

AUSTRALASIAN RECORD

AND ADVENT WORLD SURVEY

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what the church needs...

"A city full of churches, fine speakers, learned men,
Grand music, choirs and organs—if all these fail, what then?
Good workers, busy, earnest, who labour by the hour"—
But where, oh, where, my brothers, is God's almighty power?

"Of talent and equipment we have the very best,
The programme's extra special by any kind of test;
Our features are unusual; we offer crowds the most"—
But what we need, my brothers, is God, the Holy Ghost!

"Our organization's humming, our methods have appeal,
Glad hands, good press relations, our modern reach reveal,
Our sermons, pictures, prizes—the crowds must surely win"—
But what we need, my brothers, is victory over sin!

Where is the Holy Spirit that wakes the slumbering soul?
Where are the troubled waters in which sinners are made
whole?
No modern innovation, no skill or earthly art,
Can really stir the hidden depths, or change the human heart!

"Large congregations nightly"—but where, my brothers, pray,
Is the holy breath of Heaven that was promised for today?
The crowds may come for eloquence, the seats may all be
filled,
But where are those upon their knees, self-emptied, Spirit-
filled?

Where are the people tarrying for cleansing and for power?
Where are the intercessors for a Pentecostal shower?
Where is the old repentance? Where are the wrongs con-
fessed?
Where is the living witness of lives transformed and blessed?

"Baptisms—some, of water," but what of faith and love?
"New members added to the church"—but whom to Christ
above?
Where are the men and women in travail for the lost?—
Oh, what we need, my brothers, is another Pentecost!

What we need is altars that glow with holy flame,
What we need is vessels brimming to the glory of His name,
What we need is full surrender to the wonder of His grace,
When God sees His church reflecting the full image of His
face!

—Adapted by L. A. Wilcox.

Revival in Melbourne

AUSTIN P. COOKE

UP TO 300 young people to date are involved in a stirring spiritual experience which is being felt elsewhere in Australia. This group is led by Pastor D. J. Self, a member of the Cooke Mission team, and Pastor Daryl Croft, conference MV leader, is also closely associated with it. The writer is the sponsor.

The preaching and testifying of Christ by these young people is being done in such a way that results are being seen such as the writer has not previously witnessed. Their burden is to reach the unconverted Adventist youth and the youth of the world. They regularly preach on the streets of Melbourne with powerful testimonies of what Christ has done and is doing for them. Their faces shine, and even the police are so impressed that they have accepted "Insight" cards and keep a protective and appreciative eye on the group.

Astonishing conversions are occurring almost every week. Thirty new young people are already attending church. Many of the group are fully extended in giving Bible studies. As some preach from the trailer, others mingle with the crowd, offering leaflets. This leads to conversations, and here perhaps the main work is done. It is thrilling to see young people earnestly sharing their faith with little groups and praying with them.

Choice Location

The crowds in Bourke Street became so large that the police transferred the group to the new City Square, the choicest spot in Melbourne. The people who gathered to listen have been invited to some of our churches to share in the church service and young people's meeting. As a result, other groups are forming and making a thrilling impact on the church and public. An inspiring story could be told of Geelong, of Frankston, of Bendigo, of Ballarat, of Mildura (where forty young people who were mostly on the fringe of the church, took their stand for Christ). In Melbourne, other groups are now in Mont Albert, Preston, Coburg and Nunawading. Mont Albert alone, has thirty street-preachers. Coburg and Preston have twenty, Glenhuntly has twenty-five, and Geelong has thirty-five.

The work of the group is based soundly on the Bible. One can sense the deep moving of the Holy Spirit as they make their calm but stirring appeals. However, while one may hear "tears in their voices," there is no taint of emotional fanaticism.

How did this movement commence? In 1970 some members of the Cooke Mission team were greatly concerned at the spiritual apathy of many of the churches of Melbourne. They kept praying for revival. As a result of the conversion of a well-known Melbourne street-preacher, Eoin Giller began to preach on the street. This led the writer to see the possibilities of such preaching, and so between sessions of the mission, a regular street programme was conducted each Sunday night by the mission team. Soon laymen participated. Young people were invited. This gave great inspiration to the young people, especially when they saw quite dramatic results. The conviction grew that other groups should be formed around Melbourne.

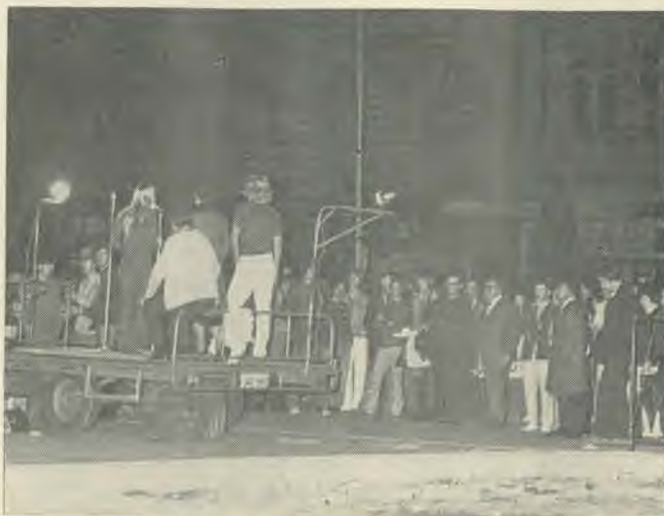
"In-Groups"

The second source of the awakening was the formation of small in-groups of young people. These were based on the five-point plan. Early in 1971, another small group of young people who were also burdened by the spiritual apathy of some of our churches, counselled with Pastor Self. He was impressed to commence training the group in preaching. Soon a team was welded together. Opportunity was given them to preach in the church service. They learned to make appeals. With this, they sought real spiritual personal revival. Led by Pastor Self, they then co-operated with the Cooke Mission and started preaching in Bourke Street outside the Odeon Theatre. Pastor

J. Johanson was invited to provide the music as he had done the previous year. Now, however, the group has developed its own music teams.

So attractive and earnest was the group's presentation of Jesus Christ that when appeals were made, there was a surprising response. This has continued through the months.

At the present time, there are nineteen in-groups in the Melbourne area, and they are increasing in number. These in-groups are now developing into preaching units. They take their turns in the City Square, and as they find interests, they invite them to the in-group meetings where the vital personal work is done. These young people are people of prayer. They have a beautiful zeal for soul saving. They are outgoing. A spirit of real love is sensed among them, and it gladdens and refreshes the heart. Such young people are the hope of the Advent Movement. We believe that such groups can turn the tide of our appalling youth apostasies. May God preserve them and multiply such groups throughout the whole church.



The group on the trailer draws the crowd . . .



But the secret of success lies in personal contact.

FAR EAST CALLS FOR MAJOR PROJECTS IN OFFERING OVERFLOW

WILLIAM V. CLEMENTS, Sabbath School Secretary, Far Eastern Division

"GO YE THEREFORE, and teach all nations." Matt. 28:19.

This divine commission becomes a tremendous challenge when we think of the millions who live in the Far East. With modern modes of travel, it is comparatively easy to obey the command to go; but to teach and convert those who are steeped in their heathen religions, superstitions and cultures, often appears as an insurmountable task. Encouraging indeed is the promise of His abiding presence, "Lo, I am with you always, even unto the end of the world." Matt. 28:20.

For many years our workers have endeavoured to reach the Chinese in the sophisticated city of Hong Kong, but the work has been slow and difficult. It is believed that our medical work operating in the modern facilities of the new Hong Kong Adventist Hospital will serve as an entering wedge into the hearts of those

who know not the truth. The construction of the hospital is progressing, but funds are needed to complete the project and to furnish and equip the rooms.

Throughout the Far East there are thousands of square miles where we have not yet entered to preach the third angel's message. This is especially true in the south and central portions of Borneo. This area is covered with dense jungle, with no roads or airstrips. The only transportation available to obey the command to "Go . . . and teach," is by boat. There are many navigable rivers in this area. Along these rivers are the homes and the villages of thousands of people who need medical and spiritual help. A portion of the Thirteenth Sabbath Offering overflow will be used to provide a medical launch to reach and care for the physical and spiritual needs of these people.



W. V. Clements, Sabbath School secretary, Far Eastern Division.

Lamb Shelters

The children are the most neglected group which I have discovered since arriving in the Far East about one year ago. There are hundreds of churches which have no place for the children to meet for Sabbath school. If they do attempt to conduct a Sabbath school for the children, they have to meet out under the trees where there is no shelter from the hot tropical sun or the frequent downpours of rain. In most cases, one or two leaders will try to care for the spiritual needs of the children, all meeting together in a large group. It is nearly impossible to teach and hold the attention of all the children, from small babies to teenagers. Consequently, many pass the time just singing songs.

There is a tremendous need for shelters for these boys and girls, where they can be divided according to age groups and taught the wonderful story of redemption in a language they understand. In many areas, \$100 to \$500 will provide the materials for a shelter, and the members are eager to furnish the labour.

We are looking to YOU this Christmas season for a large thirteenth Sabbath offering. I don't know of a place in this age of inflation where your dollar will bring greater returns than in the advancement of the Lord's work, so that the glorious appearing of our Lord and Saviour may be hastened.

May God impress you as you plan your Christmas shopping. Please place your "Best Friend, Jesus," first on your list and plan to give generously to help us finish the work in the Far East.

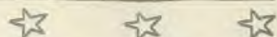
Thirteenth Sabbath Offering, December 25.



UNSHELTERED. These boys and girls in Borneo meet out under the trees for Sabbath school every week. Your offerings on Thirteenth Sabbath will help provide a "lamb shelter" to protect them from the rain and sun.

THIRTEENTH SABBATH OFFERING, DECEMBER 25, 1971

EDITORIAL



THE SABBATH RE-EXAMINED-5

The "Protestant Review's" article "Remember the Sabbath Day" has been the subject of our study for the past four weeks. The author continues:

DID THE POPE CHANGE THE DAY?

Of course not—the day was changed nearly three hundred years before any pope or emperor started to tinker with things. It is quite futile for S.D.A.s to appeal to popish writers in confirmation of this: Rome has never been noted for 1,500 years for her exegesis of the Word of God. Any Protestants, moreover, who are appealed to on similar grounds suffer from similar disabilities in the interpretation of Scripture.

In the early sub-apostolic writers, the Lord's Day is treated as a *fait accompli* received without question.

Ignatius (To the Magnesians 9:1) writes: "If, then, those who lived in ancient ways attained a new hope, no longer keeping the Sabbath but observing the Lord's Day, on which our life, too, rose through Him and His death . . ." (Goodspeed trans.) He was obviously in context referring to the Jewish Sabbath, having just written, "For if we are still practising Judaism, we admit that we have not received God's favour." (8:1.) Ignatius was martyred between A.D. 110-117 and thus was almost a contemporary of the Apostle John.

The letter of Barnabas is dated between A.D. 130-140. The writer states (15: 8, 9):

"Further He says to them, 'Your new moons and sabbaths I cannot endure.' You see what He means: it is not the present sabbaths that are acceptable to Me, but the one that I have made, on which having brought everything to rest, I will make the beginning of an eighth day, that is, the beginning of another world. This is why we observe the eighth day with rejoicing, on which Jesus also rose from the dead, and having shown Himself, ascended to heaven."

Again in context, sabbaths are treated in a Jewish sense.

Then, in the *Didache*, dated late first century or early second, the matter is simply stated (14:1): "On the Lord's own day, gather together and break bread and give thanks, after confessing your transgressions. . ."

It was only after confusion and unbiblical practices crept in that any laws were laid down about Sunday. Many unbiblical practices developed with respect not only to Saturday, but also Friday, Wednesday and sometimes other days. This shows the confusion which reigned and the lack of appeal to the Scriptures only. It was in this climate that the legislation was made. For a detailed account of the whole confused affair, the reader is referred to Neander's "Church History," Vol. III, pages 419-426 (Bohn edition). The simplistic statements of the S.D.A. with respect to the pope changing the "seventh-day" sabbath to a "Sunday" sabbath simply won't stand, both Biblically and historically.

We shall, as our habit has been, treat this statement paragraph by paragraph. And we must admit to being a little perplexed about the first paragraph here. The author blasts Roman Catholic scholarship and then seems to say that if Protestants are appealed to and they happen to concur with the Roman Catholics in this matter, they are to be regarded as suspect, too. In other words, unless they agree with the author of the article, we should give no credence to their scholarship! This is a fantastic statement to make. What are authorities for? Merely to bolster up someone's preconceived ideas? If the Roman Catholics are beyond the pale of authority and Protestants who are in agreement with them must be cast into the limbo of banned scholarship also, we are all in a parlous position. Moslem and Buddhist church historians are noticeably coy about making statements about the change of the Christian Sabbath.

But then we notice something. Mr. Shelton is confusing his historians with his theologians, you will observe. He indicates that it is "quite futile . . . to appeal to popish writers. . . . Rome has never been noted . . . for her exegesis of the Word of God." But we are not going to Roman Catholic theologians; we are appealing to historians. Does a man's standing as a historian also stand or fall on the basis of his religion? You make it difficult, Mr. Shelton. Difficult, but not impossible.

The author then goes on to quote Ignatius, Barnabas and the *Didache*. Let us examine the historical and other aspects of these authorities. We go to an absolutely independent authority—and a well respected one—in Dr. Albert Henry Newman whose "Manual of Church History," published by the American Baptist Publication Society, is the authority quoted hereunder. Frankly, Dr. Newman does not think much of the Epistle of Barnabas; indeed, he is inclined to regard it as a spurious document. He says: "[There are] the unaccountable blunders which the author makes with regard to the Jewish ceremonial law. He describes ceremonies for which no authority can be found either in the Old Testament or the Talmud (chap. 7 and 8). Now Barnabas, the companion of Paul, was a Levite, and cannot well be supposed to have been capable of such blunders. . . . The way in which the author looked upon Judaism, not as a preparation for Christianity, but rather as a wicked externalization of what God meant to be spiritual, is hardly apostolic."—Pages 219, 220.

Dr. Newman points out that the Epistle of Barnabas "goes far on the road that led many in his age to Gnosticism," which is a religious philosophy "which led to a denial of the goodness and supremacy of Jehovah." (Page 221.) All in all, we cannot give much support to what is written in the Epistle of Barnabas; Dr. Newman uses such phrases as "absurd statements" and "extravagant degree" and "indulges without scruple" in describing this work. Hardly a worthy source to which to go to bolster any theory, especially when it means chiselling a specific commandment from the Decalogue.

Unfortunately, we cannot give much substance to the writings of Ignatius either. Again we consult Dr. Newman, and we find that he regards the entire writings under the name of Ignatius with great caution and reserve. He brands the longer Greek form, which contains twelve epistles, as a "gross fabrication" and "full of anachronisms" and says that it was evidently designed as a support for the hierarchical church at the time of its composition." (Page 222.) The shorter Greek form of the Epistles—probably the one quoted from—was also "strongly suspected, owing, in part, to the fact that the longer form was acknowledged to be spurious, in part to the fact that episcopacy seemed to have an emphasis given to it out of keeping with what was otherwise known of the church polity of the early part of the second century, and in part to the extravagances and lack of verisimilitude in the writings themselves."—Pages 222, 223.

In later years, Newman says, quoting "competent judges": "If there are any genuine Ignatian epistles, these alone can claim to be such." But even these are hardly illy-white, as Newman goes on to point out (page 223): "The fact that interpolation and forgery figure so prominently at a later time in connection with the Ignatian literature would suggest the possibility that the seven epistles may represent an earlier, more moderate, corruption in the interests of episcopacy and asceticism."

What weight, therefore, can we attribute to the writings of Ignatius? Newman says: "We conclude: First, that there probably was an Antiochian bishop in the time of Trajan named Ignatius; secondly, that he probably suffered martyrdom at Rome; thirdly, that he probably wrote some letters on his journey; fourthly, that what he wrote furnished the basis of the extant Ignatian document; fifthly, to what extent interpolations have occurred it is impossible to determine."—Page 226.

Newman goes on to discuss the style and tone of the epistles. "The tone," he says, "is excited and extravagant."

We could quote more, but we must desist; can we therefore build any credible structure of history on such a tenuous and shaky foundation as the Ignatian epistles? Let us say this: Any reputable historian would laugh such evidence out of court if it were introduced.

Of the Didache ("The Teaching of the Twelve Apostles") we need pass no judgment. It is not necessary because the quotation here used (which merely mentions the "Lord's Day") makes no claim for it to be one day or the other. It proves nothing.

The last paragraph of the quoted portion of the article suggests that there was confusion about the matter of the keeping of the Sabbath, climaxing with that last sentence which flatly states that the seventh-day Sabbath was not changed by the pope.

If he believes this, Mr. Shelton is flying in the face of a host of reputable commentators, including some of the top men of his own church. For instance, the American Presbyterian Board of Publication in Tract No. 118 plainly says: "The observance of the seventh-day Sabbath did not cease till it was abolished after the empire became Christian." (Who else but the popes would have been responsible?)

The late Edward Brerewood, professor in Gresham College, London, wrote in his "Treatise on the Sabbath," page 77: "It is commonly believed that the Jewish Sabbath was changed into the Lord's Day by Christian emperors, and they know little who do not know that the ancient Sabbath did remain and was observed by the Eastern churches three hundred years after our Saviour's passion." ("By Christian emperors" would indicate that the bishops would have instigated the move.)

But we remember that Mr. Shelton does not like us to quote Protestant sources which do not agree with him, so we shall go to a non-Christian who is nevertheless held in the highest repute, Socrates Scholasticus. This ancient philosopher-historian wrote in A.D. 440: "There are various customs concerning assembling; for though all the churches throughout the whole world celebrate the sacred mysteries on the Sabbath-day, yet the Alexandrians and the Romans, from an ancient tradition, refuse to do this."—"Ecclesiastical History," page 289.

Luther had no doubt as to who was at the back of the change of the Sabbath. He wrote: "Besides these things, there is a controversy whether Bishops or Pastors have power to institute ceremonies in the Church, and to make laws concerning meats, and holidays, and degrees, or orders of ministers, etc. . . . They allege the change of the Sabbath into the Lord's day, contrary, as it seemeth, to the Decalogue; and they have no example more in their mouths than the change of the Sabbath. They will needs have the Church's power to be very great, because it hath dispensed with a precept of the Decalogue."—"The Augsburg Confession" (1530), part 2, art. 7, "Of Ecclesiastical Power," trans. in Philip Schaff, "The Creeds of Protestantism" (New York: Harper, 1919), Vol. 3, pages 63, 64.

Actually, it is an over-simplification to say that the Adventists teach that the pope changed the solemnity of the seventh day to the first day. We rather delve into history and notice several edicts of Roman emperors and councils of church fathers who had a hand in the gradual transfer of the day of worship. We believe the true picture is that propounded by the Roman Catholic writer (if Mr. Shelton will pardon us for introducing a member of that faith to give evidence), Vincent J. Kelly in his book, "Forbidden Sunday and Feast-day Occupations," page 203, and published in America by the Catholic University of America Press in 1943. He says: "The Sunday was in the beginning not looked on as a day of bodily repose; nor was an analogy drawn between the Jewish Sabbath and the Christian Sunday except as days of worship. . . .

"The keeping of the Sunday rest arose from the custom of the people and the constitution of the Church. . . .

"Tertullian [third century] was probably the first to refer to a cessation of worldly affairs on the Sunday; the Council of Laodicea [fourth century] issued the first conciliar legislation for that day; Constantine I [in A.D. 321] issued the first civil legislation."

The Canon of the Council of Laodicea stated the matter in these words: "Christians shall not Judaize and be idle on

Saturday but shall work on that day; but the Lord's day they shall especially honour, and, being Christians, shall, if possible, do no work on that day. If, however, they are found Judaizing, they shall be shut out from Christ."

In these more enlightened times, it is difficult to understand why anyone should be "shut out from Christ" for worshipping on the very day which Christ Himself acknowledged as the Sabbath, and upon which He customarily worshipped when He was on earth.

It is also of interest to notice that the word translated "Saturday" in the above is in the Greek, "sabbaton," which means "the sabbath."

We are reminded again that the author of the article under scrutiny urges us to consult Neander, for whom he obviously has great respect. We do so, and we find this rather devastating quotation:

"The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intentions of the apostles to establish a divine command in this respect, far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps, at the end of the second century a false application of this kind had begun to take place; for men appear by that time to have considered labouring on Sunday as a sin."—Augustus Neander, "The History of the Christian Church, trans. by Henry John Rose from the first German edition (Philadelphia: James M. Campbell and Co., 1843), page 186.

To show that both pagan and ecclesiastical hands were united in making the change, we cite Neander once more: "As to the celebration of Sunday, the custom, which had long prevailed in the church, of consecrating this day in a special manner to religious employments, and of abstaining from all worldly business was established by a synodal law, the twentieth canon of Laodicea, yet with the restriction that all Christians should abstain from their worldly business if they were able. A collision betwixt this ecclesiastical ordinance and the relations of the state, which must have arisen in the earlier situation of the church, could now be easily removed, when the state itself recognized the church as such, and endeavoured to uphold her in the prosecution of her principles and attainment of her ends. We have already said, that the emperor Constantine, in a law enacted previous to the year 321, commanded the suspension of all suits and courts of justice on Sunday. . . . As Eusebius, in his life of Constantine, relates, he also forbade all military exercises on this day. By a law of the year 386, those older changes effected by the emperor Constantine were more rigorously enforced, and, in general, civil transactions of every kind on Sunday were strictly forbidden."—Augustus Neander, "General History of the Christian Religion and Church," trans. by Joseph Henry Torrey (London: Henry G. Bohn, 1851), pages 424, 425.

There is no confusion; Neander sees the co-operation of church and state to enforce Sunday-keeping.

ROBERT H. PARR.

(To be continued the week after next.)

Te Aroha and Thames Baptisms

K. D. L. BROOK

IT WILL BE of interest to many workers who have laboured hard in the Te Aroha and Thames district, to learn that baptisms were conducted in the respective centres during October.

Many years ago a lady left the church in Te Aroha. The writer and his wife have visited this lady now for nearly three years. Mrs. G. is an invalid with severe arthritis. We have restudied the message with her, prayed with her, and my wife has done all she could during visits to make the lady happy and comfortable, and this has been greatly appreciated by Mrs. G., who one day expressed her desire to return to the church.

Because of her crippled condition she could not be re-baptized, but she just drank in the baptismal vow as she was accepted into church fellowship. This sister really loves the Lord, and anyone who visits her, goes away with the message of God ringing in his heart.

(Concluded with photographs on page 11)

An Intern's Success Story

PASTOR K. HANKINSON, Lay Activities Secretary, South New South Wales Conference

HERE IS the picture. You are an intern left to follow up a big-time evangelist in a town that has a reputation for being tough. The district has already been combed thoroughly in an evangelistic programme the year before. What can you do?

Brother Robert Kingdon was faced with this situation when he was just one year out of college. In seeking the answer to his problem he decided to follow the divine blue-print.

We are told in "Gospel Workers," "The leaders in God's cause, as wise generals, are to lay plans for advance moves all along the line. In their planning they are to give special study to the work that can be done by the laity for their friends and neighbours. The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers." ("Gospel Workers," pages 351, 352.) The question was, how to put this into action. Again the divine blue-print says, "They must be taught how to labour for the Master. They must be trained, disciplined, drilled, in the best methods of winning souls to Christ. Teach them to try in a quiet, unpretending way to help their young companions. Let different branches of missionary effort be systematically laid out, in which they may take part, and let them be given instruction and help. Thus they will learn to work for God."—Id., page 210.

Here was the plan. Now to put it into effect. Brother Kingdon invited the Lay Activities leader of the conference to take an afternoon of instruction for his church. Thus the training began. This was followed up each prayer meeting evening with a training programme. This training programme consisted of half an hour of instruction, then a testimony meeting in which the lay evangelists reported on how their contacts and interests were progressing. A season of prayer followed in which the people were prayed for by name—a real prayer meeting in which the church members had something really tangible to pray for.

Practical Work

Of course along with the training programme there was practical work. The Goulburn township was mapped out and systematically worked through with the Gift Bible letter-box card, with follow-up cards and door-to-door work. The church members were actually receiving their instruction and training at the same time as they were doing the practical work. The lay evangelists were able to bring their questions and problems along to the training programme and have them discussed and solved in the discussion period.

Then in September of this year a Reaping Programme was begun. The town was again covered with advertising, and only two people came as a direct result of the advertising. However, a most successful reaping campaign is being conducted,

the reason being that it is a true reaping campaign. You see, you cannot reap until you sow. And the Goulburn church sowed faithfully. As a result there are twenty-five non-Adventists attending regularly, brought to the meeting by the laymen with whom they are studying.

Good-bye to the Old "San"

JOHN F. KNIGHT

THOUSANDS of people throughout Australia have a very soft spot in their hearts for the "San" at Wahroonga in Sydney.

Since the turn of the century it has brought hope, comfort, good cheer and better health to people from all corners of the country. Physical treatment has been carefully combined with a kindly spiritual approach. Physicians everywhere are almost universal in their belief that these two must go hand in hand if patients are to receive the maximum benefit from a hospital sojourn.

This has been the "San" picture now for many years.

Of course, over the intervening decades, the typical "San" appearance has undergone major changes. Gone are the vast orchards that once surrounded it. No longer do hen-houses appear anywhere. The vegetable gardens have almost disappeared, too. The dairy is still there, but its future is unknown. With residential land in the neighbourhood at \$2 a square foot, it seems unlikely the cow country can stay for ever! Even the gum trees which have been a landmark and trademark of the "San" environs for so long are disappearing rapidly.

In fact, the "San" right now is changing into an entirely new structure.

Giant building hoists, which can be seen for miles around, pierce the sky. Activity is everywhere. The famous lawn that has seen succeeding generations of patients and student nurses come and go has itself been rolled up like a carpet and gone, too. In its place builders' scaffolding rises. Trucks, machinery, metal upon metal sounds clank on incessantly.

The new "San" is on the way up. A dream of so many years past is becoming a reality.

Name Change?

Even the name is about to be changed, if the huge sign at the entrance gate has any significance. "Sydney Adventist Hospital" it proclaims to passers-by in letters loud and clear.

It's a fast-moving world. The era of medicine is racing along in the mad

Now what about results?

By the time you read this article there will have been ten people baptized in the Goulburn-Bowral district this year. In a conservative estimate Brother Kingdon expects to baptize at least another ten. This will make twenty or more for the year. This is surely commendable for an intern in his second year out of college—an intern who has learned very early in his ministry that "many would be willing to work if they were taught how to begin. They need to be instructed and encouraged. Every church should be a training school for Christian workers."—"The Ministry of Healing," page 149.

scramble that has captured most other things in the decade of the moon walkers.

The old "San" as we've known it for so long is not far from the demolishers' sledgehammers. Many will regret its passing. But few will be unhappy with the new edifice that will take its place. It will meet the challenge of the future. It will provide the services that a great institution is meant to provide.

But we've made room for those who still want to have a little part of the "San" tucked away in their memory bank.

The Sanitarium Graduates' Association has come to the rescue. This group consists of all nurses who have graduated from the "San" over the years and are still alive and active. It has a large membership. Its functions are manifold. It provides regular reunions for members. Several reunions have been held in the past, and great memories relived.

Also, it raises funds in many ways, and regularly makes contributions to the present nursing undergraduates. This is merely as a link with the present and a token of friendly encouragement from those who have gone before.

The Gentle Touch

Right now this association has prepared a special card about the old "San." It is a simple buff-coloured card, and features a delightful pen drawing of the old "San." These may be obtained at a modest fee. They come either plain (to be used as note-paper), or with an inscription inside which says, "Season's Greetings." Envelopes provided. Tariff is a mere \$1.50 for a packet of ten cards with the Christmas motif, or \$1 for a packet of ten without the greeting. (Both with envelopes.)

If you would like to include the old "San" in your file of memories, and send the cards as greetings to your friends, write now (sending fee) to San Graduates' Association, 160 Epping Road, North Ryde, 2113.

Material will be forwarded promptly. We point out this is the last time the old "San" will be seen.

Next year will be too late!

WESTERN AUSTRALIA'S NEW CHURCH



The new Scarborough church.

Opening of Scarborough Church

MERV JACKSON, Press Secretary, Perth Church, Western Australia

WHEN Sabbath afternoon of August 21, 1971, was selected for the opening and dedication of the Scarborough Seventh-day Adventist church, weather reports predicted that rain would fall. Belief in God and prayer that the rain might be withheld till a subsequent hour encouraged us to believe that an afternoon of brilliant sunshine and a sky of blue would result. It did!

Originally St. Aiden's Anglican church, the building, under the masterly hands of two dedicated Adventist builders—Douglas Gildersleeve and Geoffrey Fortune—underwent a transformation considered by former worshippers in that church as nothing short of a miracle.

Some 250 people including friends and visitors from other centres filled the church to witness for themselves the culmination of years of work and careful planning by the little flock in the Scarborough area.

Under the enthusiasm and zealous efforts of the present minister, Pastor G. I. Wilson, the work was conducted in a manner that brought encouragement to every member.

Pastor C. S. Adams, the president of the West Australian Conference, preached the dedicatory address. Dr. E. G. McDowell challenged the members present to reveal the true purpose of the church, adding in his closing remarks, "Many people do not know us by our doctrines, but rather by what we are actually doing in the community."

Pastor H. J. Heath, Trans-Commonwealth Union Education secretary, offered the prayer of dedication.

Added pleasure in the service was given by the organ music from Sister Joan Dick, the spirited congregational singing, and the vocal solo, "How Lovely Are Thy Dwellings," by Sister Ruth Jackson.

Expressing sincere appreciation to God for the spiritual and tangible evidences of His blessing that made possible this church (which provides a minister's study, a kitchen, welfare centre and adequate facilities for the Sabbath school), Pastor G. I. Wilson told how a total stranger had given him an electronic organ, a gift we shall use for the glory and worship of God. Now, thanks to God's leading, the giver of the organ is attending church in anticipation of uniting with God's people in their march to the promised land.

The singing of the hymn "I Could Not Do Without Thee" concluded another high day in the history of the church in Western Australia. A church has been established under the blessing of God, where the members may be renewed spiritually for work yet to be accomplished before the Lord's returning.



Pastor G. I. Wilson welcomes the congregation to the opening ceremony of the Scarborough church.

North New Zealand

North Shore Walkathon

IAN HOWIE

SCEPTICS are a peculiar breed of people whose sole purpose in life appears to be to dampen enthusiasm by pointing out obvious problems. Fortunately most children cannot be accused of belonging to such a group.

The school, that is the teacher and the children, quietly set an aim of \$1,000 for their walkathon. It was a foolish aim, really; after all, anyone with an ounce of sense would realize that a school with only thirteen families and a total of twenty-nine children couldn't possibly raise that sum of money. Of course that wasn't the only problem. You see, the church had just drained its coffers, and its members' coffers as well, to build the school, because this is New Zealand's newest church school established on Auckland's beautiful north shore. We'll be happy to tell you a little more about the school itself following the official opening in a few weeks' time.

Perhaps we should stop making excuses and point out one or two details of a more positive nature. First, you may be interested to know just how much we did raise. We have deliberately delayed this report for some weeks so that the total we report would be as near as possible to our final total. **To date we have received over \$1,650.** We feel that this must surely be close to a record for such a small school. As you can see, it pays to have a group of unsceptical children.

Assorted Walkers

Many people helped make our big day such a wonderful success. There were the marshals, the pick-up cars, the drink-servers, the comforters—a very important class often confused with the prodders—and of course the walkers, sixty-four of them in all, thirty-nine children and

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WE HUFFED AND WE PUFFED-- WITH A GRIN

R. H. H. THOMAS, Public Relations Secretary, Victorian Conference

I FELT like one of the Hebrew worthies who said to the prince of the eunuchs, "Give us ten days, and we will show you that we are better than those who live around us."

There were eight of us, drawn from various walks of life and persuasions, some who mainly occupy office desks, and others who mainly sit behind car steering-wheels. But all of us had one thing in common: we were in executive positions and, from what we are told, this type of person is a prime target for a coronary attack early in his middle life.

The Warburton Sanitarium Health Care Centre had asked the eight of us to act as "guinea-pigs" for their pilot programme of Coronary Prevention. Those of us who had experienced the Warburton Sanitarium before looked forward to this experiment with a certain amount of glee.

We recalled pleasant surroundings, quiet peaceful hillsides, sumptuous smorgasbord luncheons and the treatment rooms where hot and cold water brought vigour back to aching muscles.

Little did we know that we were to be subjected to a vigorous programme of exercise both indoors and outdoors, more gentle massages by the experts in the physiotherapy department, not to mention the rather rigorous programme of lectures, films and discussions surrounding the problem of heart disease in the community.

Track-suits

From the very first moment when we were handed track-suits we knew we were in for it. After all, nobody goes for a relaxed walk in a track-suit! Rather, one dons a pair of faded trousers, a nice comfortable pleasantly aged shirt, a pull-over and a pair of well-worn but indispensable soft-soled shoes.

It all began on Sunday afternoon with, first of all, a physical check-up. Then under the expert hands of Doctors R. Chapman, E. Thrift and D. Rollo, we were put through our paces, last of all upon the treadmill. I think each one of us thought that these three worthy gentlemen had dug up this fiendish piece of equipment from the Dark Ages.

Behind these three smiling faces were anxious medical men who were trying out a new programme for Australia and indeed the South Pacific. Would it work? Would all their ideas about fitness treatments, physiotherapy and exercises bring back into aging muscles and nerves an air of relaxation and healthy alertness? In the background hovered the ever-attentive co-ordinator of the whole programme, Pastor Ward Nolan. I secretly felt that he enjoyed everything that we were going through. After all, he is a fit man of long standing who knows the value of exercise, and he could see that we really needed it.

From dawn to dusk we were kept at it. At seven o'clock each morning we were

summoned to a pleasant warming-up period in the gymnasium, and then it was out on the road in the track-suits heading toward the hills. The Warburtonians looking on would have thought we were literally making an exodus from the polluted city, for we headed straight up into the bush, rain, hail or snow.

Breakfast followed at eight, and we really needed it—so we ate heartily. Before we had time to think about what we had eaten, it was into the track-suits again for our next invigorating outdoor exercise, which usually took the form of another adventure into the hills. Pastor Nolan set the pace and it was no stroll. It was, "Up boys, and into the hills." Obviously he had been there before us because he always knew where to go and how far, as he always got us back by eleven o'clock for our first lecture of the day. Lectures dealing with all aspects of

coronary prevention were conducted by Doctors Chapman, Thrift, Harrold, Rollo, Miss Jenny Nolan and Pastor Nolan.

Diet and Weight Control

Then lunch. This part of the programme we looked forward to with delight until about the third day, when we had our first lecture on diet and weight control.

Here each one of us became an expert on carbohydrates and the food values of every morsel that our companions endeavoured to eat before our watchful eyes. We can personally recommend this type of group therapy for anybody intending to lose weight! You can't put your fingers out for that extra helping when you know that seven pairs of eyes are looking at you with the expression on their faces which says, "How could you, Ron? How could you eat that extra olive?"



Carefully supervised by Dr. Thrift, a bank manager treads it out on the treadmill, every heart-beat accurately recorded on the electronic heart-monitoring machine. (Photo: Cliff O'Connor.)

The next part of our programme included a relaxing swim in a heated swimming pool which was anticipated with delight by each of the eight guinea-pigs. Then followed our daily tonic treatments under the expert hands of Mr. Mel Anderson and his helpers. Each of us felt that these "friends" secretly meant to reduce us by hook or by crook. We were subjected to hot and cold treatments that none of us had ever experienced before. We were told that our muscles were tense, tight, and hard, and these men with their expert probing fingers endeavoured to strip every piece of muscle away from the bone and tenderly place it back with every ache, pain and tautness extracted from it. While lying there at their mercy, we could hear the yelps and groans of our fellow-guinea-pigs as they were being treated. If anybody dared to raise a hand to stop "the torture" they were told to "keep your hands in your pockets." A difficult task if you know how much clothing one has on in the physiotherapy department!

"Pleasantly Invigorating"

And then the next part of our programme left us breathless.

We stepped into the room and there before us was a very attractive young lady whom we knew affectionately after the first day as "Sue." But her looks were deceiving. Behind that trim, attractive figure was a master gymnast who could contort her body into any imaginable position with the utmost ease. And the sad part about it all was that she expected us eight guinea-pigs to follow her in this rigorous programme for an hour. Needless to say, each day after this period of time with Susie we looked forward to the evening meal and the lectures of the doctors in the evening, when we could just sit and listen. Even if we had wanted to, we were in no shape to get out of our chairs and escape from the message of the films that portrayed all too clearly an unhealthy world and its unhealthy occupants.

And then, believe it or not, these doctors of ours who had conjured up this programme (which in their brochure was quoted as being "pleasantly invigorating") thought that we needed something to rest our bodies before we retired! To achieve this they had Mr. Gordon Gilbert, who has more than a passing interest in music, bring us some relaxing music which was to prepare us for the "night-cap." This was taken by Pastor Ward Nolan, chaplain of the sanitarium.

And then to our blessed resting place—bed.

After three days the eight of us were feeling our muscles as never before. We were aching, stiff, sore and—we had to admit it—a little sorry for ourselves. But we knew that what the doctors said was right, and that the material we had discussed and read was really "spot on." It was a Coronary Prevention Programme, so we persevered. By the fifth day we were beginning to feel the benefits of this scheme which had behind it as a basic philosophy, the book, "Ministry of Healing." By the evening of the same day we

began to feel more lively than we had ever felt before. There was a light in our eyes, a spring in our step and, believe it or not, we were looking forward to the next day's activities of exercise both indoors and outdoors, the physiotherapy department with Mel and his boys, and the walks in the bush, which were further and further each day with our friendly co-ordinator.

The Final Day

The final day of the programme we were put through a physical fitness test similar to that which we had endured eight days before. Each one of us was secretly pleased as he looked at that treadmill, that piece of ingenious equipment that moved under the feet. We knew that when we got on that machine again, we would have it beaten. We were not disappointed. From the looks on our friendly doctors' faces, we knew that they had achieved the impossible. From the heaviest to the lightest; from the fittest to the most unfit, we had achieved a remarkable transformation in just eight days. We were able to go through the same tests with ease and with less physical exertion.

It was kind of sad to realize that we would be going our ways again, and it was with a little regret that we faced the final separation after lunch on Sunday. We shook each others' hands warmly, looked each other in the eye, and we could see the difference; and we made a little pact with each other that, on returning home, we would continue at least part of this programme that we had experienced together.

We were better men. We were fitter men. We can thoroughly recommend this programme of coronary prevention to any person who is at the age of life when they need to watch that centre of their affections—the waistline.

Unsolicited Testimonial

I'm including an unsolicited letter from one of the participants in this pilot programme, and you will see from his comments the value of the whole scheme:

N.N.Z. WALKATHON

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twenty-five adults. Of these, twenty-three children and thirteen adults completed the twenty-mile course. We had quite an assortment of walkers with ages ranging from four to over sixty (we're not permitted to say how far over). We certainly appreciated the efforts of each walker, and I know for a fact that many of them appreciated it themselves for several days after. The youngest walker to complete the twenty miles was only six years old, and two five-year-olds walked thirteen and sixteen miles each.

Walking would not have been much use had it not been for the generous support of our 600-odd (and we don't mean that in any nasty way) sponsors. Several of our walkers were worth over \$5 per mile—giving them \$100 for their twenty miles.

I am now back in the office feeling fitter than I've ever felt before and reflecting on the marvellous week spent with you at Warburton.

I could not express to you how terribly impressed I was with all the people in your organization. The friendliness, the warmth and consideration shown us was almost unbelievable.

As for the Coronary Prevention Programme, it was nothing short of being fabulous. I can assure you that physically speaking I am running every morning. I am now doing 1.5 miles in twelve minutes and I am very pleased with this result.

The influence that I was under during the week has altered my attitude towards two other things apart from my physical fitness. I still haven't had a drink of any sort of alcoholic beverage since my return, and deep down I think it will be a long time before I do, as I do feel the benefit from this abstinence.

I am also on the verge of returning to my religion. Listening to you and the other members of your church and attending your church service on that Saturday morning have reminded me of something that I had long forgotten. Spiritual peace is closely related to physical well being!

Ward, I would like you to know that if at any time you feel it would help, or you would like me to express to any person making inquiries about the wonderful service of the organization, you have my own personal recommendation of what this programme has done for me.

Yes, we huffed and we puffed. It was hard but that's how it was meant to be. And now as we look back on it and do our exercises from day to day and attempt to put into practice the philosophy taught to us by our doctors, we are no longer huffing and puffing, but we take the exercises in our stride and look forward to many years of good health under God's blessing.

All information about this programme can be obtained by writing to the Programme Co-ordinator, Health Care Centre, Warburton Sanitarium and Hospital, Warburton, Victoria. 3799

Sponsorships such as this represented many miles of walking and many hours of talking prior to the actual walk itself. We reasoned that this was good training for the day.

The event was not without its amusing incidents and lessons for some of the sponsors. For example, there was one father who withdrew his son at ten miles—it was costing his family over \$1 for each mile. Then there was the marshal who at each checkpoint for the first ten miles was feeling most sympathetic towards a walker whose mother had sponsored the marshal's granddaughter for \$1 per mile. Then at the eleven-mile check he discovered that his wife had \$1 on the child as well! She was the five-year-old who walked thirteen miles.

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A MILESTONE IS PASSED

K. E. WATTS, Secretary-Treasurer, Central Pacific Union Mission

ON OCTOBER 4, 1971, an event of considerable significance took place in Suva Harbour when the new twenty-nine-foot mission vessel *Rani II* was dedicated to the glory of God and the service of man. The dedication of mission vessels is not an unusual event in the history of the church in the Australasian Division; however, there is something special about M.V. *Rani II*, the dedication of which marks a milestone in the history of the marine department of the church.

Ever since the days when John I. Tay plied the Pacific Ocean in the mission vessel "Pitcairn," and Captain G. F. Jones brought the gospel to the Solomon Islands in the mission vessel "Advent Herald," the work of God has supported a fleet of sturdy wooden ships to care for the work of missions in the Pacific. Due to the inroads of rot, rust, worms, etc., the cost of maintaining such a fleet has grown year by year, making heavy demands upon mission budgets. Thus, when funds were made available to the Central Pacific Union Mission recently by the Australasian Division to provide a new vessel for the New Hebrides Mission, we cast about for a satisfactory alternative material that would be rot-, rust- and worm-resistant.

Consideration was given to the advantages and disadvantages of steel vessels, fibreglass-sheathed wooden vessels, ferro-concrete vessels, and finally pure fibreglass vessels. It was then that we approached a firm of shipbuilders engaged in both ferro-concrete and fibreglass shipbuilding in Suva. After months of investigating the qualities of fibreglass as opposed to other types of ship construction, we were pleased to place an order for a twenty-nine-foot mission vessel to be constructed in fibreglass by Messrs. George and Ashton, Suva.

New Day Dawns

Thus history was made on October 4, when the first non-wooden craft ever

constructed for the Seventh-day Adventist fleet in the Pacific was dedicated, and we trust that this will be the dawn of a new day in the marine department of the church. If this type of craft proves successful in reducing the heavy costs associated with the maintenance of wooden hulls, it could well be that the present fleet of wooden vessels will gradually be replaced by fibreglass vessels. Already an order has been placed for a sister ship to M.V. "Rani II," also for the New Hebrides Mission, and this vessel is now under construction.

M.V. "Rani II" ("rani" means "light" in one of the many New Hebridean native languages) will be used daily to transport patients, visitors to patients, students, mission personnel, hospital and school supplies between Santo, where the New Hebrides Mission headquarters and commercial centre are situated, and Aore, on the southern part of which is located the Aore Seventh-day Adventist Hospital and the Parker Missionary School. The mission property at Aore is located about ten miles from Santo, and the only method of communication between Aore and Santo is by sea. Because of this the day-to-day operating of both the school and the hospital is entirely dependent upon a suitable mission vessel to transport personnel, provisions and supplies, building materials, etc.

"Rani II" will replace M.V. "Noutran" which was retired and sold some two years ago. In the interim, the work has been carried on by a chartered vessel and M.V. "Kasi." The New Hebridean brethren were looking forward to the day when their new mission vessel arrived toward the end of October.

Dedication Service

The vessel is designed as a work boat although she has the pleasing lines of a pleasure craft. Her dimensions are: length, twenty-nine feet; beam, nine feet; draught, two feet seven inches; displacement, four and a quarter tons; speed, approximately eight knots, powered by a fifty-one horse-power Bedford Diesel Marine engine. She is fitted with seven buoyancy tanks below decks, together with a self-bailing cockpit which should make her a very safe craft.

At 11 o'clock on October 4, a goodly number of people gathered together for the dedication service, including all the employees of the manufacturer, the press, mission employees, church members and friends. Pastor D. E. G. Mitchell, president of the Central Pacific Union Mission, conducted the dedication service, and Mr. David Ashton, the manager of the manufacturing firm, and the writer, participated. Words of appreciation were expressed for the quality of the workmanship carried out in the construction of the vessel and the interest taken by the manufacturer in the project. Appreciation was also expressed for the ship's bell, donated by the firm of George and Ashton, which was of such good quality that it could not even be engraved here in Suva. A copy of the book "Under the Southern Cross" was presented to Mr. Ashton as a token of appreciation for a job well done.

In his reply, Mr. Ashton (who incidentally comes from a family who, for four generations, because of Christian principles, have been non-smokers and teetotallers, forbidding the use of alcohol in any form even by their employees on their business premises), stated that the construction of M.V. "Rani II" has been a particular pleasure to him and his firm, as this is the first occasion that they have had the privilege of building a mission vessel. He stated that his organization had, in the past, built boats for fishermen but this was the first time they had built boats for "fishers of men."

Our prayer is that all who sail in M.V. "Rani II" will be kept safe and enjoy the blessings and guidance of the Great Master Mariner.



M.V. "Rani II."

V.B.S. LORD HOWE STYLE

CLIVE M. WILSON

PESSIMISTIC heads wagged as the Lord Howe Sabbath school council met in April, when it was suggested that a Vacation Bible School be organized during the August-September school vacation.

How could it be done? Who would be the teachers? How much would it cost?

A very successful Vacation Bible School had been conducted some years ago by Pastors Christian and Watson, assisted by Mrs. Watson and daughter Ngaere, but could it be repeated?

However, a very enthusiastic Pastor and Mrs. Ritchie, with Sisters Sue Wyborn, Judy Shick, and Jan Wilson set about the task of giving us some very positive and pleasing answers.

Plans went ahead smoothly, but as "O" Day, August 30, approached, Pastor Ritchie admitted to "butterflies."

As 10 a.m. on the appointed day came around, children converged on the Seventh-day Adventist hall. They were mostly local children, but also a number of tourists, thirty-five for the first morning. No time now for "butterflies"—work to be done.

Sketching, painting, carving, Scripture lessons and reading, special films, singing, games and quizzes. The "School" theme song was, appropriately, "Wide, Wide as the Ocean."

Numbers for the week varied day by day, but averaged over thirty during the entire week.

The children anxiously watched the weather and sea each day as they had been promised a trip on the island's newest passenger launch "Lulawai," by courtesy of local business man, Mr. Roy Wilson.

Friday was the last day of "School." Mr. Mike Weidyk, Officer-in-Charge of the Department of Civil Aviation on the island, arrived with numerous gadgets, and gave the children



"After classes came the launch cruise . . ."

demonstrations of different types of communications; young ears and eyes popped as they watched and listened.

After classes came the launch cruise with some fishing thrown in; a tape recording would have made for enjoyment in retrospect.

The culmination came on the evening of Monday, September 6, when over seventy children, parents and friends gathered at the church hall to inspect handiwork, listen to special items by the children, and enjoy two very special films on "Water Birds," and "Life Under the Sea."

Our church has just enjoyed a lesson in faith. Ask the children who attended the "V.B.S. Lord Howe Style." They'll tell you it was the best week of the holidays. Parents second this.

TE AROHA AND THAMES (N.Z.) BAPTISMS

(Concluded from page 5)

Two other young people, and a lady who belonged to the Anglican communion, followed their Lord through the watery grave. Another sister was also accepted back on profession of faith earlier in the year.

At the beautifully decorated Thames church four candidates followed their Lord in baptism. One man had been a Roman

Catholic. Then a lady who had been a faithful adherent to the remnant church, but who had followed the Anglican way of life and had been baptized by immersion years previously, decided to become a church member in full communion with God's people. She was accepted on profession of faith and previous baptism.

Pray for these dear folk, that God will continue to keep that hedge of His love and power around them to keep them from falling, unto the day of the Lord's appearing.



Baptismal candidates at Te Aroha, New Zealand, on October 9. From left: Mrs. B. L. Lansdown, Dennis McCollum and Steven Liddell.



Baptismal candidates at Thames on October 16: Mrs. J. D. Broadley (who entered the church on profession of faith), Mr. J. Edwards, Caroline Wright, Janine Wright and Susan Long.

(Photo: K. D. L. Brook.)

Adventist Confession of Faith . . . 1—Presented in association with the "Review and Herald" and Mission '72

I Believe . . . in the Bible as the Inspired Word of God

JEAN R. ZURCHER, Secretary, Trans-Mediterranean Division

ALTHOUGH the Seventh-day Adventist Church has no confession of faith as do most other Christian churches, it holds certain fundamental beliefs that are based on the Bible. The first of these beliefs, the one upon which all others are founded, concerns the Bible itself. It is worded in this way:

"That the Holy Scriptures of the Old and the New Testament were given by inspiration of God, contain an all-sufficient revelation of His will to men, and are the only unerring rule of faith and practice. (2 Tim. 3:15-17.)"—"Church Manual" (1963 ed.), page 29.

At a time when the divine inspiration and authority of the Bible are being assaulted, often by the very people who should be defending them, it is necessary to reconsider the reasons for the church's confidence in the Bible as the Word of God and the only criterion of truth. Apart from this foundation there is no authentic Christian faith; without this certitude all doctrine is only a house of cards. On the other hand, the spiritual edifice becomes unshakable the moment that a person, knowing all the facts, can sincerely say, "I believe in the Bible as the Inspired Word of God."

Faith in the Scriptures is one of the beliefs of all ages. The following statement by the historian Josephus is an interesting extra-Biblical testimony regarding Jewish faith in the Scriptures: "We do not have among us an innumerable multitude of books which contradict one another. We have only twenty-two, which contain a record of all ancient history, and they are rightly considered to be divine. . . . It has become natural for the Jews to believe that these books contain divine doctrines, to persevere in them, and if necessary, gladly to die for them. They were given to us by the inspiration that comes from God."

Confirmed by Jesus and the apostles, this belief was also a certitude in the Christian church. Although it is true that the use which was made of the Bible and the interpretation given it varied through the centuries, all great confessions of Christian faith affirmed the divine inspiration of the Scriptures until the appearance of the modern critic at the close of the eighteenth century. This is illustrated by the motto adopted by the churches at the Reformation: "The Bible and the Bible only, as the rule of faith and duty."

Since the rise of rationalism in the nineteenth century and, even more, under the influence of the neo-rational theologians of our day, the attitude of the majority of Christians toward the Bible has undergone a profound change, despite their profession of faith. Rapidly, slogans such as these have become popular: "The Bible contains the word of God, but it is not the Word of God"; "Christ only is the Word of God"; "Only the moral and spiritual teaching of the Bible is inspired." And, following this impulse,

critics have succeeded in eliminating from the Sacred Text all that is miraculous or supernatural under the pretext that the mythical character of these accounts renders them unacceptable to the modern mind.

Who would have believed that the words of Paul would find such literal fulfillment? "For the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own likings, and will turn away from listening to the truth and wander into myths." 2 Tim. 4:3, 4. "But," added the servant of the Lord, "God will have a people upon the earth to maintain the Bible, and the Bible only, as the standard of all doctrines and the basis of all reforms" ("The Great Controversy," page 595)—a people who truly believe in the Bible as the inspired Word of God.

The divine inspiration of the Scriptures is not a theory, but a fact that must be tested on a personal plane. It is not possible to give a satisfactory explanation of its significance. As is true with everything that comes from God and relates to the mysterious work of His Spirit, the inspiration of the Scriptures infinitely surpasses human understanding. That is why faith is essential. If explanation were possible, faith in the Bible as the inspired Word of God would be unnecessary. That does not mean, however, that we should not try to understand the term "inspiration."

Too often in the past the doctrine of inspiration was reduced to schemata, which made people believe that the Bible was a holy book which virtually fell down from heaven, or that God dictated it to docile scribes who recorded and passed on divine revelation like a tape recorder. A holy book it is, but not in the sense that the Lord Himself wrote it in the same way that He traced on the walls of Belshazzar's palace the famous words interpreted by Daniel. Nor was it dictated to a kind of medium in trance, as the Greeks believed took place at Delphi when their god spoke through Pythia or through some other prophetess. Even pictures depicting an angel whispering into the ear of a gospel writer the text that he is writing, risk giving a false idea of inspiration.

These somewhat magical or mechanical explanations of the inspiration of the Bible did not fail to provoke reactions with harmful consequences. At first, people opposed what they called a deification of the Scriptures, indeed a Bibleolatry. The countertendency was to underscore the purely human aspect of

the sacred books, often to the detriment of what is manifestly divine in them. Rapidly the Holy Book ceased to be a ruling authority in its entirety, and finally, few parts were judged authentic or worthy of confidence. Critics believed that errors were to be found everywhere—contradictions, inconsistencies, divergences, and unbelievable intricacies. It became fashionable to speak of legends and myths. At the present time, a certain contemporary theology exercises an immense influence on whatever confidence remains in the Bible by its efforts to demythologize the Scriptures, searching for what is cunningly called the "kerugma," that is, the truth to be preached, which if worse comes to worst, can be considered as inspired.

In the face of such aberrations, it is worth while to recall the explanations given by Ellen G. White concerning the inspiration of the Scriptures, not only to correct the false conceptions on the one hand, but also to be on guard against "science falsely so called," which others have followed and "have erred concerning the faith." 1 Tim. 6:20, 21, K.J.V.

"The Bible is written by inspired men, but it is not God's mode of thought and expression. It is that of humanity. God, as a writer, is not represented. Men will often say such an expression is not like God. But God has not put Himself in words, in logic, in rhetoric, on trial in the Bible. The writers of the Bible were God's penmen, not His pen. . . .

"It is not the words of the Bible that are inspired, but the men that were inspired. Inspiration acts not on the man's words or his expressions but on the man himself, who, under the influence of the Holy Ghost, is imbued with thoughts. But the words receive the impress of the individual mind."—"Selected Messages," Book 1, page 21.

Thus we see that God communicated to inspired men His thought, His will, His truth, while respecting their personality, character, talents, mental endowments, intellectual habits, style, language, and vocabulary. By His Spirit God enabled human agencies to speak for Him. "He guided the mind in the selection of what to speak and what to write." ("The Great Controversy," page vi.) "The divine mind and will is combined with the human mind and will; thus the utterances of the man are the word of God."—"Selected Messages," Book 1, page 21.

The mysterious union of God and man manifest in Christ, the Word of God revealed in flesh, is revealed again, in another form, in the Scriptures, the word of God expressed in a book. "The Bible,

with its God-given truths expressed in the language of men, presents a union of the divine and the human. Such a union existed in the nature of Christ, who was the Son of God and the Son of man. Thus it is true of the Bible, as it was of Christ, that 'the Word was made flesh, and dwelt among us.'—"The Great Controversy," page vi.

The human aspect of the Bible is present only in the form in which it is given to us. It is important; it merits our attention. However, its importance is small in comparison with the importance of the message. And it is here that one perceives the divine character of the Scriptures, which becomes even more apparent as the human quality is noted. The more apparent the human element, the more apparent is the divine. Paul did not neglect to underline such a thought: "But we have this treasure in earthen vessels, to show that the transcendent power belongs to God and not to us." 2 Cor. 4:7. "The treasure was entrusted to earthen vessels, yet it is, nonetheless, from Heaven."—"The Great Controversy," page vii.

The Bible, Word of God

When, at the close of his career Paul declared his faith in the Scriptures as "inspired by God," he wanted to affirm that God Himself is their author and that they are the work of His Spirit. To do this, the great apostle used an expression that is not found elsewhere in the Bible, "theopneustos," an adjective meaning, literally, "God-breathed," that is, given by Him, spoken by Him, inspired by Him.

Hence "men moved by the Holy Spirit spoke from God" (2 Peter 1:21). However, the influence of the Spirit is not restricted to charging men to speak for God; the messages spoken by the inspired men are "words . . . taught by the Spirit." 1 Cor. 2:13. Paul explicitly states, "The gospel which was preached by me is not man's gospel. For I did not receive it from man, nor was I taught it, but it came through a revelation of Jesus Christ." Gal. 1:11, 12. That is why the apostle commended those of his hearers who received the word which he preached "not as the word of men but as what it really is, the Word of God." 1 Thess. 2:13.

God's Will Made Known

This, then, is clear. Choosing consecrated men, God made known His will, asking that they, in turn, transmit it to others. For this reason these intermediaries are called prophets, that is, men who spoke for God. By them the word of God has been expressed in understandable language to all who will listen. Their writings are not merely a testimony on the word, they are the word of God itself. If such were not the case, the prophets of the Old Testament would not have, thousands of times, made statements such as this to introduce their message: "Thus the Lord said to me . . ." Nor would Jesus and the apostles have confirmed their testimony, for example, by asking before quoting the prophets, "Have you not read what was said to you by God?" Matt. 22:31.

Consequently, it would be dangerous for our faith to try to limit the inspiration of the Scriptures in any way. To say that the word of God is in the Bible, as more and more religionists are doing today, leads only to the denial of the Word of God itself. If not all the Bible is the Word of God, the inspired truth must be searched out. And who is able to discriminate with certainty? The results of such research are already too evident: people judge what is truth by their own criteria.

Only the absolute certainty that the Bible is the Word of God is able to serve as the foundation of Christian faith and hope. It alone gives to the Bible unbiased authority, sovereign, and inalienable. Before the Bible, accepted as the Word of God, individual opinions, so varied and subjective, will disappear, because everyone will avow, as did Paul, "I worship the God of our fathers, believing everything laid down by the law or written in the prophets." Acts 24:14.

When we say that belief in the inspiration of the Bible is an article of faith, we do not mean that God asks us to believe without evidence. In truth, there are many proofs, but we shall mention only one, the one which enables every man personally to experience the supernatural character of the Bible. That proof is the regenerating and sanctifying power of God's Word.

In truth, the work of the Spirit of God extends well beyond the intermediary through which it speaks. The Spirit also aids the reader who is searching for truth. Without this quickening the veil would never be lifted for those who read the Bible, and the Word of God would remain a dead letter (cf. 2 Cor. 3:12-18). "But the Spirit is life," stated Paul. Through the ministry of the Spirit, God confirms His Word in the life of every believer. Through the Holy Spirit's work the written Word becomes the instrument of salvation: "For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and spirit, of joints and marrow, and discerning the thoughts and intentions of the heart." Heb. 4:12.

Moreover, being the living and abiding Word of God, the Scriptures act as incorruptible seed to regenerate hearts (1 Peter 1:23-25). They lead to faith, for "faith comes from what is heard, and what is heard comes by the preaching of Christ." Rom. 10:17. Paul testified from personal experience, that "the gospel . . . is the power of God for salvation to every one who has faith. . . . For in it the righteousness of God is revealed through faith for faith." Chapter 1:16. He also reminded Timothy, in the key text concerning the inspiration of the Scriptures: "You have been acquainted with the sacred writings which are able to instruct you for salvation through faith in Christ Jesus." 2 Tim. 3:15. Therefore, "Blessed are those who hear the Word of God and keep it!" Luke 11:28.

By renewing our confidence in the Bible as the Word of God, we are in reality renewing our faith in Jesus, of whom the Scriptures testify. Eternal life, which is

echoed throughout the Holy Word, is obtained only in Jesus. Accordingly, our faith in the Bible is never mere confidence in its role as mediator. It leads us to Christ, and Christ ushers us into the very presence of God. Neither is the Bible an end unto itself; the true end is God and our reconciliation with Him. Thus belief in the Bible as the inspired Word of God constitutes, as it were, the first rung of that ladder which leads man from earth to heaven.

"Certain it is that no man or set of men should undertake to advance theories upon a subject of so great importance, without a plain 'Thus saith the Lord' to sustain them. . . . My brethren, let the Word of God stand just as it is. Let not human wisdom presume to lessen the force of one statement of the Scriptures. The solemn denunciation in the Revelation should warn us against taking such ground. In the name of my Master I bid you: 'Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.'"—"Testimony Treasures," Vol. 2, pages 314-316.

*All texts quoted from the New Testament are from the Revised Standard Version, except as otherwise indicated.



LETTERS to the EDITOR

PLEASE NOTE: Letters are accepted for publication at the discretion of the editor; the receipt of a letter does not mean that it will necessarily be published. Correspondents should also understand that their letters will be submitted to bring them to a suitable literary standard, though every effort will be made to preserve the essential point of the original.

Pseudonyms may be used for publication, but the original must have the full name and address of the writer.

Letters published may not necessarily represent the ideals or the teachings of the denomination; such are found in our editorial, devotional and news columns.

It's Illegal

Dear Editor,

Twice recently I have been confronted with so-called "chain letters" circulated by church members and denominational employees. The latest one was sent out in an official envelope of one of our union conferences.

I wonder if these persons know that these "chain letters" are illegal and operating outside the law. A recent news story in the daily paper tells of a Melbourne woman convicted and fined \$25 for mailing such letters. I only hope she

HILDA BARTLETT'S

Menu
Masterpieces

IT MAKES NO sense to squander the vitamins already supplied in our foods, and then try to make up the deficiency in the form of pills or powders. This can be wanton waste. Let's use our money for food rather than supplements.

FIESTA TAMALE PIE

- | | |
|-------------------------------------|------------------------|
| 1 small onion | 1 small tin sweet corn |
| 1 clove garlic | 1 teaspoon salt |
| 1 small tin Nut Meat, mashed | 12 pitted, ripe olives |
| 2 Vegelinks, mashed | ½ cup corn meal |
| 2 medium tomatoes, peeled and diced | ½ cup milk |
| | 1 egg |

Chop the onion and garlic and saute till soft and yellow in one tablespoon oil and one tablespoon margarine. Add the Nut Meat and Vegelinks and cook till heated through. Simmer tomatoes and sweet corn with a teaspoon of salt for 20 minutes. Add to the Nut Meat mixture and pour into an oiled casserole dish. Press twelve pitted, ripe olives into mixture. Spread top with mixture of corn meal, milk and the egg, well beaten. Cover well with grated cheese that has been tossed with a few cornflake crumbs. Bake forty-five minutes at 350°. Serve with green salad.

was not an Adventist raising money for Investment or a church building project!
J. B. Trim, Queensland.

Pen-friend Wanted

Dear Editor,

I belong to the Seventh-day Adventist Church in America.

Since I have been studying foreign languages and countries, I find your country and the people of your country very interesting.

It is my desire to correspond with either a family of your country, of the Seventh-day Adventist faith, or a missionary family.

Thank you very much. Write soon!

Miss Kitty Fialho,
1706 163rd Avenue Apt. D
San Leandro, California. 94577
U.S.A.

Tribute to a Leader

Dear Editor,

The passing of Pastor Solomon Tevita in Noumea as recorded in Flash Point 18/10/71 will bring sadness to many beyond his own people. I realize that space does not permit all obituaries from the mission field, but feel that the passing of many should not go unnoticed.

Those who knew this altogether lovable man will not wonder at the large attendance of more than 2,000 at his funeral in a place far from his native island of Ambrym. Pastor Solomon served his people as a teacher and minister and national leader for upwards of forty years. As assistant president of the New Hebrides Mission he demonstrated leadership combined with humility and kindness.

The administration of our island missions has grown much more complex in recent years, and with all the stress of an expanding work, Pastor Solomon's influence was ever for the upbuilding of individuals of whatever race.

As one of many Europeans blessed by this servant of God, I think of his passing as a parallel to the statement in 'Pilgrim's Progress': "'Then,' said he, 'I am going to my Father's; and though with great difficulty I am got hither, yet now I do not repent me of all the trouble I have been at to arrive where I am. My sword I give to him that shall succeed me in my pilgrimage, and my courage and skill to him that can get it. My marks and scars I carry with me, to be a witness for me, that I have fought His battles who now will be my rewarder.' When the day that he must go hence was come, many accompanied him to the river side, into which as he went, he said, 'Death where is thy sting?' And as he went down deeper, he said, 'Grave where is thy victory?' So he passed over, and all the trumpets sounded for him on the other side."

Dean Giles,

Pastor, Victorian Conference.

NORTH N.Z. WALKATHON

(Concluded from page 9)

Our big day was a wonderful success in every way. We were richly blessed with perfect weather, with extra endurance, and with a real spirit of fellowship. For the overwhelming success and every other

blessing we are most thankful to our heavenly Father because we know that He was with us each step of the way.

[Perhaps in the report of the dedication of the school Mr. Howie will mention the cause which benefited from the Walkathon. —Ed.]



WEDDINGS

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.

ALEXANDER—GILBERT. In the beautifully decorated Seventh-day Adventist church, Gosnells, Western Australia, on the evening of October 11, 1971, Nola Mary Gilbert exchanged marriage vows with Robert Douglas Alexander. A large number of relatives and friends were present to wish the young couple happiness and God's blessing as they now walk the highway of life together. Robert, who has just recently accepted the message of God's love and eternal life through Jesus Christ, will, with his bride, set up home in Armadale, Western Australia, where we believe their Christian witness will be a blessing to all with whom they come in contact.
W. A. Coates.

CUTTS—MACRAE. It was a pleasure to officiate at the wedding of Rodney Cutts and Christine MacRae in Gisborne, North New Zealand, on Monday, October 25, 1971. Rodney is the son of Brother and Sister Harold Cutts of Gisborne, and Christine is a star for Rodney's crown. Christine and Rodney have worked actively among the youth of the church and we know that God will bless them as they establish their home in Gisborne.
R. E. Possingham.

GRIME—TAGG. Spring showers failed to dampen the happiness of the occasion when Jeanette Marilyn Tagg entered the Papakura church, New Zealand, to pledge lifelong fidelity to Alan Charles Grime on Monday, October 25, 1971. Alan is the eldest son of Brother and Sister Tom Grime of Cambridge. Jeanette is the only daughter of Brother and Sister Douglas Tagg of Papakura. A large circle of relatives and friends gathered at the reception to wish Alan and Jeanette happiness and much of God's blessing.
A. K. Gersbach.

KOMADINA—SITKOVIC. The Seddon church, Victoria, on October 17, 1971, witnessed the marriage of Josip Komadina and Naomi Sitkovic. The bridegroom is the elder son of Mr. and Mrs. M. Komadina of Seddon, and the bride the elder daughter of Mr. and Mrs. F. Sitkovic of Seddon. A large gathering of relatives and friends at the wedding breakfast rejoiced with the young couple in the happiness they have found in their union. The ceremony was jointly performed by the writer and Pastor V. Medlobi of the Yugoslav church, Seddon. We pray that the Lord's blessing on Josip and Naomi will make their happiness complete.
E. A. Reye.

NEWSOME—SMITH. Relatives and friends from Melbourne and interstate gathered at the East Prahran church, Victoria, on October 11, 1971, to witness the union in marriage of John Stuart Newsome of England, and Julie Annette Smith of Devonport, Tasmania. At the wedding breakfast many friends shared the happiness of the radiant young couple. We wish Mr. and Mrs. J. S. Newsome God's blessing as they establish another Christian home.
E. A. Reye.

WALMSLEY—BENDEICH. Before relatives and friends at the Wollongong church, New South Wales, on October 3, 1971, Ross Mortimer Walmsley and Dorothy Lynette Bendeich were united in the bonds of holy wedlock. The bridegroom is the son of Brother and Sister H. J. Walmsley of Dunedoo, New South Wales, and the bride is the daughter of Brother and Sister A. J. Bendeich of Wollongong. The recently extended and renovated Wollongong church proved a delightful setting for the first wedding in the new surroundings. Ross and Dorothy are both esteemed workers at the Lewisham Branch

of the Sanitarium Health Food Company. As they establish their Christian home together in Sydney, we pray that God will richly bless them in their lives together and in their witness for Christ.
D. E. Lawson.



BELGROVE. After several weeks of intense suffering in the Goulburn Base Hospital, Sister Elsie Florence Belgrove was called to rest on September 23, 1971, at the age of eighty-four years. She had been an Adventist for many years and had faithfully attended church, but unfortunately, over the past four years since the death of her husband, she had been unable to meet with God's people because of ill health. She had a large family and is survived by two sons, Sidney and Noel, and three daughters, Gladys, Betty and Gwen, together with thirty-eight grandchildren and seventeen great-grandchildren. To everyone who knew her well she was "Nana." At the Goulburn church, south New South Wales, and again at the graveside, the loved ones were pointed by the writer to the One who is touched with sympathy for our grief, and were invited to place their trust in Him, for He said, "I will come again, and receive you unto Myself."
R. M. Kingdon.

SCHRAMM. On September 20, 1971, Mavis Schramm passed to her rest in the Green Lane Hospital, Auckland, New Zealand, where she had been a patient for some time. Mavis was seventeen years of age. Her courage in the face of the inevitable, her steadfast faith as she reposed her soul in Christ, her triumphant death, have encouraged others to give their hearts to God. To Mavis we say, farewell. You have brought us closer to Jesus, and we look forward to meeting you again on that wonderful resurrection morning when pain and suffering shall be no more.
R. R. Faithfull.

SIMPSON. Mrs. Charlotte Ethel Simpson of "Coronella" Homes, Nunawading, Victoria, passed peacefully to rest on September 15, 1971, aged eighty-six years. The late Mrs. Simpson came to Nunawading in 1957 and soon made many friends. She accepted the message and joined the Advent family at that time, continuing to love and serve her Lord until the end. She is sadly missed by her loved ones and friends, but she rests in the blessed hope.
T. F. Judd.

SZABADY. Born in Hungary forty-seven years ago, Brother Alexander Szabady passed away following a road accident on September 20, 1971. He was buried three days later in the Centennial Park cemetery in Adelaide, South Australia. Our brother embraced the truth of the Bible and was baptized in Mount Isa, Queensland, by Pastor W. Otto in 1968. He was a zealous worker in helping to raise funds for a church building in the town where he had heard the message. More recently he has worshipped with the Adelaide City Church. To his parents, Brother and Sister Eiselier of Coober Pedy, and a large gathering of relatives and friends, words of comfort and consolation were read from the Scriptures by the writer.
V. J. Heise.

YATES. Another of God's saints entered her last rest on September 20, 1971, at Christchurch, New Zealand. Miss Isabella (Aunt) Yates was born at Springfield, South New Zealand, in 1884, and accepted the message of present truth through the ministry of Pastor George Burnside in 1948. She awaits the call of God in the Linwood Cemetery, Christchurch.
K. J. Bullock.

FLAT TO LET. Mod. 2 b.r. furnished flat, all convs. Hawthorn, Vic. Nov. 21-Jan. 30 only. Or part thereof. Reply Holiday Flat, C/- 8 Yarra Street, Hawthorn, 3122, or ring 81 0764.

FOR SALE. Fox Valley Road, Wahroonga. Delightful and well built brick home, 2 large bedrooms (one with kitchenette and separate entrance), large northern sun room, lounge, separate dining room, kitchen with dinette, tiled bathroom, large built-in wardrobes, numerous cupboards, carpeted throughout, hot water service, plug in moveable phone, laundry plus second toilet and shower, garage, many extras; every convenience. Reply A. W. Knight, 49 Dural Street, Hornsby, N.S.W. 2077

FOR SALE. Small general store, house attached, Cooranbong. For further particulars, Box 86, Cooranbong, N.S.W.

MAKE your wedding day one to remember always. Call the experts—Dundas Church Caterers—renowned as Sydney's best for service and quality. Write to Mrs. J. Harde, 140 Fox Valley Road, Wahroonga, 2076, or phone Sydney 487 1745.

MINISTERIAL STUDENT requires accommodation, flat or house, in Cooranbong area to suit himself, wife and baby for the next academic year. Please reply to: W. Davies, 20 Thomas Street, Mayfield, Newcastle, or phone Newcastle 63 1378.

OPENING of Muswellbrook church. Originally announced for November 28, this church will now be opened at 2 p.m. on December 19. Please adjust your appointment book.

WANTED URGENTLY by lay worker, full set Bible study film strips, from someone who has no further use for same. State price, if any. C. E. Bylund, Box 679, Albany, W.A. 6330.

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. Two- or three-bedroom home required to rent in Cooranbong district by married ministerial student, from January, 1972. Please contact Mr. A. Boag, 10 Nashwauk Cres., Moana, 5169, South Australia.

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 to the

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

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

WANTED. Work, preferably on wheat farm, November 24-end January, or December 14-February 18. One vacation's experience with wheat. Truck licence. I aim to:

1. Give my best to you,
2. Get college fees.

Contact Chris Cowled, Avondale College, Cooranbong, N.S.W. 2265.

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
Wahroonga Representative - CELIA STOTESBURY

☆ ☆ ☆

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AUSTRALASIAN DIVISION OF SEVENTH-DAY ADVENTISTS

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

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

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

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

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

FLASH POINT...

- ✱ During the recent Autumn Council, the Radio-TV secretary of the General Conference, Pastor J. J. Aitken, was made a field secretary of the General Conference. The new secretary of the Radio-TV Department is Pastor W. R. L. Scragg, so well known to us in this division.
- ✱ Many Avondalians of other years, and many Longburn students of more recent years will be saddened to learn of the sudden death of Mr. Ralph Watts, who was in charge of the science department of Avondale, and more recently at Longburn College. Mr. Watts had intended to retire at the end of this year, but his passing has intervened. We extend our sympathies to Mrs. Watts and the two children and the grandchildren.
- ✱ More appointments:
Secretarial Certificate, Carmel College:
NOELLE I. ZEUNERT to S.H.F. Co., Carmel, Western Australia.
Secretarial Certificate, Longburn College:
DIANNE J. MARSHALL to S.H.F. Co., Auckland district office; CAROL M. NILSSON to South New Zealand Conference office.
- ✱ Two transfers which have hitherto escaped our notice and which ought to have been mentioned are: Mr. I. H. ROYCE, who has been engaged in pastoral work in South Australia, has answered a call to the West Australian Conference; and MISS YVONNE GILMORE has transferred from the Warburton Sanitarium to the Sydney Sanitarium.
- ✱ Coming up for opening and dedication is the Muswellbrook (New South Wales) church. As you will have doubtless seen on our advertisement page, the originally advertised date had to be cancelled and the opening put back five weeks to December 19. Pastor W. R. Ferguson, the pastor there, has found that all the frustrating situations are not confined to the island fields.
- ✱ Pastor David Lawson and his team are looking back on a successful year's work in the Greater Sydney Conference. So far, they have had four baptisms in which a total of twenty-three folk have gone forward, and there are another four baptisms scheduled—at the time of his writing—three in November, one in December. Pastor Lawson says that this will bring the total to fifty souls for the year. Pastor Lawson speaks highly of the work done by his team—which is a nice touch.
- ✱ The national news as broadcast by the Australian Broadcasting Commission recently carried radio and TV news items about one of Victoria's oldest inhabitants, Mrs. Sarah Potter, who celebrated her 104th birthday in our Coronella Homes this month. Mrs. Potter formerly lived with her youngest son, Don, in Warburton, and was still active in the garden when she decided to move to Coronella. Her oldest son is eighty-three years of age. Mrs. Potter is still sprightly and chipper.
- ✱ A news flash from Suva tells of an invasion of the city by two bus-loads of Fulton students on a recent day, directed by the city pastor, Pastor Jim Lansdown. The reason was that it was the day of the annual appeal for crippled children. The organizers were particularly pleased with the results of the students' efforts, which exceeded their previous best of \$1,100. Nice going by the Fulton young people, and excellent public relations!—though that is not why they did it.
- ✱ Twelve months ago, the division was visited by Mr. Stanton Parker, who has all the clues about denominational insurance. Mr. Parker hails from the west coast of the United States, and so is a near neighbour; just a hop across the water, you might say. On November 1, he returned to give more valuable assistance in his special field, but this time he brought Mrs. Parker with him. We welcome the Parkers as they visit briefly with us.
- ✱ On November 8, Pastor A. E. Gibb, an associate secretary of the General Conference, arrived in Australia from New Zealand and the Central Pacific Union Mission. Pastor Gibb will itinerate briefly in this division and will be with the Division Committee when it meets late in November.
- ✱ On November 5, Dr. Harrison arrived from the United States, and he was accompanied by his son-in-law and daughter, Dr. and Mrs. Crawford. On the same day and accompanying them were Mr. and Mrs. Bert Cooper, Australians from way back; Mr. Cooper is the assistant administrator of the White Memorial Medical Centre, Los Angeles, California.
- ✱ Mr. and Mrs. R. N. Gilchrist are on furlough from Kabiufa College in the Eastern Highlands of New Guinea. They arrived back this month.
- ✱ Miss Carol Ball has left the division office, where she worked for two years in the Temperance Department, and has set out on the long journey to Perth, where she will take up an appointment in the Perth Wholesale office of the Health Food Department.
- ✱ We are happy to announce that Mrs. L. C. Naden, the wife of the field secretary of the Australasian Division, has been moved from the intensive care unit of Sydney Sanitarium and is now recuperating from the distressing illness which endangered her life for some time. Pastor Naden expresses his gratitude for all the prayers that ascended on his wife's behalf.
- ✱ Permanent return from the mission field has been granted to Sister L. McIntock, a nursing sister at the Hatzfeldhaven Hospital, New Guinea, and Miss Margaret Rutter, a physiotherapist at the Togoba Hospital.
- ✱ Is this the BIGGEST? A cheque approximately eight feet long and four feet wide, thought to be the biggest ever presented to a bank on Okinawa, didn't bounce when it was presented to the Bank of America. The cheque, presented to Pastor Clyde Bradley, is to finance the translation of "The Desire of Ages" into Vietnamese. Pastor Bradley is the new president of the Vietnam Mission of Seventh-day Adventists. The \$(U.S.)1,800 was raised by the local congregation of the Adventist servicemen's church. The servicemen were the main ones responsible for the donation. Bank personnel were at first "flabbergasted," Pastor Bradley reported, and said that the cheque was too big. However, they accepted it, and the Bank of America paid it. We wonder if those American servicemen have heard of the new school we are building in Warburton?
- ✱ "Finally, brethren . . ." (from a contributor): If you think you have no faults, that makes another one.