that we agree with the point that there were many sabbaths besides THE Sabbath. These were ceremonial sabbaths, and Mr. Shelton correctly cites Lev. 25:4-9. However, we do not concede that the two other texts cited are necessarily ceremonial sabbaths. Nor do reputable commentators. We quote from Jamieson, Fausset and Brown's "Commentary on the Whole Bible," pointing out that none of these men are Seventh-day Adventists, but rather, we understand, connected with the Church of Scotland. Here is Jamieson on Lev. 26:2:

"Ye shall keep My Sabbaths, and reverence My sanctuary—Very frequently, in this book of the Law, the Sabbath and the sanctuary are mentioned as antidotes to idolatry."

Notice Dr. Jamieson speaks of THE Sabbath. It is obvious that he is not thinking of the ceremonial days. But if this is not sufficient, hear his colleague, the Rev. A. R. Fausset, on Eze. 20:12.

"12. Sabbaths . . . a sign between Me and them—a kind of sacramental pledge of the covenant adoption between God and His people. The Sabbath is specified as a sample of the whole law, to show that the law is not merely precepts, but privileges, of which the Sabbath is one of the highest. Not that the Sabbath was first instituted at Sinai, as if it were an exclusively Jewish ordinance (Gen. 2:2, 3), but it was then more formally enacted, when, owing to the apostasy of the world from the original revelation, one people was called out (Deut. 5:15) to be the covenant people of God.

"Sanctify them—The observance of the Sabbath contemplated by God was not a mere outward rest, but a SPIRITUAL dedication of the day to the glory of God and the good of man. Otherwise it would not be, as it is made, a pledge of universal sanctifi-

cation (Ex. 31:13-17; Isa. 58:13, 14). Virtually, it is said, all sanctity will flourish or decay, according as this ordinance is observed in its full spirituality or not." (Emphasis his.)

Again, there is no suggestion of the idea of ceremonial sabbaths. Rather these commentators speak of THE Sabbath, as if the other sabbaths of the ceremonial system did not even enter into their thinking. We find ourselves in complete concurrence with the two gentlemen quoted.

We pass on to the second paragraph of this section of the article, pausing only long enough to mention that circumcision and the Passover can hardly be bracketed with Sabbath-keeping. The first two are types and shadows; the matter of Sabbath-keeping and worship is one of commandment for all time and all people.

It is, however, the third paragraph which bears careful scrutiny. Mr. Shelton avers that the reason the Christian apostles went to church on the Sabbath day was to catch a congregation; there wouldn't have been anyone there on any other day. Granted. But one or two thorny questions can be asked in this connection.

The first and fairly obvious one is this: If the first day of the week had been given Heaven's (or even the apostles') blessing in the early days of the apostolic church, surely the first thing the apostles would do would be to impress on their new converts that they should change their day of worship! Why didn't they do this? The answer must certainly be that either the apostles were amazingly dilatory about the presentation of a new aspect of truth, or they were unaware of the fact that the first day of the week had any significance at all.

The second question that prompts itself is this: Has the author of the article under discussion really examined the texts he cites? Had he done so, he would have noticed one or two things that are hardly in sympathy with what he is teaching. Notice Acts 17:2. It says: "And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." Matthew Henry's Commentary on this verse has this to say: "Sabbaths and solemn assemblies are always very precious to those to whom Christ is precious. (Ps. 84:10.) It is good being in the house of the Lord on His day. This was Christ's manner and Paul's manner." We could not concur more heartily. We recall that Jesus, "as His custom was," worshipped in the synagogue on the Sabbath day. (Luke 4:16.)

Then the text in Acts 18:4 calls for our scrutiny. We would couple verse 11 with this text, and it will be apparent that Paul was particularly slothful about preaching the "new sabbath" doctrine, if such there were. For these texts now read: "And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks. . . . And he continued there a year and six months, teaching the word of God among them." By simple arithmetic, this meant that for seventy-eight Sabbaths in a row, Paul worshipped with the people in Corinth—the year, A.D. 54. This was over twenty years after the crucifixion. Surely he could have weaned the newly converted Jewish Christians from the seventh day to the first if he had had a mind to. But the Scripture is silent about any such move. Strange.

We now examine the next part of Mr. Shelton's article, which continues:

But most significantly the two dated occasions of the gathering together of Christians for mutual edification and worship were on the first day of the week.

Acts 20:7, 8 demonstrates clearly that the disciples gathered together on the first day of the week. They could have met on the seventh day, for Paul had been with them seven days, but the verse clearly indicates this was the usual custom of the early Christians.

1 Cor. 16:2 indicates that the offerings for the work of God were to be gathered together on the first day of the week. Why that day? Obviously because that is the day that the Christians met together. The Jews always did this on their Sabbath as Edersheim notes: "All appeared in their festive garments, and each carried in his hand some contribution for religious purposes. It was no doubt from this that the practice was derived of 'laying by in store upon the first day of the week,' which St. Paul recommended to the Corinthians." ("The Temple: Its Ministry and Services," page 188.) Thus the Christians continued this practice, not as a **secular** duty (as the S.D.A.'s would wish to minimize it) on their sabbath day—the first day of the week.

One can anticipate the objection: "But you only have two instances to which you can appeal." To this we reply: This is exactly TWO MORE than the Seventh-day Adventists—for there is not one reference in the New Testament where the early church met together on the Jewish Sabbath for Christian worship and exhortation: the Jewish Sabbath day was the occasion for preaching and polemics with those in the Jewish houses of worship—the only possible day for that purpose.

We now examine these statements critically and we find that Acts 20:7, 8 is hardly an arrow for Mr. Shelton's bow. As any scholar knows, this meeting was one held on Saturday night—NOT on Sunday night, as the author of the article obviously believes. In support of this we quote the New English Bible rendering: "On the Saturday night, in our assembly for the breaking of bread, Paul, who was to leave next day, addressed them, and went on speaking until midnight."

This rendering brings up two problems for Mr. Shelton to sort out: the first is that this is obviously a meeting which took place on neither HIS Sabbath nor God's, but rather in that kind of no-man's-land of time between the end of the Sabbath (sunset on Saturday night) and the beginning of the first day of the week as he would see it, namely, midnight. And what significance does the breaking of bread have at such a time as that? The second thing is: If the first day of the week had any significance at all to Paul, why did he so lightly regard the day by setting out on his travels on the first day of the week if it had been set aside for worship? Would he not rather have stayed with his followers on the first day and worshipped with them? Is there not a strong suggestion that he had kept the Sabbath; there was an after-meeting; it continued until midnight; Paul, as one would in a working day, commenced his journey on the next day.

Some may think that the matter of "breaking bread" indicates the religious significance of the day. But this is hardly consistent. Acts 2:46 plainly teaches that the disciples "broke bread" "from house to house" daily. So it seems as if this is something that lends no sacred significance to the day—especially as it all happened on a Saturday night. We must rule out, therefore, Acts 20:7 and 8 as a proof passage for Sunday sacredness.

It seems fairly clear that this portion of the Pauline story is told to emphasize the Eutychus incident and his miraculous healing. The day of the week is mentioned only incidentally.

Moreover, a reading of Acts 20:15-17 indicates that a particularly important meeting was held at Miletus, apparently four days after the Troas meeting (20:7, 8), and we wonder why we do not have Wednesday-keepers as a result of this meeting! You see, the apostles were busy evangelists. They were holding meetings on any and every day of the week. Even Saturday nights. Wherever there was a crowd—large or small—they would preach their story of the risen Christ. But you need a much stronger foundation on which to build a doctrine of the abolition of a portion of the Decalogue—the ONLY portion you would change—than merely an incidental reference to the fact that a meeting was held on that day.

The article then cites 1 Cor. 16:2. As it develops this theme, it casts aspersions on the Adventist interpretation of this text, and emphasizes that it is not a secular duty but a church offering. Let us examine this matter.

Acts 20:7 and 8 having been demolished as a "proof text," let us assume that this text stands as the author of the article suggests—an offering gathered on the first day of the week "because that is the day that the Christians met together." Is not this the flimsiest of evidence imaginable for changing one of the precepts written by the finger of God? Can any impartial judge give any weight to a text such as this to "prove" that the sacredness of the Sabbath is changed from the seventh day to the first? We feel sure that even avid Sunday-keepers would wish for much more strength to the text than this.

Now let us examine the text and see what the translators have to say. The New English Bible says: "Every Sunday each of you is to put aside and keep by him a sum in proportion to his gains." The day of the week is clear; we have no quarrel with that. But what suggestion is there of an offering at worship in this text? "Put aside and keep by him" seems to indicate something that is done strictly AT HOME. It would suggest that, when you are going through your accounts and checking your balances, note how God has prospered you, and apportion some of your profits, gains or income to a charitable purpose.

Are we reading something into this text that is not there? Let us quote a few other translators who have light to throw on the matter: "On the first day of every week let each of you put on one side and store up at his home."—Modern Speech New Testament.

"Let every one of you put a syde at home and laye up."—Tyndale's version.

"Let every one of you lay aside and preserve at home."—Syriac Peshito version.

"By himself; at home."—Luther's version.

"Upon the first of the week ||let ||each one of you|| put ||by itself in store|| ||as he may be prospering||,—
"The Emphasized Bible. (Rotherham.)

"On the first day of the week, let each of you put by and keep any profit he may have made."—"The New Testament in Modern Speech." (Weymouth.)

"Every Sunday each of you should put aside something from what you have earned during the week, and keep it for this offering."—"Living Letters." (Kenneth Taylor.)

"On the first day of every week each of you must put aside some money, in proportion to what he has earned, and save it up."—"Good News for Modern Man." (T.E.V.) (Interestingly, in this last-mentioned translation, there is an illustration of a man sitting at a table counting

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THE MIDDLE OF THE ROAD

BERTHA SHOLLENBURG, M.Sc., R.D., Dietitian, Australasian Division

MOTOR-CAR operators' manuals around the world are quite consistent in cautioning the driver to stay away from the middle of the road to foster a long driving career, regardless of whether they advocate driving on the right or the left. But in choosing a diet for a long and healthy life, *the middle of the road is the place to stay*, for there are obstacles to the right and left. Especially is this true if the connotation of "right" and "left" is borrowed from the politicians.

Look to the right of a sound middle course. There are these obstacles to progress: indifference, poor habits, reluctance to change and fear of being different.

Indifference will keep the person from reading and studying the beautifully balanced counsel on diet and foods given in the Spirit of Prophecy, particularly that given in "Ministry of Healing" and "Counsels on Diet and Foods." **No other knowledge of foods or nutrition is necessary in order to have a healthful, tasty and well-balanced diet.** On the other hand, further study of food science and nutrition will enhance and magnify the instructions given to Seventh-day Adventists long before the birth of nutrition as a science.

Habits bind like chains of iron. Fortunate the person who has been "bound" by good food habits from his childhood, for eating habits are among the hardest to change. This is attested to by the reports of doctors and nutritionists on the poor success in weight reduction. Habits of wrong eating may be just as hard to overcome as that of drinking.

A group of young Seventh-day Adventists were on a week-end outing in the mountains. Only one couple in the group did not use flesh food, and this couple were chided so by the rest of the young people that they joined in eating the meat and continued to do so in order to be like the rest of their associates. It is to be hoped that this one experience of long ago and far away is the exception and a rare occurrence. Nevertheless, fear of being different from friends, neighbours and peers keeps many a person, young and old, from stepping out wholeheartedly for diet reform.

"And to the Left . . ."

Swinging over to the left, one collides with the "isms": fanaticism, dogmatism, faddism and "miracle-foodism." Here are frequently found the very vocal, banner-waving extremists. Fortunately, most of the things they advocate are not particularly harmful, but neither do they provide all the benefits claimed, and frequently they are very costly. Some of the things advocated are so bizarre that only the most durable eccentric can follow them long enough to do much harm.

A Dorcas leader was trying to help a poor sister who had just moved to her town and church. She had given the woman some clothes and helped her sew some others and one day offered her a loaf of her delicious homemade wholemeal bread. The woman asked: "Does it have any white sugar in it?" Our Dorcas leader replied, "I used a teaspoonful to activate

the yeast." "Then I cannot take it, because you shouldn't eat any white sugar," replied the woman, who was spending all her time reading the "Testimonies."

We are advised: "The carrying of things to extremes is a matter to be dreaded. It always results in my being compelled to speak to prevent matters from being misunderstood, so that the world will not have a cause to think that Seventh-day Adventists are a body of extremists. . . . Let no one advance extreme views in regard to what we shall eat and what we shall drink."—"Counsels on Diet and Foods," page 210.

There is no food that is indispensable or, to put it another way, there is no single food that is necessary for a well-balanced diet. There are some foods the use of which makes it easier to have adequate meals. On the other hand, there is no single food that contains all the nutrients needed by the body. God could have placed all the nutrients in one single food, as He did in the manna for the children of Israel, and have made all other plants inedible. The record tells us the Israelites complained of this nutritious, delicious sameness, yet there are individuals today who voluntarily put themselves on almost as limited a fare through misguided zeal in following pseudo-scientific advice. Instead of a single food or a few foods, God chose to provide a wide variety of eating pleasures for man.

"Not One But Many"

"Grains, fruits, nuts and vegetables constitute the diet chosen for us by our Creator." ("Counsels on Diet and Foods," page 81.) Not one grain but many, not one fruit but many, not one nut but many, not one vegetable but many. All grains do not have the same nutrients, neither all fruits, nor nuts, nor vegetables. So, in order to have all the nutrients that God has so abundantly provided for growth and nourishment of the human body, variety is necessary as well as enjoyable. To quote another familiar statement: "The meals should be varied. The same dishes, prepared in the same way, should not appear on the table, meal after meal, and day after day. The meals are eaten with greater relish, and the system is better nourished, when the food is varied."—"Ministry of Healing," page 300.

This has been only a brief look at a few of the pitfalls on either side of the road; and now, to steer back on the straight course of true reform in diet, here is one more word of counsel from the pen of inspiration: "Those who are advocating

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That "NEWSWEEK" STORY

THE FINAL WORD!

SOME TIME AGO we had a letter questioning us concerning a story on Seventh-day Adventists in "Newsweek." At that time we reprinted an editorial from Pastor Kenneth Wood, editor of the "Review and Herald."

In the "Newsweek" story, certain statements were made concerning extreme liberalism among certain Adventist academics, notably those of Andrews University. We are pleased to follow this up with the statement from the men concerned:

"We Love the Message"

We, the Seminary faculty of Andrews University, wish to make the following statement concerning the article, "The Day of the Adventists," which appeared in the June 7 issue of "Newsweek."

While the reporter was on our campus he noted accurately that the standards of dress and behaviour at Andrews University are conservative and reflect the standards of the Seventh-day Adventist Church; but unfortunately, during the few hours he was here, he talked to only two Seminary professors, and these two deny having made the statements concerning Seminary teachers and their views on creation. Furthermore, we think that it is regrettable that in reporting on Adventist theology the article did not quote our theologians, but someone who does not teach at the Seminary.

The article does not correctly reflect the religious beliefs of Seminary professors relative to creation week. Our teachers in the Seminary do believe in the literal creation week of seven twenty-four-hour days as traditionally taught by the Seventh-day Adventist Church. Of course, Seminary teachers are aware of the widespread discussion in the Adventist Church about the problems in Ussher's chronology relative to the date of creation, as presented in the Seventh-day Adventist Commentary Reference Series and other Church publications, but we do not consider it our responsibility to presume to speak for the Adventist Church on this matter. Our teachers also believe in the imminent second coming of Christ, and we do not think that our church is afflicted with "eschatological paranoia."

We love our church and the message Christ has given us to proclaim, and we long to see the fulfilment of the joyous hope of our Lord's return.

By unanimous vote of the faculty of the Seventh-day Adventist Theological Seminary, June 16, 1971.

THE COOK ISLANDS STORY

THE MITIARO SAGA

KEN J. GRAY, President, Cook Islands

THIS is the story of Mitiaro, one of the islands in the Cook Islands Group. As an introduction to this story we will call the first part . . .

New Zealand's Coral Boundaries

Among the thousands of high islands and coral atolls sprinkled like starclusters over the vast expanse of the Pacific Ocean, is a lonely little group that was regarded as part of New Zealand, the Cook group. The Cook Islands are home to over 21,000 happy-natured, handsome, brown-skinned people of the Polynesian race, which discovered and settled many islands from Hawaii in the north, to Easter Island in the east, and New Zealand in the south. Cook Islanders are loyal British subjects and New Zealand citizens. They are related to the Maoris of New Zealand, and their traditions, customs and language are similar.

If we trace a line on the map north-north-east from Auckland we find Rarotonga Island 1,633 miles away. Rarotonga is the most important of the group's fifteen islands scattered over 850,000 square miles of ocean. The Cook's total land area is only 93 square miles, and the islands are divided geographically into two groups, the Northern and the Southern. Those of the North are coral atolls. Those of the South are mostly of volcanic origin.

The atolls are huge coral reefs often roughly oval or triangular-shaped which enclose the shallow lagoons. During the process of change, these reefs became covered with sand and coral rubble in which trees and plants, notably the coconut palm, took root and flourished. Generally speaking, no food crops can be grown in the poor soil of the atolls, but their lagoons are rich in fish. Consequently, atoll dwellers live mostly on fish and coconuts, and their chief exports are restricted to copra and pearl shell. Income is very low, and living standards fairly poor.

The high islands were produced by undersea volcanic activity, and are the tips of existing volcanoes. They have much greater land areas than the atolls, and their rich volcanic soil produces a variety of crops.

Of the fifteen islands in the Cook group we are now working on ten. On the island of Rarotonga we have four churches, and eight other churches in the outer islands in the north and the south. This means that we have no work on five islands. Some of these are very small, and some uninhabited, but there are two main islands where we should be working, and we desire greatly to see the work of God established. One of these is called Mitiaro.

Back to 1939

The beginning of this story really goes back more than thirty years to the time when our first European Adventist missionary visited the island of Mitiaro—somewhere about 1939. This was Pastor A. G. Jacobson, who will be known to many of you. He made an exploratory visit to assess the possibility of establishing mission work on this interesting island. It was actually more than thirty years before another Seventh-day Adventist missionary visited this island, and that took place just last year, 1970.

Whereas the first visit was welcomed very much by the people, and the possibilities of work seemed very bright, the second visit was altogether different.

On the island of Atiu, some thirty miles away from Mitiaro, was stationed Tungane Pokura, our unordained missionary to the people of this island. There we have a very lovely little company of worshippers, a very nice, recently built church, and a growing work where the people are keen and enthusiastic to work for God. Tungane became an Adventist while in New Zealand, under the influence of Pastor John Howse and the Ponsonby church. He came to Fulton, trained for the work of God, and was holding his responsibilities on Atiu very well. However, because he was originally from the island of Mitiaro, it was considered that he should visit this island also in an endeavour to establish the work of God there if possible.

Unbeknown to us all, however, in the intervening years other mission groups had settled in, with the idea of excluding Adventists and any other denomination but themselves from this island. To make this more effective, the two particular established mission bodies took a solemn oath between themselves, in consultation with the ariks or chiefs, that no other religions be allowed on Mitiaro, and that if anybody tried to establish work there, they would be repulsed. This restriction was particularly directed at our church, and feelings ran high if any suggestion was made that a Seventh-day Adventist missionary visit the island.

Enter Tungane

However, the plans were laid that Tungane would go, and when the ship came, he and his wife with three little children boarded the "Akaterere" and commenced their journey. "Coconut wireless" is quite a force here in the island fields, and somehow or another the talk went before them that a missionary, a Seventh-day Adven-

tist missionary, was visiting the island on the ship. The people gathered together very quickly in conference, and decided that they would put him forcibly back into the boat on which he arrived, and send him back where he came from.

Accordingly, they gathered on the beach to await the arrival of the ship, while a special party of the important people gathered to see that everything went as it should. Among these were the "Orometuas," or the ministers of the various churches, as well as the ariks, or the leading chiefs of the island. They had laid plans so that they would be quite successful in repulsing any landing of any missionary on their shores.

Eventually the ship came in sight, anchored, and the passengers prepared to go ashore. The chief ariki of the island sent his son out in a canoe to meet the ship, find the Seventh-day Adventist missionary, and politely but very firmly inform him that he would not be allowed ashore, but that he must remain on the ship. The young man in the canoe boarded the ship on the starboard side, and while he was doing this, one of the ship's boats took off passengers on the port side, Tungane among them. Tungane went ashore as the young man climbed up on the opposite side of the ship. Surely the Lord's hand was in this, and what a reception was awaiting our minister as he went off in the longboat!

"Nothing But Good"

Not expecting such a party, but knowing that there was opposition and some hostility, Tungane and his family had prayed much about this matter. Trusting fully in God and knowing that evil forces often over-reach themselves, he believed that nothing but good could come to those who love the Lord.

Since the party on the shore were quite positive in their thinking that the Seventh-day Adventist minister would not come ashore, having been intercepted by the chief's son, they welcomed the visitors who came off in the longboat one by one. Tungane received a welcome from the people, and shook their hands and spoke to them in a Christian way. They had no idea he was the Adventist minister.

Then a wonderful thing happened. The leading ariki or chief of the island soon recognized Tungane as one of his own relations, so quickly went forward and put his arms around him and greeted him as a long-lost son. While this was happening,

(Concluded on page 14)

I'm Going to Stop Smoking!

PHIL ACKMAN

[Phil Ackman, a reporter for the "Waikato Times" attended the 5-Day Plan conducted recently in Hamilton, New Zealand. Phil, a heavy smoker, along with fifty-two other similarly afflicted people, experienced the trauma of withdrawal, but he was among those who eventually gained the victory. (Of the fifty-two participants who seriously desired to break the habit, forty-eight were successful.)

The following day-to-day account of his experience appeared on the front page of the "Waikato Times" over the period during which the 5-Day Plan was conducted.—E. Kingdon.]

My world fell apart at 10.15 last Tuesday morning. That's when my news editor, talking through the dense cloud of cigarette smoke that always hangs over his desk, informed me I was giving away the smoking habit this week-end.

Now newspaper reporters are an unusual sort of people. They're placid types with simple pleasures. A good typewriter, a sharp pencil, a double Scotch-and-dry in a chunky glass, a cigarette to suck on, and the average reporter is as happy as a pig in mud.

But take his cigarette, his drink, or his typewriter away and you have a morose, bug-eyed, disconsolate, baggy-chinned, red-eyed wreck to contend with.

There are still two days before I light my last cigarette, and already I'm feeling the strain. My flat-mate, a non-smoker, is all packed and ready to abandon me should I suffer any withdrawal pains. His bags, tennis racket and golf clubs lie in the hall ready for a quick get-away.

My girl friend plans to ignore me completely for at least a fortnight, and I already detect a certain coolness at work.

It's all because next Sunday the Seventh-day Adventist Church and the Sanitarium Health Food Company are launching a 5-Day Plan to crush the smoking habit. And the Plan is enough to shatter the strongest willpower—no alcohol, no coffee, no tea and no spicy food. Instead, gallons of fruit juice (to purge the system of nicotine), long walks after dinner, at least four showers a day (you can't smoke in the shower, a campaign leader points out), and early nights.

And eighty other decent, law-abiding, harmless citizens of Hamilton will undergo the same torture.

Wait for it . . .

All-Out Battle Joined to Crush Smoking Habit

Seventy-five miserable people crammed into a tiny room at the back of a local shop, wondering who would light a cigarette first. At the front of the room a tall, distinguished looking, healthy parson from the Seventh-day Adventist Church decided none of those present was ever smoking again. Last night was Day 1 of Hamilton's anti-smoking campaign, and by the looks of some of the people crowded into the rear of the Victoria Street Health Food Shop, the first casualties have already fallen. The battlefield was both grim and bloody.

Facts and figures linking cigarettes with everything but foot-and-mouth disease, coupled with a sixteen millimetre film starring a cancer-ridden pulsating lung in full colour, managed to weaken the heaviest smoker.

But at least one middle-aged man scuttled into the alley during a temporary cease-fire to puff furiously on a king-sized, micronite-filtered, mentholated, satin-tipped cigarette hastily extracted from a flip-top box. I know. Because I was out there, too.

Last night's campaign, as explained by the pastor, was an all-out effort to crush the smoking habit.

Magazines with articles entitled "How soon should baby smoke?" booklets outlining the anti-smoking campaign, colour films, and a husband-and-wife lecturing team were the order of the day.

One pamphlet handed out prior to the meeting suggested that an excellent pesticide could be obtained by boiling (wait for it) eight ounces of filter-tipped cigarettes in a gallon of water



It's a snip—or is it?

Reporter Phil Ackman training for a smokeless week.

for half an hour. Strain the resulting liquid through nylon stockings and store in a screw-top jar, the article continued.

Not one of the dedicated smokers present could have brought himself to finish the "recipe." Slogans and charts dotted walls, while one lecturer engraved I CHOOSE NOT TO SMOKE on a large blackboard.

Combatants over the next five days face four showers a day, no coffee, no spicy foods, and absolutely no alcohol. Participants were relieved to hear, however, that wheat toast and stewed fruit were to be wholeheartedly approved.

Questions from the audience invariably brought serious replies. How long should the craving for cigarettes last? one obviously worried man asked.

I was sure somebody said, "Until you die," but perhaps my oxygen-saturated brain was mistaken. The question had come after one lecturer had put the seventy-five men and women through a strenuous series of deep-breathing exercises. After last night's concentrated attack, I couldn't help feeling sorry for the cigarettes lying indiscreetly on the chair next to me.

No Smokes, But I Think I'm Dying . . .

The past two days have turned me into a grumpy, dishevelled wreck. I think I'm dying.

I'm sure I stopped breathing at least three times last night, and I know my knees were shaking uncontrollably this morning. My face has lost its normal healthy sheen.

I've become pigeon-toed and bandy-legged. My tongue feels furry, and there are hairs growing out of the palm of my hand.

The second day of the current 5-Day anti-cigarette smoking Plan in Hamilton has brought me to my knees.

Last night I stubbed out a spring roll in a saucepan lid at the local fish and chips shop. This morning I tried to ash a tablespoon.

I inhale when I should be exhaling, and I've spent most of today blowing air in other people's faces.

The Plan calls for at least ten glasses of fruit juice a day—to cleanse the system of nicotine.

I gag at the sight of fruit juice, and I like nicotine in my system. It's taken years of furious smoking to build up a reasonable deposit of the drug in my puny body. And I'm not about to exude it through the pores of my skin or throw it away or siphon it out in a couple of days.

And until two days ago I could do the longest "drawback" in the office. Years of training have left me with the ability to blow huge, perfectly round smoke-rings.

Two days of non-smoking have left me with squirrel-red eyes and a mouth that tastes like I-don't-know-what.

"Ah, yes, but what about the money you're saving by not smoking!" someone in the office demanded.

"What about all the fruit juice I've had to buy?" I retorted.

Crumpled Packet Tells the Story . . .

There was no band, no television cameras and no milling crowds when Douglas Jenkins and his wife slipped out of Hamilton late last night. But there should have been.

Mr. Jenkins had driven down from his Auckland home every night for the past five days to encourage a lecture theatre full of serious, heavy smokers, to give up the habit.

And over the past five nights he has been ridiculed, rebuked, and rejected by grumpy ex-cigarette smokers.

Day 1 of Hamilton's anti-smoking campaign saw sixty "human ashtrays" crammed into the tiny lecture theatre trying to temporarily suppress the urge to smoke while Mr. Jenkins outlined the programme for the next five days.

Day 2 saw fifty-five crammed into the same room. Mr. Jenkins estimates forty-five had not smoked once since the previous night.

Of the ten who had smoked, most had lit up about ninety per cent less frequently than usual.

The crowd was frustrated, searingly hungry (the Plan had called for only fruit juice and fruit for the first twenty-four hours) and desperate for a cigarette.

Mr. Jenkins stood at the front of the theatre, his booming voice encouraging and coaxing them to continue to follow the Plan.

Only thirteen people were to break down and abandon the Plan.

Day 3 saw forty-seven of the ex-smokers in the lecture theatre. Thirty-five had not smoked since Sunday night.

Day 4 saw forty-eight. Last night, forty-eight "different" people turned up for the final lecture—eyes were bright instead of bloodshot. And no one exploded into racking bouts of smokers' cough.

The names were the same; the faces were vaguely familiar, but the people were "different." The theatre hung on Mr. Jenkins's every word.

By 10.30 it was deserted. One crumpled cigarette packet lay on the floor under a chair.

Mr. Jenkins cleaned the blackboard. I CHOOSE NOT TO SMOKE, chalked up five days earlier, gradually disappeared.

Slogans were taken down and packed away.

"I choose not to smoke?" a cleaner said at the back of the theatre.

Mr. Jenkins didn't laugh.

Neither did I—that was my cigarette packet.

—(Courtesy, "Waikato Times," 17/9/71-24/9/71.)

South New Zealand Workers' Retreat

C. G. ALLEN, Lay Activities Secretary, South New Zealand Conference

PSALM 46:10, "Be still, and know that I am God." How appropriate are these words to the gospel minister who so often is busier than he ought to be as far as personal prayer and Bible study are concerned. To come apart into a spiritual revival is just what the workers of the South New Zealand Conference have done. This text was brought very close to our hearts.

August 30 to September 1, in the quietness of the Methven Youth Camp, which had just been officially opened the day before, found all the ministry looking at the snow-covered peaks and savouring the freshness of the air, in very close communion with our God. The messages received brought the spiritual strength to a high level. Pastor Bullock's practical counsel on 2 Timothy 4:1-25 reminded us all that the minister's first work is to preach the Word. We live in tremendous times. Men and women need to be told what they can do, not what they cannot do. We need God, and need to meet on His terms, not ours. Let us preach the Word.

Pastor Frame outlined the plans for "Mission '72," and like the disciples of old, we could feel the power which is ours as we follow the divine blue-print. Pastor Frame's opening remarks will live long in our memories. "Every religious movement runs throughout four phases—a man—a movement—a machine—a monument." We must never become a monument, for we are God's last message to a dying world. We are the last great movement, and the Man leading our movement is Jesus Christ.

Pastor Judd gave us inspiring counsel and applied the Spirit of Prophecy so simply and clearly that our hearts burned within us with new zeal. Personal labour is the need for this hour, as we were clearly shown from "Christian Service," pages 114-117, and other Spirit of Prophecy statements.

When you have been dwelling on a hill-top experience, it is difficult to write down all the blessings received, but I feel that all the ministry in the South Island will join with me in saying that the high point of the spiritual feast was the Communion service. A spirit of love and unity which has always prevailed, was cemented so firmly that nothing will break it apart. To serve and to be served was a glorious experience.

We are all longing for the day when we can meet with God like this in heaven. We all left the retreat to advance—to lead our churches into full, active service for the Lord. We would say to the leadership of our division, union and conference, thank you for the wonderful "recharging."



South New Zealand workers who attended the retreat held at Methven Youth Camp.

A New Day Dawning

C. D. JUDD, President, Trans-Tasman Union Conference

"WE ARE altogether too narrow in our plans. We need to be broader minded. God wants us to carry out in our work for Him the principles of truth and righteousness. His work is to go forward in cities and towns and villages. . . . We must get away from our smallness and make larger plans. There must be a wider reaching forth to work for those who are nigh and those who are afar off."—*"Evangelism,"* page 46.

This challenging statement is in harmony with God's message to Israel as recorded in Isaiah chapter 54, verses 2 and 3. "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited."

The previous chapter is one well known to every Christian because it contains the prophecy of the Redeemer "with whose stripes we are healed." Through faith in Christ, the prophecy confidently heralds the dawn of a new day. Had Israel responded to the overtures of God's love and mercy, Isaiah's prophecy contained in the 27th chapter and verse 6 would have been fulfilled in his day. "Israel shall blossom and bud, and fill the face of the world with fruit." But Israel failed to co-operate with the heavenly agencies, and consequently this prophecy has not been fulfilled. We of the remnant church, spiritual Israel, now have the challenge laid before us, and if we will lay large plans and prepare our lives for the fullness of the Spirit's power, we shall see this ancient prophecy fulfilled in this our day.

Laymen's Year, which is now to be followed by "Mission '72," represents just some of the larger plans that will enable the remnant church to lengthen the cords and strengthen the stakes. It is God's plan that every member of the church, and every department of our work, be evangelistic. "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light." 1 Peter 2:9. This is the very reason for our existence as a church. We have been saved to serve.

What Christ Did

The promise of Jesus to His disciples belongs to us today. "Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father." John 14:12.

We marvel at what Jesus accomplished in His short ministry on earth, and we thrill at the Pentecostal success recorded in the Book of Acts, but the Lord will yet do greater things through His remnant people.

"The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening



Pastor C. D. Judd

of the gospel are again to be fulfilled in the latter rain at its close. . . . The work will be similar to that of the day of Pentecost. As the 'former rain' was given, in the outpouring of the Holy Spirit at the opening of the gospel, to cause the upspringing of the precious seed, so the 'latter rain' will be given at its close for the ripening of the Harvest. . . . The angel who unites in the proclamation of the third angel's message is to lighten the whole earth with his glory. A work of world-wide extent and unwonted power is here foretold." Every true servant of God will be involved in this last and final witness. Ministry and laity unite, as young and old combine their efforts in the final proclamation of God's last message of mercy.

"Servants of God with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers. . . . The message will be carried not so much by argument but by the deep conviction of the Spirit of God. The arguments have been presented. The seed has been sown, and now it will spring up and bear fruit. The publications

distributed by missionary workers have exerted their influence, yet many whose minds were impressed have been prevented from fully comprehending the truth or from yielding obedience. Now the rays of light penetrate everywhere. The truth is seen in its clearness, and the honest children of God sever the bands which have held them. Family connections, church relations, are powerless to stay them now. Truth is more precious than all besides. Notwithstanding the agencies combined against the truth, a large number take their stand upon the Lord's side."—*"The Great Controversy,"* pages 611, 612.

An Invitation

You are invited to plan and pray and work for this kind of programme that will help finish the work and usher in the glorious return of our Lord and Saviour, Jesus Christ. "We have nothing to fear for the future except as we shall forget the way the Lord has led us."—*"Testimonies to Ministers,"* page 31.

In retrospect, we see that it took our denomination sixty-two years to win the first quarter of a million converts, and fifteen years to win the second, ten years to win the third, and five more years to complete the first one million members. The second million were won in just a decade, and at the last General Conference Session held at Atlantic City in 1970, the delegates assembled set an aim for the world church of one million souls for the quinquennium. The South American Division volunteered to take a quarter of a million as their aim for the five years, and other sections of the world field have taken up the challenge, setting their sights higher than ever before. You will recall that the Australasian Division set its goal at 33,000 souls for the five years, and this is not beyond the realm of possibility, because 6,000 baptisms were reported for this division for the past year.

We all need a larger vision, a vision of the world's great need, and an understanding of God's unlimited power available to the church in this last hour. "Mission '72" is a larger plan for total evangelism in the Seventh-day Adventist Church in this division. After a programme of seed-sowing and personal witnessing on a scale never before known in this field, every church is being challenged to hold a reaping campaign where there will be a full-message presentation given publicly night by night in the church or in some suitable hall. Every thinking person knows that the success of reaping depends upon the kind of preparation that precedes it. Now is the time to develop those Gift Bible interests and "Signs" contacts. Now is the

MISSION

72

time to scatter our literature "like the leaves of autumn," for this is the seed-sowing time. Remember, also, to invite your neighbours and friends and relatives to have a part in "Mission '72," as well as former members who may live in your area. Who knows, this may be their last chance!

Young People Awakening

Young and old can find great joy as they work together in this exciting programme of co-ordinated evangelism; and never underestimate the valuable contribution of the youth. "We have an army of youth today who can do much if they are properly directed and encouraged. We want our children to believe the truth. We want them to be blessed of God. We want them to act a part in well-organized plans for helping other youth. Let all be so trained that they may rightly represent the truth, giving the reason of the hope that is within them, and honouring God in any branch of the work where they are qualified to labour."—"Testimonies to Ministers," page 32.

Young people throughout the Australasian Division are at present experiencing a spiritual awakening, and they agree that a new day is dawning for the remnant church. A personal spiritual renewal is essential if we are to receive the latter rain experience, and see the great gathering in of souls predicted in Bible prophecy. With this experience, even the most humble servant of God can be a powerful witness for the truth. "The humblest workers, in co-operation with Christ, may touch chords whose vibrations shall ring to the ends of the earth and make melody throughout eternal ages. Heavenly intelligences are waiting to co-operate with human instrumentalities, that they may reveal to the world what human beings may become, and what, through union with the Divine, may be accomplished for the saving of souls that are ready to perish. There is no limit to the usefulness of one who, putting self aside, makes room for the working of the Holy Spirit upon his heart and lives a life wholly consecrated to God."—"The Ministry of Healing," page 159.

I personally believe that through the larger plans of Laymen's Year and "Mission '72" a new day will dawn, and "Israel shall blossom and bud and fill the face of the world with fruit."

Eat less; breathe more.
Talk less; think more.
Ride less; walk more.
Scowl less; sing more.
Worry less; work more.
Waste less; give more.
Preach less; practise more.

FOOD GOSPEL

MRS. MATAINA PAPAFO, Samoa

"If you give a fish to a hungry man he will be hungry again. But if you teach him to catch fish he won't go hungry again," is a Chinese saying.

The Fasitootai Dorcas ladies were looking forward to the special Three-Day Cooking Demonstration Plan. It was to be held at the Fasitootai Mission ground. Invitations were sent out to thirty non-Adventist ladies. We had often tried to think of another way to widen our witness for our Lord, besides home visitation and visiting the sick, and this was our new plan.

At last, Monday, July 26, arrived, and at four o'clock in the afternoon there were more than thirty non-Adventist ladies present. We didn't want a big number, as the demonstration would be hard to handle. Kirita Vaafusuage, wife of the leading elder, led out in a short devotional based on the "Mother in the Home." (Prov. 14:1.) "Each mother will build up her own home," she said, and she quoted Prov. 30:10-30; talking briefly on each verse. Most of the ladies heard this for the first time. It thrilled them to know that God and Solomon, the wisest man, honoured mothers.

We invited the district doctor, Dr. Tapu, to the meeting. He talked about health and nutrition. He mentioned particularly why it is hard to feed properly the young children in the homes because of our old Samoan customs. In the villages, young mothers are required to go to plantations, and older folks look after their babies.

I used the flannelgraph when speaking about foods, to make the ladies understand more fully. I showed them how to make split pea soup and scrambled eggs, and talked on the food value. The soup could be used by the whole family. The doctor was there to say "Amen" to everything that was said, and commented wherever he could. I did a demonstration on left-over breadfruit and bananas—breadfruit fritters, sausages and banana puffs, which they sampled afterwards. We closed with a prayer.

Another Special Day

The second day was another special one. Suia Simi talked to the ladies on "Feed My lambs." This applies to mothers: "Feed my family both physically and spiritually." Mrs. Hay talked on the "Basic Seven Groups of Food," and then demonstrated how to make brown bread and bread rolls. The ladies were very interested to know that there is so much more goodness in brown bread than white. Mrs. Powrie used left-over foods: rice was made into rice pudding and fried rice; taro and breadfruit were made into patties.

Miss Masina Fuimaono demonstrated mouth-to-mouth resuscitation. They marvelled at this; a lot of questions were asked, and were answered by the instructor.

After sampling the foods, we closed with a prayer, and all the ladies stayed to say good-bye to Mrs. Hay, Mrs. Powrie, Mrs. Afamasaga and Miss Masina as they left

to return to the Apia Mission, which is twenty miles from where we held the meetings.

The ladies were impressed by the fact that our missionaries from overseas were willing to step right in and help them.

Wednesday was a different day. We often think of that saying, "The way to a man's heart is through his stomach." We invited the men to be with their wives on the last night. Our church minister led the devotions. He talked on "The whole family being kind to strangers." The Dorcas ladies did some cooking to show what they had learned during the year, and they explained to the group how they had made each dish. That was the most interesting part of our programme.

There were: garbanzo soup, corn soup, taro and banana patties, French toasts, and sweet and savoury pies. There wasn't any meat at all—only fish, gluten steak, breadfruit sausages, bread, and rice puddings.

"Three Things I Noticed"

The food was served, and the talking and eating were soon followed by another First Aid demonstration. Some of the Dorcas ladies demonstrated bandaging that they had learned during our regular meetings—for fractured collar bone, fractured ribs, wounded head, etc. They did very well. "Tell the rest of the world that we are not a small group who know nothing. For all we know we give glory to God."

We showed films. Mr. Powrie, our Temperance secretary, came and showed the "Countdown" film on cancer, "The Families" (dirty and clean), "Infant Feeding," and one dealing with our own Samoan people, "Independence."

We closed with prayer before dispersing. What we did for the Lord's work was insufficient, but the comments we received show a far-reaching reward.

The doctor commented: "I wish to thank you and your mission for organizing such a programme. Three things I have noticed in the whole programme:

"1. It is the first time I have seen First Aid demonstrated.

"2. A cooking demonstration touches intimate family problems.

"3. Devotions. If every mother could feel that her duty to God is to look after her family, probably there would be no problems."

Now

1. We have more friends to talk to.

2. It has opened the way for the gospel of Jesus Christ in the families.

3. We work more closely with the doctor, and he tells us of patients in the hospital who should receive Dorcas help.

4. We have more interested women attending our regular Dorcas meetings.

We also want to thank the mission for the financial help. Still we hear voices of the helpless calling to us, "H E L P."

"STRATHAD '71"

MRS. I. WILLIAMS, Editor

A COLLEAGUE of mine, after reading in the RECORD accounts of various publications produced by some of our colleges and societies, made the rather (I thought) inane comment that perhaps some folk did not know about "Strathad"! My first reaction was, "What an idea!" but, on thinking it over, I came to the conclusion that perhaps there were ONE or TWO—half-a-dozen at the most—readers who did not know that "Strathad" is the official—and only—publication of our Strathfield S.D.A. High School, and that perhaps I should tell these few unenlightened readers a little about it.

"Strathad '71" is, at this very moment, going to press, and will be in circulation, for those who have ordered a copy and no others, by December. It is largely produced by a student committee from our fifth form. This committee, in co-operation with the editor, is responsible for magazine promotion in the school. The purpose of this is to encourage the pupils to contribute material and to sell the 1,200 copies we need to sell to cover the production costs. Competition among the houses (of which there are four) is very keen, as the cover of the magazine is printed in the colour of the house which sells the most magazines. There is also a Magazine Tea, which those who sell seven copies or more can attend, and at this tea the teachers actually wait on the students—virtually a pupil's dream come true! This year, with increased production costs, we have had a collection of egg cartons and a Swimathon to help finance "Strathad."

What does "Strathad" contain? It contains practically all student contributions covering all forms of school activities—fetes, sports days, swimming carnivals, excursions, class "doings," and also original material in the form of poems, articles of general interest and art work. The magazine is mostly pictorial, and very in-

teresting, often unrehearsed sidelights of the school scene are recorded in its pages. This year we are following the example of a most illustrious publication and printing a "Historic Picture Gallery" photo. It depicts the student body of the old Burwood school about 1950. Even the editor of the RECORD will be rushing, at this point, to order his copy as he was the headmaster at that time. Perhaps you will recognize yourself, or your children will have fun seeing Mum and Dad as they looked in the "olden days." (Yes, many children of those in the photo are now at Strathfield.)

Why do we print a magazine? Not only because it leads to a better school spirit and tone but also because it serves as a permanent record of the school for now and for the years to come. It is a very effective means of "advertising our product."

Now you ALL know about "Strathad," don't you? And as you are an ex-pupil of Burwood or Strathfield, or because you are interested in Christian education generally and Strathfield in particular, you are going to fill in the order form which appears below and post it in (plus \$1.20, of course) immediately—aren't you?

The Editor,
STRATHAD '71,
159 Albert Road,
Strathfield, N.S.W. 2135
Please find enclosed the sum of
\$1.20 for my postpaid copy of
STRATHAD '71.

Name
Address
.....
State Postcode
Signed

rected towards making the students better and growing persons in their whole beings.

Then there was the alternative system which left God out of consideration. Even questioned whether you could trust Him. The head teacher of this system had a reputation for believing you could get the best out of a student by encouraging his self-assertion. And further, it was intended that in this system enlightenment would come if the scholars were exposed to both sides of life—evil as well as good. The head, it can be confidently taken, believed he could perform impressively in such a teaching role.

How did this highly suspect means of education affect the church school described earlier? In fact the students sold out for a time to the opposition. First one half of the enrolment, then the other.

What line did they buy? A clue can be found in a description of the thinking of the first student to waver. Appetite had a lot to do with it, and an important consideration was that in the new system was a new source of wisdom. An intellectualism of a new kind from a new place: "Ye shall be as gods, knowing good and evil" by the fruit of a "tree to be desired to make one wise."

The Teacher Sacrificed

We all know the result of the spoiling of that first Eden church school, of course—the entry of sin and hatred and pride and greed and lust and lots of other manifestations of self as inculcated by that devilish teacher. We know, too, that provision was made to remove the tragedy. The church school system was set up again on the same principles (God was still to be the teacher, not face to face, but through spiritual communion as the Holy Spirit controls the classroom), with the same goals (the pupils were to grow back towards the original condition and then to go on growing towards God throughout eternity), and with the same motivational basis. (Christian scholars were to do things because they loved—no other reason for doing things was to be considered worth anything. The central object lesson for such a way of love was first a bleeding lamb on an altar of stone, and later on the cross on which that first church school Teacher actually gave His life. This giving was both to save His students and to demonstrate that love is the strongest motivating force in the universe.)

Are we facing similar issues in deciding how our children shall be educated today? Note carefully a sentence from one of the inspired under-teachers of God's system of schooling. After directing that the church should "take hold of the school work in earnest, and make it what the Lord desires it to be," Ellen White states, "We cannot afford to separate spiritual from intellectual training."

WHY CHURCH SCHOOLS AND COLLEGES?—4

TREVOR G. LLOYD

WHY? Because God's way of development is the best possible way. Church schools provide imperatively needed God-centred integration for the whole of the educative process.

It was a good church school and they spoilt it. Teacher? Perfect. (We mean it.) Location? Never been its equal. Equipment? Really good. A living, vibrant experimental laboratory which based learning on experience followed by stimulating discussion and communion which led to an understanding of principles of truth as enduring as the universe.

Add to this a balanced curriculum (the spiritual rightly undergirding all, and the mental and physical in excellent balance), and pupil-pupil relationships based,

as were teacher-pupil relationships, upon love. The "I'll-give-this-for-you" and "I-accept-you" kind of love. Not even a hint of "I'm doing this to beat you" or "I want to be known as top of the class."

That is, things went this way until they spoilt their church school.

It seems that the spoiling came about like this. In that district there were two school systems. There was the church school system which had God as its teacher and all of the concomitant advantages of such a situation, with its goals di-

Do not several things emerge? Where a child or young person receives his intellectual training, in that place he ought to receive his spiritual training, too. To lift spiritual education out of intellectual

education incurs a cost which "we cannot afford" (clearly a cost in the lives of our children and youth). To separate God from the academic curriculum is reminiscent of the mistake made by the students

in that first church school, who agreed to find a source of wisdom apart from God.

"Dear God, what You have joined together in education give us the grace never to put asunder. In Jesus' name."

1. "Counsels to Parents, Teachers and Students," page 167.

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EDITORIAL

(Concluded from page 5)

his money and setting aside a portion of his profits. He is obviously not at church putting money in a collection plate.)

Thus, on the evidence before us, the article's very first paragraph of the 1 Cor. 16:2 material is wrong; there is NO SUGGESTION of a gathering together of the church; there is, if anything, a personal business accounting, and a keeping in store by church members so that Paul would not have to promote an offering when he came to visit them. We would say again: any theologian who would build a doctrine on this text, especially one which involved a radical change in the Ten Commandments, would be on ground most slippery and insecure.

In our view, these facts completely wreck Mr. Shelton's final paragraph of this section. He says: "One can anticipate the objection: 'But you have only two instances to which you can appeal.'" No, friend, that is not the objection. As a matter of fact, we cannot concede that you have even ONE text upon which to hang your argument. We believe an unbiased reading and interpretation of these texts will completely nullify the Sunday-sacredness theory which some would attach to them.

Then comes the final rub: the challenge that there is not ONE reference in the New Testament where the early church met together for Christian worship and exhortation.

We do not concede this either. We reiterate that Paul was at Corinth for eighteen months. Here he preached

every Sabbath. When Paul preached, there a Christian service was held. He was no Judaizer. He did not compromise. He preached Christ and Him crucified. Wherever he was in charge, there Christ was preached; that made a Christian service, Christian worship. We look at Acts 18:4 for confirmation of this: "And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks."

Two things in this verse indicate that it was no formal Jewish ceremony: first, he "reasoned" and "persuaded." Of what? Of Christ Jesus, Him crucified and resurrected and ascended. He persuaded them. This strongly suggests conversion. He made Christians of them. The N.E.B. puts it thus: "He also held discussions in the synagogue Sabbath by Sabbath, trying to convince both Jews and Gentiles." (Luke is still recognizing which day is Sabbath, you will notice.)

The second significant factor is that he talked with Jews and Greeks (or Gentiles, N.E.B.). Does not this even more strongly suggest that this was not a Jewish meeting as such? This is Christian worship, conducted by a Christian minister, with the view to converting Jews and Gentiles to Christianity. As "The New Testament in Basic English" puts it: "And every Sabbath he had discussions in the synagogue, turning Jews and Gentiles to the faith." If that was not Christian "worship and exhortation," we wonder what was.

(To be continued)

Robert H. Parr

THE MIDDLE OF THE ROAD

(Concluded from page 6)

a reform in diet should, by the provision they make for their own table, present the advantages of hygiene in the best light. They should so exemplify its principles as to command it to the judgment of candid minds.

"There is a large class who will reject any reform movement, however reasonable, if it lays a restriction upon the appetite. They consult taste, instead of reason and the laws of health. By this class, all who leave the beaten track of custom and advocate reform will be opposed, and accounted radical, let them pursue ever so consistent a course."—"Counsels on Health," page 153.

Let us stay in the middle of the road, fellow believers; it is paved with the best—"grains, fruits, nuts and vegetables."

THE MITIARO SAGA

(Concluded from page 7)

the son who had gone out to the ship returned, and tried to tell his father that he was now greeting the Seventh-day Adventist missionary; but Viri Tou, the ariki, would not listen.

All the people and the welcoming party realized quickly just what had happened. They were angry with the chief, who by this time was leading Tungane and his family to his home nearby and giving Tungane a real welcome, for it was soon found that he was not only related to the main chief from his mother's side, but he

was also related to the next highest chief on his father's side, and of course no matter who he was, or whatever his religion, he must be welcomed, for he was of the chiefly clan. It was not long before Viri Tou, the ariki, announced this to the people, expressing his determination that this man must stay and be welcomed as long as he wished to remain upon the island.

Most Welcome

And so it was that for two months this family remained there making friends and breaking down prejudice, and today they are most welcome on that island. Just a couple of months ago, Tungane and I revisited this place. The arikis from all the islands in the Cook Group had been called in to Rarotonga for special meetings of the House of Ariki, one of the ruling bodies of the government. On the ship that we took, Viri Tou was a passenger, and we became firm friends. When we reached his island he welcomed us royally, and we had a very interesting time there.

Meanwhile also, a Seventh-day Adventist ex-minister was appointed the Resident Agent of this island, and he is now firmly established. Naturally enough, the people requested that he not preach Seventh-day Adventist doctrines as a government representative, and he had to agree to this proposal; but he became very firm friends with the young orometua of the Cook Islands Christian church who, not knowing very much about the Bible, used to visit Matamua's house quite regularly during the week. Our good brother, well grounded in doctrine and all facets of the faith, gave him Bible studies. On Sunday

morning our brother attended church with all the others to listen to what the young minister had to say.

He found that his own Bible studies were being repeated by the minister to the congregation in the church, so he felt quite happy that the Lord was using him—not to preach himself, but to preach by proxy through the minister of the church. God works for His people in strange and mysterious ways. We do not need to be afraid because, when the Lord is with us, who can be against us? The Cook Islands need workers. They need churches. We have great needs. The island of Mitiaro is open wide to us today.

On my departure from Mitiaro, the chief put his arms around me and told me that if ever I want to come back he will be happy to welcome me. If ever we wish to send a missionary, he will be glad to receive him; but unfortunately we have no missionary. The budget does not stretch itself yet so that we can open up work there. We want you to pray and to work so that soon we will be able to have a missionary on the island of Mitiaro. Work and pray while it is yet day, for the night cometh when no man can work.

We are to receive the Missions Extension Offering at the end of the year, and this will do a tremendous amount for the work of God in the fifteen islands of the Cook Group, but we do not want to wait for that time. We want to get started in the work of God, and so we need your prayers and your aid. Remember us and work so that we may see the work of God fully established in this island and the island of Palmerston before this year ends.

TILL HE COMES

Would those who send notices of weddings and obituaries please remember that two facts must be included in every notice. These are the date and the place at which the death (or burial) or wedding took place. Without this information the notices cannot be published.—Editor.

BRENDLING. Born in Stepney, England, in November, 1885, Walter George Brendling was educated in London. In 1915, he was united in marriage with Florence Sivell, and together they journeyed through life until the morning of Sabbath, August 14, 1971, when at his home in Strathfield, New South Wales, he yielded his life into the keeping of the Saviour whom he deeply loved and sincerely served. For more than fifty years Brother Brendling, an iron-founder, was responsible for the casting of the frames for Beale pianos. In 1920, an extraordinary development surprised many. A layman, Brother Arthur Shannon, persuaded the conference to permit him to conduct a tent mission in Haberfield. Brother Brendling, thirsting for truth, attended the tent meetings, accepted the truths clearly presented, and he and his wife were baptized by Pastor Reuben Hare and were united with the Seventh-day Adventist Church. Through the intervening years they have been faithful, loyal, greatly beloved members—for many years in Auburn church, New South Wales. He will be greatly missed by his wife and their two sons, Walter and Sidney, by the members of their families, and also by the members of the church family. The promises of God's Word brought renewed comfort and consolation to the bereaved ones when the final farewells were said at the Metropolitan funeral parlour and at the graveside. He was laid to rest in the lawn section of the Northern Suburbs cemetery, where he sleeps, to awaken to life and immortality in the fast-approaching resurrection day. A. L. Pascoe.

CARPENTER. Fanny Carpenter was born in Southbridge, New Zealand, in the year 1894, and died on July 17, 1971, at Christchurch. She was first contacted by the Adventist faith under the preaching of Pastor David Sibley, thirty-nine years ago. Mrs. Carpenter enjoyed a close walk with her Saviour, and in her life she knew what it was to suffer pain silently; yet through it all she had a very bright, happy personality. On Sabbath morning, while seated in a chair, our dear sister, mother and friend reached across the table for her glasses so that she could read a portion from her favourite magazine the *SIGNS OF THE TIMES*. Quietly she sat back in her chair, and God in His tender mercy saw fit to call her to rest. A goodly company of family and friends gathered in the Canterbury crematorium chapel to bid her au revoir until the resurrection morning. To her daughters, Ivy, Vera, and Reenie, who had given her loving care, and the relatives and friends who gathered, we extend 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." G. W. White.

CROFT. Michelle Croft was born on June 28, 1970, to Pastor and Mrs. D. Croft, formerly of Canberra and now in Melbourne. Although she fought tenaciously, she lived only a little more than a year, and began her final sleep on September 2, 1971. Tenderly we laid this little lamb of the flock in her last resting place beneath the green grass of the Canberra lawn cemetery, surrounded by the beautiful spring blossoms, a token of the eternal spring when Jesus comes and little ones will be restored again to their mother's arms. R. D. Trim.

HANSCH. On August 10, 1971, Lucy May Hansch passed to her rest at her residence in Hobart, Tasmania, at the age of ninety-four. Born in Hobart, Lucy Glover was baptized by Pastor M. C. Israel at the age of fifteen years, being one of the first members of the city church. Since then she has been a faithful follower of her Lord. Right to the end, her mind was alert and active. Two of her four children, Jessie (Mrs. Fidler) and Charles are left to mourn her passing. As she was interested in the Hobart cemetery it brought comfort to the bereaved to realize that she will certainly arise to the call of eternal life when Jesus comes. B. E. Bobin.

LITTLECHILD. Mrs. Muriel Littlechild was the first Seventh-day Adventist to live in Canberra, arriving there in 1936, and so was a foundation member of the first Canberra church. She was always faithful, but for some years had been too ill to attend services. In her eighty-seventh year, she finally passed to her rest at the Canberra hospital on August 23, 1971. She was the only member of her family to be an Adventist, but her daughter, Mrs. Z. Sommerville, cared for her lovingly till the end. She, with her husband and son, and many other friends and relatives attended the services in the National Seventh-day Adventist church hall, and afterwards at the graveside. We are all looking forward to the great resurrection day when we will greet our dear sister again. R. D. Trim.

SNEDDON. Sister Gertrude Sneddon, a member of our Murgon church, passed to her rest in her eighty-first year, on August 26, 1971, at Murgon, Queensland. She was a daughter in the Taylor family, a pioneer Adventist family in Brisbane, and she remembered hearing Ellen White speak at the Brisbane camp meeting before the turn of the century. Sister Sneddon accepted her Lord in her youth, and her faith in Christ her Saviour remained strong throughout her long life. To the sorrowing relatives, we were privileged to speak words of comfort and hope, in anticipation of a glorious reunion on the resurrection day. L. G. Shields.

USSHER. Sadness came suddenly to the members of St. Albans church, when Rachael Rebecca Ussher passed suddenly to her rest at Christchurch, New Zealand, on August 24, 1971. Nearly thirty years ago, when Pastor F. T. Maberly was working as a colporteur on the west coast of the South Island, he visited Brother Ussher and the late Sister Ussher, and together they embraced this wonderful truth. Steadfast down through the years, this mother in Israel faithfully instructed her family in the way of the Lord. With deeply sorrowing hearts, a large company of mourners gathered at the St. Albans church to show their tender regard and last respects. Words of comfort drawn from the Scriptures were spoken to the sorrowing loved ones and friends by Pastor F. G. Pearce. She leaves to mourn, a devoted husband, Walter Edward Ussher, and her children, Rex, Betty, Ralph and Brent. We extend deepest sympathy to all who sorrow, and point each to the blessed hope. G. W. White.

★ ★ ★

CORRECTION

A recent "Thank You" notice on this page was indicated as coming from Mrs. Mavis Schuck. Actually, the lady concerned was Mrs. Doris Schuck. We apologize for the error. —Editor.

BOOKS FOR SALE. Suitable home or church library. Good variety. Price reasonable. List on application. F. Tickle, Morisset Road, Cooranbong, 2265. (Church Librarian.)

CORUNNA hire vans—modern 15 foot x 4 berth caravans available for hire. Phone Sydney 871 3353 or 621 3229.

FOR SALE. One-third interest in the Bathurst and Royal Steam Laundry, Katoomba. Two bedroom flat available Katoomba. For further particulars phone Lamb, 31 1542, Bathurst. After hours 31 1927, or write C/- Bathurst Steam Laundry, 33 Morisset Street, Bathurst, N.S.W. 2795

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MISSIONARY WORK. A young agricultural science student, non-Adventist, but keeping Sabbath and interested in our message, needs vacation employment on a dairy, wheat or mixed farm. He has expressed a keen desire to work for an Adventist farmer. If you can help please write as soon as possible to Mr. Geoff Rallings (church elder), Glen Huon, Tasmania. 7109

WANTED. A companion or working middle-aged lady to live in (no rent) to help elderly lady. Phone Melbourne 58 5936. Business phone 56 1242.

UNIVERSITY SCHOLARSHIPS AVAILABLE, 1972

The Sydney Sanitarium and Hospital is offering university scholarships for full-time study leading to degrees in:

Pharmacy
Physiotherapy
at an Australian or New Zealand University.

For further particulars and application forms, write to:

The Secretary,
Sydney Sanitarium and Hospital,
185 Fox Valley Road,
WAHROONGA, N.S.W. 2076

Applications close November 30, 1971.

WANTED. Accommodation, husband, two teenage children, December 20, 1971 to January 2, 1972. Close Sydney Sanitarium (wife patient). Caravan or will caretake. Phone Newcastle 59 1401, or write Patient Accom., C/- RECORD.

WANTED. Adventist doctor as locum or assistant for 6 months or longer, commencing January. Contact Dr. A. Jones, P.O. Box 143, Port Macquarie, N.S.W. 2444

WANTED. Employment in a market garden from mid-November, 1971, to mid-February, 1972. Enthusiastic ministerial student wanting practical training for island mission work. Contact Kerry McPhail, Avondale College, Cooranbong, N.S.W. 2265

TO LET. Modern brick 2 b.r. sewerage s.c. beach front holiday flat adjacent Gold Coast. Glorious ocean views. Manager, 142 Marine Parade, Kingscliff, N.S.W. 2413. Phone 74 1154. Xmas bookings.

WANTED

NURSING AIDES. To cope with the expanding work of the hospital, registered nursing aides are urgently required at the Warburton Sanitarium and Hospital. Applications are invited both from men and ladies. Comfortable accommodation is available for single female staff only. Please address applications to the

BUSINESS MANAGER,

Warburton Sanitarium and Hospital,
Warburton, Victoria, 3799,
enclosing references and, if possible, a photograph.

FEMALE HOUSEKEEPER. Applications are invited for the position of assistant housekeeper. The applicant should be experienced in domestic work, capable of supervising and organizing the work programme of domestic staff; she should be able to care for the cleaning equipment and supplies. Comfortable accommodation available for single staff. Please address applications to the

BUSINESS MANAGER,

Warburton Sanitarium and Hospital,
Warburton, Victoria, 3799,
enclosing references and, if possible, a photograph.

DOMESTIC WORKERS. Young ladies who enjoy meeting people and being of service to them are invited to apply for work in the domestic department of the Warburton Sanitarium and Hospital. Those so employed are asked also to serve as waitresses. Comfortable accommodation is available. Applications to be addressed to the

BUSINESS MANAGER,

Warburton Sanitarium and Hospital,
Warburton, Victoria, 3799,
enclosing references and, if possible, a photograph.

FLASH POINT . . .

- ★ And so we come to the Graduation Season. And this means that some of the young-and-earnest among us are looking forward to putting into practice all they have learned during their college years. Thus far, the appointments are lagging a little, but we understand that there will be a rush of them at any minute. The following appointments and transfers are announced by the Trans-Commonwealth Union:

Teacher Transfers:

MISS ANN EGGAN from Geelong, Victoria, to Canberra to the Woden Valley School.

R. J. ROBINSON from Brighton, South Australia, to Croydon, Victoria.

M. K. TARBURTON from Moonah, Tasmania, to Carmel College.

L. R. HUGHES from Busselton, Western Australia, to principal, Prospect School, South Australia.

R. J. COLE from Victoria Park, Western Australia, to the Central Pacific Union Mission for the Gilbert and Ellice Islands school.

A. C. REYE from principal, Lilydale Academy to principal, Hawthorn High School, Victoria.

K. R. DICKINS, from Prospect, South Australia, to Lilydale Academy.

L. M. DAVIS from Lilydale Academy to Longburn College.

K. F. TAYLOR from Hawthorn, Victoria, to headmaster, Busselton, Western Australia.

MISS HEATHER BUXTON from Croydon, Victoria, to Murwillumbah, North New South Wales.

G. H. PERRY from Tasmania to Carmel College.

M. B. DURRANT from Carmel to principal/business manager, Lilydale Academy.

- ★ AVONDALE GRADUATES and NON-GRADUATES have been allocated as follows in the Trans-Commonwealth Union Conference.

Teachers—Primary:

FLORIS J. HAMES to Geelong school, Victoria.

GLENYS Y. KUCHEL to Brighton school, South Australia.

SHIRLEY M. MATTHEWS to Wiluna school, Western Australia.

BEVERLEY R. NOLAN to Moonah school, Tasmania.

KAYE F. POLGLASE to Nunawading school, Victoria.

LOANNE F. WAREHAM to Karalundi school, Western Australia.

Teachers—Fine and Applied Arts:

RUTH M. COWLED to Lilydale Academy.

MEREANA E. JACKSON to Moonah school, Tasmania.

LAURENCE E. TAYLOR to Moonah school, Tasmania.

Non-Graduates—Fine and Applied Arts Teaching:

MAREE E. BREWER to Lilydale Academy.

Secretarial Certificate:

HEATHER J. LOMMAN to the South Australian Conference office.

CORALIE A. SPECK to the Victorian Conference office.

BRONWYN WATTS to the Victorian Conference office.

Laboratory Technician:

PENELOPE B. BEVERIDGE to Warburton Sanitarium and Hospital.

Carmel College Secretarial Certificate Graduate:

GLENDA V. HOOK to the Victorian Conference office.

Avondale College B.A. Theology Graduates:

STANLEY A. HART, ministerial intern, South New South Wales; ROGER I. HENLEY, ministerial intern, Western Australia; ADRIAN D. JONES, ministerial intern, Victoria; KEVIN G. TOWNEND, ministerial intern, South Australia; BARRY R. DAVIS, literature evangelism, South Australia.

B.A. Theology Non-Graduates:

BARRY D. BLAKEWAY, ministerial duties, Western Australia; CLIVE D. BUTCHER, ministerial duties, Victoria; GAVAN H. GROSSER, ministerial duties, Victoria; WARREN G. PRICE, literature evangelism, Western Australia; KENNETH L. LAWSON, literature evangelism, South Australia; COLVILLE W. SMITH, literature evangelism, Victoria.

- ★ More next week.

- ★ "Finally, brethren . . .": A gossip is a person who creates smoke in which other people assume there is fire.

POSITIONS VACANT. Technicians in Food Research and Analysis are required at the Sanitarium Health Food Company Laboratory, Cooranbong. Suitable applicants should contact Dr. S. J. Cole at the Australasian Food Research Laboratories, Cooranbong, N.S.W. 2265, and should have completed, or be close to completing, a Chemistry Certificate or Biology Certificate Technical College course. Applicants may be male or female and must have a strong desire to be in the organized work of the church.

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 - GLENDA FAIRALL
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148 Fox Valley Road, Wahroonga, N.S.W., 2076.

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