



AUSTRALASIAN RECORD

AND ADVENT WORLD SURVEY

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"Please find enclosed," the covering letter said, "an article for the RECORD. We do not expect your past association with us to lead you to do us any favours. A full-page spread—preferably the front page in your very next edition—will suffice." We are nothing if not obliging.

Strathfield Ex-teacher-pupil Rollcall

I. WILLIAMS, Editor "STRATHAD"

THE CASUAL REMARK made the other day by a fellow staff-member caused me to feel greatly surprised and then dismayed. The remark was to the effect that Strathfield Seventh-day Adventist High School was twenty years old this year. Surely not! It could not possibly be twenty years since the afternoon when Pastor L. A. Butler took the then headmaster of the Burwood School, Mr. R. H. Parr (whatever became of him?) and the staff members to view a grass-covered tree-dotted block of land. Here, we were told, was the site of the proposed new school.



It seemed a long way off but it was not really long before a group of Adventists from Sydney gathered on the same block and witnessed the "turning of the first sod" ceremony. Some of us were still almost afraid to believe but, in due time, we witnessed the official opening of the materialized school.

The complex of buildings did not include the present Manual Arts wing, the second storey, the laboratories, the staff-room nor, of course, our recently opened, most impressive new library block—but it was our new school and we were proud of it.

Twenty years ago! The thought that depressed me was that if the school were twenty years older, then so was I! I almost wished I had not heard the remark except. . . . The magazine committee pounced on this birthday idea and decided that a section in this year's STRATHAD, our school magazine, could very well be devoted to some historical facts and reminiscences about the school, especially the earlier years.

Co-operation Needed

This is where we need the co-operation of RECORD readers. If you are an ex-Strathfield pupil would you have any photos, anecdotes or nostalgia to share with us?

Would you take the time to drop us a line and tell us what you have been doing since you left us, what fame and fortune have come your way, what you are doing right now? It will save us digging through musty old records (including your academic record!) and would be far more personal for our present-day readers. You MUST remember the address—159 Albert Road, Strathfield, N.S.W. 2135.

Another suggestion was that this year could culminate in an ex-pupil's (I refuse to use the term Old Boys and Girls) and ex-staff reunion tea. The proceeds of this could help our financially-struggling magazine. We would like you to tell us if you think this is a good idea.

We do know that many former students are scattered far and wide and have enjoyed years of service, both in the organized work and outside of it. Your experience could help inspire this generation. We really look forward to hearing from you. We may even find out what DID happen to Mr. Parr.*

*We are reliably informed that he is alive and well and is living in a small Victorian country town.—Ed.



Pastor Douglas Jenkins getting participants to "commence a new habit."

In North New Zealand

CIGARETTE COMPANIES LOSE FIFTY-SEVEN MORE CUSTOMERS

P. DIXON, Public Relations Secretary, Avondale Church

THE NORTH NEW ZEALAND churches of Avondale and Henderson together planned to run a 5-Day Plan in the district. The territory for mission activities of the two churches is fairly large, covering four adjacent towns, thus our first problem was to find a suitable and centrally situated meeting place. Our search revealed a number of halls which, for two reasons, were inconvenient; first, the rents were beyond our budget, and second, we were unable to have them for five consecutive nights.

At the mid-week prayer meeting our members sought divine aid for our project and the answer came in two days. We were led to make inquiries of the Anglican church warden who is caretaker of their social hall. The hall was inspected and found to be suitable. We were very agreeably surprised when the warden told us they could not make a charge for the hire, but would appreciate a donation to their funds. Mr. Smith, the editor of the local paper (with a circulation of 35,000 twice weekly), was very interested in the project, having quit smoking himself. He has been liberal with newspaper editorials praising our work.

The night scheduled for the opening was May 14. For two weeks prior to that date there had been beautiful weather; but on the opening day the weather broke and

heavy gales were accompanied by torrential rains. We asked the Lord for success in the venture; we had already seen His guidance during our planning.

In Spite of Storms

By 7.20 p.m. on May 14 there were only three people in the hall. At 7.25 p.m. our faith was rewarded—a rush of people kept the registrars very busy, and in the next ten minutes sixty persons had enrolled. All of them attended regularly in spite of storms which did not ease up all week. They came from near and far, and seemed very eager to "commence a new habit" as the instructor so aptly termed it. Several people came distances of up to ten or twelve miles to attend. There was an equal number of men and ladies attending with an even age distribution ranging from twenty to sixty.

On the final night 94 per cent (fifty-seven persons) testified that they had quit smoking. One man in his sixties had been smoking for forty years, two ladies and two men in the fifty-to-sixty age-group had smoked for forty years, and quite a number had been smoking thirty to forty cigarettes daily. Four people came on the advice of their doctors. All showed their gratitude by giving donations and by purchasing health books to the value of \$102.

Experiences were freely related; there was the lady who hated eggs, yet said she had eaten one that week and had not realized before that they tasted so nice. A business man working with thirty-four others found he was odd man out at meal times because none of the others smoked. In reply to his query, "Why?" they said they had attended 5-Day Plans to stop smoking. Thinking it might be wise to quit the habit, he attended our Plan, and as a result he is no longer the odd man out. One lady, around forty-five, said she had asked her relatives and friends, even her mother, to phone her rather than visit her for two or three weeks—they all smoked and she wanted to be sure of her victory before they tempted her.

We were very pleased to have our Temperance secretary, Pastor Douglas Jenkins and his wife conducting this programme for us. His experience with the 5-Day Plan was invaluable (we understand he was the first in the division to run one).

We saw the change in the faces of these participants as they progressed from night to night. To see victories gained was sufficient reward for the time and effort we had given. We thank God for the privilege of having a part with Him in helping people to give up unclean habits and learn more healthful ways of living.

THE INVENTOR OF ST. ALBANS

E. GALE, Church Press Secretary

BROTHER Norman Ellery, a member of the St. Albans church, Christchurch, New Zealand, has two angels—his guardian angel and his thirteenth Sabbath angel. Being a teacher of the Junior Sabbath school, he has made a picture of an angel



Brother Norman Ellery with his coin-covered angel wings.

(presumably one of the three of Revelation 14).

The mission offering given by the juniors is glued on the angel's wings (see picture). This device was so popular with the children that the coins have gone beyond the wings, covering the base of the picture, across the angel's feet.

This is just one of Brother Ellery's ideas; he has also made a lighthouse that shines only when an offering is dropped in. This lighthouse has also been used by our senior Sabbath school for birthday and thank offerings. Brother Ellery, a plumber by trade, is full of good ideas to capture the interest of Sabbath school members.



The response was so good that the coins went beyond the wings, covering the angel's feet.

HISTORIC PICTURE GALLERY



THE BLUNDENS' SIXTY-FIFTH WEDDING ANNIVERSARY

Guests at the anniversary celebration held in the Blundens' home, California, U.S.A. First row (left to right): Pastor and Mrs. E. E. Roenfelt, Dr. Dulcie Anderson (daughter of the Blundens). Back row: Pastor Albert Munson (American, with Australian wife, Katie Innis that was, alongside), Pastor Arthur Mountain (Mrs. Blunden's brother), Mrs. and Pastor Blunden (the anniversary couple), Val (Arthur Mountain's daughter), and Mrs. E. H. James.



A "first" we think. This is Sibona Oka, a Seventh-day Adventist Church member from Papua New Guinea who is shown wearing the gold medal he won at the South Pacific Games last year in Tahiti. He was first in thebantam-weight weight-lifting. A historic picture, indeed.

(Photo, T. Brash.)

EDITORIAL



BUILDING A SNOWMAN

THIS KIND of story is all too frequent these days. It is the story of someone in desperate need but no one wants to get involved. To put you in the picture, we quote the story as it appeared in the Melbourne "Herald" of June 4 under a Los Angeles dateline:

"I must get help," said the woman, staggering in exhaustion from a three-hour hike through snow up to her waist. "My husband is dead back in our caravan."

The man she asked for help shrugged and turned away. "I can't help you," he said, pointing to his children building a snowman, "the children are playing."

Mrs. Georgina Culver, 49, told today how she spent four days last week snowbound in a caravan on a remote ridge in the Tehachapi Mountains, north of Los Angeles, with the body of her husband.

When she got out, people she asked for aid would not help her, she said.

When she found a highway, motorists would not stop for her. Mrs. Culver and her husband, Stanley, 53, took their caravan into the mountains so that he could breathe mountain air. The smog of the lowlands affected his bad heart and emphysema (a lung complaint that makes it hard to breathe).

"Last Sunday, the snow began to fall," Mrs. Culver said. "It came down until it was six feet deep. The car was snowed in. It's a mile and a half to the road, and my husband couldn't make it." She could not even open the door of the caravan because of the weight of the snow against it. Eventually Mr. Culver's oxygen tanks ran out.

On Wednesday morning he told his wife, "I can't breathe," gasped as he sat on the edge of the bed, and fell over dead. On Saturday, Mrs. Culver decided to try to walk out. It took her three and a half hours to walk the one and a half miles to the road. Two miles down the road, she found people, apparently city-dwellers, who had brought their children out to play in the mountains in the snow. She asked one man for a lift to the nearest town, Gorman. He said he was going the other way. Another didn't want to interrupt his children building a snowman. She tried to hitch a ride, she said, but no one would pick her up. "I just plodded along," she said. Four miles and six hours after she left the caravan, she reached a restaurant in Gorman and telephoned friends.

Sheriff's deputies brought out the body of her husband yesterday.

Living snugly in our own water-tight, life-tight compartments as we do, that story is a poignant commentary on man's readiness to communicate, and one's righteous indignation rises at the unfeeling barbarity of those who turned aside from a woman in such need. If this were the first such story we had heard, it would be enough to cause us to ask ourselves what the world was coming to; but this is not the first time you have heard the story of man's callous indifference to a fellow human. The ghastly truth is that no one seems to want to get involved these days; no one wants to have to dirty his hands in anything that might inconvenience him. Children building a snowman are far more important than a strange woman who comes out of the snow with the unlikely story that her husband is dead back there in a caravan. Of course, we respectable people, living half a world away from those stone-hearts in California, would have reacted differently; we are civilized, even if the rest of the world has lapsed back into the morass of indifference.

But are we? You have only to go on the Appeal for Missions to come to realize that all the indifference and the couldn't-care-less attitudes are not over in California. "What? Me give money for them ——— in New Guinea?" an upstanding example of the citizenry of Melbourne said straightly to us when we were ingathering last February. "Give money to them? Not on yer ——— life! They'll kick us out when it suits them. Let 'em get out of the mess they're in. And for all I care, they can stay in it."

It was obvious even to your obtuse collector that this man had taken his stand; he would not be moved by tears or logic—neither of which your servant has to spare—so we bade him good-day and pressed on regardless, shaking the dust of his garden (for he was weeding his flower-beds at the time of our encounter) as we went.

Exactly two houses further along we encountered a lady watering her garden. It is always a disappointment to this collector when he finds folk out of doors. The likelihood of their having note or coin upon their person is considerably less, it has been found, than when one encounters them snugly inside the domicile. Or, at least, there is less of a noticeable tendency for them to ankle off to the domestic treasury and dip therein for the needs of the unfortunate in lands afar.

"It's the Seventh-day Adventists, isn't it?" she wanted to know when she saw the magazine. Upon our acquiescence, she put down the hose, turned off the tap and went inside without a word. We followed, wondering, as far as the door step. She had made no promises; she had uttered no sound at all that indicated her feelings. It was, from her attitude, as likely that she would come out with a dish of washing-up water and up-end it over us as it was likely that she would emerge with the coin of the realm.

When she returned, it was with neither. No washing-up water, and no coin. But in her hand was a crisp note, legal tender for a couple of dollars. With a smile she handed it to us and said, "My husband and I lived in New Guinea for fifteen years after the war. My son is still up there. We found that the Adventists cared more than anyone else for the welfare of the people." We trousered the donation, wrote the receipt, raised the hat in a gesture of polite thanks and moved toward the gate with a soaring heart. And ringing through the happy thought of that nice lady and her nice donation were the words, "We found that the Adventists cared more than anyone else. . . ." It was as if we heard the angels singing.

"People who care!" Apparently they are a rare commodity nowadays. But it is always rewarding, too, to find someone else who does not deem it too great a chore to care also. It makes it so much the easier to blot out from memory's copybook the churlishness of the one whose milk of human-kindness has dried up.

"People who care!" Wherever there is a Christian, there should be evidence of the spirit of the Master who went about doing good. Wherever there is an Adventist, there should be someone who is ready to shoulder the burden; there is someone who should be ready to get under the load . . . someone who cares.

This is not, of course, a twentieth-century symptom. Jesus found it in His day, this indifference to the needs of others. So he told the parable of the Good Samaritan. And you will mark well the point that it was the good church people who were indifferent to the sufferings of an unknown traveller. By an odd twist of fate (?) it was a no-good foreigner who came to the rescue of a man left to perish alone. The one least expected to have a heart, actually had the biggest one.

Is this important, this attitude of caring for our neighbour? Does it weigh at all in the balances of eternity? Does it even find an entry in the heavenly bookkeeping? We believe it does. For did not Jesus tell one group in His parable of the Great Judgment that they must depart into the fires of destruction because they had no compassion? Then He uttered those timeless, deathless words beginning, "Inasmuch. . . ."

There are many calls which come to us today, from both inside and outside the church. Many of the latter are (if you will forgive the near-sacrilege) just as important as some of the former. What a tragedy if we should think that building the snowman of our own pleasure were more important than reaching out in compassion to another human being!

Robert H. Parr

News From All Over

Compiled by Rodney Plewright

GERMAN PRESS ENJOYS DECADES OF GROWTH

HAMBURG, WEST GERMANY. The Hamburg Publishing House, which originated in two rented rooms in 1893, has grown until its sales approached the equivalent of \$U.S.2 million in 1971. The main part of the original building was then occupied by a nursing home and a Methodist chapel. This old part of the publishing house is still in use. In 1912 the publishing house proper was erected beside the old building.

The work of this house soon covered all Central, Eastern and Southern Europe. Shortly before World War I, publications were issued in twenty-five languages, including Russian and Hebrew.

During World War II, bombs damaged portions of the newer building, so the second and third floors of the old building were used. In 1952 a new building was completed. Many printing companies had been damaged by Allied bombings during the war and were unable to operate, while the Adventists kept printing. However, the Nazi regime did not favour the Hamburg plant, hence it seemed only a question of time before the house would be expropriated. But in 1945 the final breakdown of Hitler's regime came and brought the end to fear of closure.

However, the trouble was not overcome, inasmuch as the British occupation forces were considering expropriating the plant for their own use. They were informed that the publishing house was the property of the Seventh-day Adventist Church, the headquarters of which were in Washington. Because the British were anxious to avoid any argument with the Americans, the plans to dismantle the equipment were abandoned. Once again a threat had been overcome with the help of God.

After World War II, publishing activities were started anew. Within a few years it attained a higher turnover of sales in the smaller West Germany than had formerly been made in pre-war Germany. In 1971 its work was supported by 192 literature evangelists with a turnover of \$U.S.1,944,520. This amount included the sale of more than 19,200 copies of Ellen G. White literature.

ONE-HUNDRED-YEAR-OLD EDUCATOR IS AWARDED THE MEDALLION OF MERIT

CUPERTINO, CALIFORNIA. Mrs. Alma McKibbin of Cupertino has been awarded the Adventist educational "Congressional Medal of Honour" known as the Medallion of Merit, which is limited to a very few who have given "extraordinarily meritorious service to Adventist education." She spans in life the history of Adventist schools.

Mrs. McKibbin is distinguished by two "firsts" in Adventist history: first church school teacher in California and author of the first Bible textbooks, which were used throughout the United States and in many countries of the world. Two of the original copies are still in existence, one at Pacific Union College and the other at the General Conference.

Just eighty-one years ago, when there were only two colleges in the denomination, Mrs. McKibbin graduated from Healdsburg. After teaching in several church



Veteran educator Mrs. Alma McKibbin, whose life spans the history of Adventist education, receives the denomination's highest educational award from Dr. Charles Hirsch, secretary of Education for the General Conference, and Dr. Wilbert Schneider, secretary of Education for the Pacific Union Conference.

schools, she joined the faculty of her alma mater, Healdsburg, and later transferred to Pacific Union College.

Retiring from Pacific Union in 1921, she moved to Mountain View, where she began teaching in the academy. This she continued to do until her final retirement.

Mrs. McKibbin's undaunted courage remains a continual inspiration to all—especially to the educators—to follow on step by step as He leads.

U.S. PUBLISHING HOUSE BEGINS MISSION TRAINING PROGRAMME

NASHVILLE, TENNESSEE. The Southern Publishing Association has set up a training programme to prepare men for mission service in the publishing work, according to the general manager, C. L. Paddock. The programme will begin immediately.

Bruce Vogt, a four-colour pressman on the staff, has been nominated the first trainee in the new scheme. Applicants are selected on the basis of their stated desire to serve in the mission field, as well as on their technical ability.

The training will be designed to give each participant wide experience in every phase of publishing house operation. This will include pressroom, plate making, composing room and bindery work, as well as administrative instruction.



The new building, showing the entrance to the School of Nursing. The entrance to the Wahroonga Activities Centre is at the other end of the building on the higher level.



Mrs. Betty Lyons cuts the ribbon and declares the School of Nursing open. Matron R. D. Rowe of the Sanitarium looks on.

New Centre Opened in Wahroonga

LYELL V. HEISE, Public Relations Officer

THE MAYOR and Mayoress of Kuringal, Alderman and Mrs. J. F. Bennet, were present at a unique ceremony on Saturday night, June 3. It was the official opening of a joint complex of buildings erected by the Wahroonga church and the Sydney Sanitarium and Hospital. One level houses the Wahroonga Activities Centre, operated by the church; and the lower level houses the School of Nursing for the Sydney Sanitarium. The complex is situated in the grounds of the hospital.

A first-rate variety concert in the main hall of the Activities Centre, which seats 750 people, preceded the official opening. Apart from the main hall with its superb stage facilities, the Activities Centre provides a fully carpeted reception room, called the Opal Room. Well planned kitchen and catering facilities, and a brides' changing room, complement the Opal Room. A branch of the Greater Sydney Book and Bible House operates in the Activities Centre.

Foresight

In his speech of official opening, Alderman Bennet congratulated the Wahroonga Seventh-day Adventist church for its foresight in providing such facilities for its membership and particularly for its youth.

Mrs. Betty Lyons, Nurse Advisor to the Nurses Registration Board and Vice-President of the College of Nursing, N.S.W., officiated at the ribbon-cutting ceremony, opening the School of Nursing. She spoke of the need for nursing education to keep pace with the expansion and development of medical technology. Mrs. Lyons appreciated the high standard of nursing at the Sanitarium and spoke confidently of the future of nursing education there.

The opening of the school marks the completion of one stage of a large rebuilding programme at the Sanitarium. It also provides excellent facilities for the expanding work of the health education programme at the hospital. The 5-Day Plan to Stop Smoking and the Weight Control Plan are two such health education programmes currently operating.



Miss Jennifer Parr conducting the Wahroonga Primary School choir—one of a series of high quality variety presentations.
(Photo credits, L. V. Heise.)



Dr. H. E. Clifford, Medical director of the Sydney Sanitarium, speaking at the opening ceremonies.

This opening marks the completion of one stage of a large rebuilding programme at the Sanitarium



Alderman J. F. Bennet officially opens the Wahroonga Activities Centre.



Sister Clifford, Tutor Sister in the School of Nursing, takes Sir Keith and Lady Yorston on a tour of inspection in the school. Sir Keith is chairman of the Citizen's Appeal Committee, the fund-raising body for the building operations.



The boats will soon be ready to set sail.



Now, just a little bit more paint on the snout . . .



This sure is a good story.

SUFFER THE LITTLE ONES

JANET REIGER

Feilding Church, North New Zealand

THE MAY SCHOOL HOLIDAYS in Feilding, New Zealand, were a wash-out; it was cold and raining almost non-stop. Mums were harassed and exhausted; children were bored and irritable. Then a "miracle" occurred. Under the leadership of Mrs. Bowater a Vacation Bible School arrived, complete with such challenging hobbies as making plywood butterflies, boomerangs, glass wind chimes, pop-stick sailing ships, hair tidies, and many other things. There were also hair-raising demonstrations by the St. John Ambulance and the Electricity Board; and even table manners and bed-making became "fun" things. There was lung-stretching singing and a jet trip to a different country every day with a story-teller. And everything was free!

Mums hurried to tell other Mums. Kids shared the news around. And 114 six-to-twelve-year-olds joined in the fun. There were no drop-outs, till some youngsters on holiday in Feilding had to go home because their seats were booked on the train. "Will you be back next holidays?" they asked us anxiously, before being hurried away just in time to catch the train. The students, faculty, and church members of Longburn College church plan to be there again—they enjoyed it every bit as much as the children.

On Saturday evening fifty parents joined their children to meet the "miracle workers," admire the display of hobbies completed by the children, and express their gratitude. They were happy to learn that this wasn't just a flash in the pan. Happy Hour (a branch Sabbath school to the initiated) will continue each Saturday morning, and Hobbies Night (Pathfinders) on Tuesday evenings.

We thank the Lord for the joy we share of suffering the little ones to come unto Him.

P.S. There were twenty-eight youngsters at the first Happy Hour programme, and thirty at the Hobbies Night.

SPECIAL LIFT-OUT FEATURE

2 KINDS OF PATHS

By FRANCIS McLELLAN WILCOX





BACKGROUND ON "TWO KINDS OF PATHS"

ON SUNDAY morning, April 2, a few days prior to the Spring meeting of the General Conference Committee, the General Conference officers and union conference presidents of North America gathered in the General Conference chapel to consider a number of important matters. It was expected that after a brief devotional message by the chairman, the agenda would be distributed, and discussion would begin on the various items listed.

The chairman was Robert H. Pierson, president of the General Conference. Quietly and thoughtfully he began to speak, using as the basis for his message a devotional study given by F. M. Wilcox ("Review" editor for 33 years, 1911-1944), on May 29, 1936, at the General Conference sessions held in San Francisco.

The Holy Spirit drew near, solemnizing every heart. One after another the brethren rose and spoke of their deep concern for the spiritual condition of the church and its institutions. Some spoke several times. All expressed a determination to be faithful in discharging the responsibilities entrusted to them by God, to stand firm against threats to the church both from within and without, and to correct tendencies toward worldliness wherever they appear.

It was an inspiring meeting, lasting for three hours. The agenda remained undistributed, discussion on its items postponed until the afternoon session.

As the morning meeting closed, a number of brethren expressed a desire to have copies of Pastor Wilcox's message. They pointed out that although the sermon was preached 36 years ago, it deals with issues that still face the church. Then someone suggested that if the message would be helpful for leaders, it also would be helpful for every church member. A recommendation was voted, asking the editor of

the "Review" to give favourable consideration to republishing the message in the "Review."

We studied the sermon carefully, thinking that perhaps we could condense it somewhat, or delete parts of it. But after going over it several times, we decided to publish it in its entirety.

We offer one word of caution. Every reader will find in the article some counsel or warning that is particularly helpful for somebody else. It will be tempting to start laying blame on others or to indulge in Christian name-calling. This we must not do! God wants us to take the message personally. He wants us to set things in order in our own house, in our own church, in our own conference, in our own institution.

Apparently Pastor Wilcox's message was designed to follow a solemn appeal issued by the 1935 Autumn Council a few months earlier. Said the appeal, in part: "The Apostle Paul exhorts the church leader: 'Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.' Our church leaders should indeed be examples of Christ to the church in every relationship of life.

"Examples to the Church"

"Let us specify some concrete ways in which this should be done:

"1. They should be examples in simple living, in economy, in consecration, in sacrifice. Their homes should be models in the community in which they live. They should have their 'children in subjection with all gravity.' In their lives and homes there should be exemplified the principles of this gospel message.

"2. Our workers should be examples in social relationships. They should not give licence by their presence or in any other manner to attendance at the theatre or movie, to commercialized baseball or other professional sports, to the worldly party of

pleasure, even though held in the home of personal friends.

"3. The preacher of the gospel has no part to act as a politician. His mission is to all men. He should keep free from class prejudices, racial rivalries, national animosities. . . .

"4. Our workers should teach and exemplify in their lives and homes the principles of healthful living which have come to us by divine revelation. . . .

"5. The church worker should be an example in Sabbath observance. He should not employ its sacred hours in picnic excursions or in sight-seeing trips. He should limit Sabbath travel in his conference work to the needs and exigencies of necessary requirements.

"6. Our workers and their companions should be examples to the flock in the matter of dress. Dignity, modesty, and simplicity should be the guiding principles in the choice of the attire.

"7. Christ's true representative will make careful selection of that which comes over the radio. He will find neither time nor pleasure in listening to the popular radio comedians, nor in quoting the sayings of the characters depicted in the comic section of the newspaper.

"8. The relations governing the association of men and women should be characterized by Christian reserve and dignity. Particularly should the Christian worker be so discreet in his words and deportment that no just reflection can be cast upon him or the cause he represents. In both his life and his teaching the worker should exert a positive upbuilding influence for purity and righteousness. . . . In the pulpit, in the home, at the social gathering, he must ever bear in mind that he is Christ's representative, the ambassador of Heaven to a dying world."

—Kenneth H. Wood,
Editor, "Review and Herald."

TWO KINDS OF PATHS

FRANCIS McLELLAN WILCOX



Editor's Note: Pastor F. M. Wilcox was the editor of the "Review and Herald" from 1911 to 1944, the longest tenure of that office since the "Review" was established in 1850.

In the 122 years there have been only nine editors, but Pastor Wilcox occupied the editor's chair for approximately one-quarter of the time. His influence, therefore, on denominational thought must have been profound.

He was the author of many books on a variety of subjects, and was respected as a man of sound judgment. This sermon was delivered as a devotional study on May 29, 1936 at the General Conference but the present editor of the "Review" reproduced the original in his issue of May 18 of this year because the material presented was so pertinent for today. (See previous page). We concur with his feeling so heartily that we present the sermon to our readers in this special supplement. We believe that this sermon is for us all. Read it prayerfully.

"THUS SAITH the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Jer. 6:16.

It is by subtle, insidious temptations that Satan seeks to draw the disciples of Christ away from their allegiance to Him. If Satan can lead them to lose their first love in Christian experience, if he can induce them to form alliances with the world, if he can corrupt the simplicity of their faith, if he can influence them to adopt worldly policy and principles in the operation of God's work, if he can persuade them to substitute for the Bible truths belonging to this day and generation, subtle philosophies or a beautiful idealism, his purpose will be achieved. It is against dangers of this character that we need resolutely to steel our hearts and safeguard our souls.

I recognize many evils threatening the church, many false paths to divert her from the way of life, but the limits of this hour will permit the consideration of only a few. You may recognize other and greater evils than I shall mention. Even so, I can only give you my convictions, praying God to bless my humble message to your good and to the good of His worldwide church. Permit me, then, to point out these dangers as I see them, in the following order:

Lowered Standards

The menace of false standards, of changing emphasis in Christian experience, threatens the remnant church today, the same as it has the church in every period of its history. Israel of old affords a striking illustration. Joshua and the elders who outlived him had hardly passed away before there came onto the stage of action a new generation who knew not the Lord and who turned to the worship of Baal. Similarly, the early disciples of the Christian era had scarce retired to their graves before their children, with new converts from heathenism, sought to remodel the gospel cause.

How many times has this history been repeated through the centuries! Will it be repeated in the Seventh-day Adventist Church? The fathers of this movement

have passed to their rest. Standards fallen from their hands have descended to us. Will we prove true to our holy heritage? Will we bear these banners on to triumphant victory, or will we permit them to trail in the dust?

This question was propounded to the ministry of this church in solemn appeal by the president of the General Conference at the last Autumn Council. It is well for us to face the question on this occasion. Before me is the leadership of our world church, the men and women who above all others shape and mould this movement. Will we resolutely stand for the faith once delivered to the saints? Will we faithfully oppose the inroads of worldliness, of unbelief, of apostasy? Will we keep to the old paths of Christian faith and experience? I cannot believe otherwise than that we will. If we do, we may expect the divine blessing upon our endeavour. If our hearts become faint and our tongues palsied, and we fail to proclaim the whole counsel of God, crying out against sins in the church regardless of who may be involved, we shall lose our power, and Heaven must raise up others from the ranks to take our places.

A Drift in Standards

That many in the church are living by greatly lowered standards is too sadly evident. We recognize this as relates to Sabbath observance, which by many has been lowered to the level of the observance of Sunday, and is made an occasion for social visiting, outings, and pleasure seeking. In growing instances members of the church, in order to hold their positions, continue their secular employment during the Sabbath, minimizing as much as possible their hours of labour. I refer in this to employment other than the necessary care of the home and livestock, and needed ministry to the sick.

We see the drift in standards in the attendance of some of our church members at the theatre, the movies, and commercialized sports; at public bathing resorts; at bridge parties, dances, and other gatherings of worldly pleasure; and even more serious than this, we see being enacted in some of our churches, our schools, and our

sanitariums, dramatic plays and costumed exhibitions which, in the minds of many, especially the young, break down all objection to the theatre.

Surely the departure from the experience of our past history, and the strange paths upon which many are entering, should lead us to deep concern. Protests against these innovations come from many faithful brethren and sisters. For this we thank God and take courage, knowing there are thousands of our people in every division of the world field who are loyally standing for the faith once delivered to the saints. May God hasten the day when, in the words of Zephaniah, "the remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth."

The character of the church will be determined in large measure by its leadership. Of unfaithful watchmen in days of old, the Lord through Jeremiah says, "If they had stood in My counsel, and had caused My people to hear My words, then they should have turned them from their evil way, and from the evil of their doings." These watchmen failed because they lowered their own standards to meet the standards of the people. This is our danger; like people, like priest. God asks of us to take His standard as our own, regardless of the ideals of those about us, and then to call the church up to the standard of divine appointment. I quote this statement from the Spirit of Prophecy:

"At a certain battle, when one of the regiments of the attacking force was being beaten back by the hordes of the enemy, the ensign in front stood his ground as the troops retreated. The captain shouted to him to bring back the colours, but the reply of the ensign was: 'Bring the men up to the colours!' This is the work that devolves upon every faithful standard-bearer—to bring the men up to the colours. The Lord calls for wholeheartedness. We all know that the sin of many professing Christians is that they lack the courage and energy to bring themselves and those connected with them up to the standard."—"Testimonies," Vol. 9, page 46.

In order for our ministry to prove effective, as we preach, so must we live. The minister of Christ who denies in his own practice the principles he preaches to others, will become like sounding brass and a tinkling cymbal.

How can we hold our people back from the pleasures of the world if we are engaged in worldly pleasure? How can we ask of the church a higher standard of Sabbath observance if we ourselves, so far as our time may permit, make this day one of pleasure riding, or picnicking, or social visiting? How can we discourage the use of the radio in listening to jazz if we ourselves take pleasure in this kind of music? How can we lead the church in the principles of healthful living, in following the earnest admonitions we have received from the messenger of the Lord, if we, in our own homes or as we sit at the tables of others, violate the very principles which we have been admonished to obey?

If I appeal to you, I appeal also to myself, because personally I feel the need of this deeper consecration. If we can but demonstrate in our lives and in our teaching that we truly and actually believe in the near coming of the Lord, I say, if we can only demonstrate this faith in our own lives, the fire of holy devotion burning on the altar of our hearts will kindle a new flame in the hearts of our brethren and sisters, and the inspiration moving our lives will move them to deeper consecration and greater earnestness.

Disintegration of the Family

We have come to a time, as never before in the history of the world, when there is a great lessening of natural affection. The spirit of alienation is dividing husband and wife, is coming in as a separating wall between parents and children. Many influences are at work to disrupt the old-time family life. The theatre, the movie, the motor car, the radio, the social engagement, impure literature, and a thousand and one other devices are employed by Satan to bring divided interests to the inmates of the home.

The divorce evil presents another false path. The marriage relationship is lightly regarded in the world around us. Divorce is secured on the most trivial pretexts, whereas the Scriptures set forth only one reason for which the marriage tie may be severed, namely, the violation of the commandment forbidding adultery.

There is great danger that these influences will vitally affect the lives and homes of our church people. We believe that the time has come when as workers in this movement we should emphasize as never before the sacred integrity of the family relationship. We must cry out against those sins of marital unfaithfulness which would undermine this holy institution. We should refuse to retain as members of the church those securing divorce and marrying again on other than Bible grounds. God calls for a clean church, a holy people.

ONLY AS GOD GIVES US POWER IN CHRISTIAN LIVING IN OUR OWN HOMES, CAN WE HELP OTHER HOMES THAT NEED OUR CHRISTIANITY

Marriage to those not of the same religious faith and practice is wrecking the Christian experience of many of our young men and women. It is a false path, a pitfall, a trap for unwary feet. Such unions are directly contrary to the plain and definite instructions contained in the Bible and in the Spirit of Prophecy. We need constantly to sound a warning against this evil, instructing our youth as to the sacred character of the marriage relationship and their duty to unite their life interests only with those whose religious faith and practice are in harmony with their own.

We should teach fathers and mothers and sons and daughters to be at peace among themselves, to bear and to forbear.

They should be made to understand that the family life constitutes one great test of true religion; certainly that man who is not a Christian in his home is not a Christian anywhere. I care not how high and holy may be his profession, what official position he may occupy in the church or in the conference, how active he is in missionary work, how liberal in tithes and offerings, how kind and courteous to his neighbours; the real test of his religion is in the love and courtesy he manifests to his wife, to his children, to his cows and horses and hens, to his dog and cat.

I appeal to those present here this morning, even though many of you are gospel workers: Are you Christians in your home? Do you know the power of Christ in Christian living that will keep you calm and patient in the grind and wear of everyday affairs? Do your loved ones who know you best have faith in your Christianity? I have asked this question of my own heart many times through the years. Only as God gives us power in Christian living in our own homes, can we help other homes that need our ministry.

We live in a commercial, materialistic age. Keen competition, jealous rivalry, sharp business bargaining, characterize the marts of trade and the avenues of commerce. We must be careful to keep this spirit out of our work. There is danger that it will intrude itself into the relations governing our schools, our publishing houses, and even our conferences, in efforts to secure advantage in better equipment and facilities, in higher accredited teaching force, in more successful evangelists, in the printing and promotion of books and periodicals.

Only the spirit of the unselfish Christ will enable us to labour unselfishly. Actuated and moved by this spirit, we shall recognize the department of the work with which we are connected as only one part of the great whole, and that if success comes to a sister conference or sanitarium or college or publishing house, we will rejoice as though it came to the organization with which we are connected. This spirit will take out of our schools all emulation, all desire to be first; it will take out of our publishing houses all spirit of rivalry in the production and sale of literature. It will keep out of our Sabbath services the spirit of commercialism.

I recognize the necessity of promoting at times various denominational objectives at the Sabbath service hour. The character of such promotion should be carefully guarded. When such promotion includes the selling of publications in exchange for money, even though such publications are meritorious in their spiritual presentation of vital truth, I do not feel that Heaven can bless such publicity. We need ever to bear in mind the lesson of the cleansing of the temple and the solemn admonition of Christ: "Take these things hence; make not My Father's house an house of merchandise." John 2:16.

The spirit of divine guidance will lift the work of the raising of funds either in our own church membership or among



Are you Christians in your home? Do you know the power of Christ in Christian living that will keep you calm and patient in the grind and wear of everyday affairs? Do your loved ones who know you best have faith in your Christianity?

our friends and neighbours, from the plane of cold commercialism to the high level of service for Christ, love for whom will sweeten toil and glorify sacrifice. Only by labouring in this spirit of brotherly love and unselfish endeavour can we pray for and confidently believe in the greater infilling of blessing which our hearts crave, and for greater success of the work of God.

We have received through the years from the messenger of the Lord definite instruction against the evil of centralization—centralization in numbers and facilities to the neglect of needy fields, and centralization of authority. We have repeatedly been admonished not to erect mammoth buildings nor continue to add building to building in enlargement, but to establish many centres. This instruction needs constant review and present-day application.

The messenger of the Lord faithfully warned us against building up modern Jerusalems such as our headquarters was of old. Do we face this danger today? This, in my humble judgment, is worthy of serious study.

Our large centres, especially our institutional centres, exert a great influence upon our smaller churches. This is particularly true as relates to such questions as Sabbath observance, social ethics, dress, and the principles of healthful living. Thus these centres may become savours of spiritual life or of spiritual death.

"One Is Your Master"

More and more the spirit of paternalistic supervision is dominating the governments of earth, resulting in centralization of authority and in the discouragement, if

not the suppression, of individual or group initiative. Those of us who occupy official positions in either conference or institutional work must be careful that this spirit does not enter the church or influence our relationship to our brethren. "Be not many masters," is addressed to the leaders in the church of Christ. They must be careful not to oppress the humblest member of the church. "One is your Master, even Christ; and all ye are brethren," is the divine definition of the true relationship which should exist among the members of the church of Christ.

But if there is danger in centralization of authority, there is greater danger in independent or irresponsible action or movement. We are told by the Lord's messenger: "God has a church upon the earth, who are His chosen people, who keep His commandments. He is leading, not stray offshoots, not one here and one there, but a people." ("Review and Herald," Sept. 12, 1893.) Again we are told: "God has not passed His people by and chosen one solitary man here and another there as the only ones worthy to be entrusted with His truth. He does not give one man new light contrary to the established faith of the body."—"Testimonies," Vol. 5, page 291.

Some have wrongly argued that we would come to a time before the coming of the Lord when organization would be discarded and every man would work independently, as directed by the Holy Spirit. This I believe to be a pernicious error, and one by which Satan would seek to bring confusion into the work of God. We are

told that organization will have its place in this movement even until the end of time. I quote again from the Spirit of Prophecy:

"Strengthened, Established, and Settled"

"Let none entertain the thought, however, that we can dispense with organization. It has cost us much study, and many prayers for wisdom that we know God has answered, to erect this structure. It has been built up by His direction, through much sacrifice and conflict. Let none of our brethren be so deceived as to attempt to tear it down, for you will thus bring in a condition of things that you do not dream of. In the name of the Lord, I declare to you that it is to stand, strengthened, established, and settled."—"Review and Herald," Oct. 12, 1905.

"Oh, how Satan would rejoice if he could succeed in his efforts to get in among this people and disorganize the work at a time when thorough organization is essential and will be the greatest power to keep out spurious uprisings and to refute claims not endorsed by the Word of God! We want to hold the lines evenly, that there shall be no breaking down of the system of organization and order that has been built up by wise, careful labour. Licence must not be given to disorderly elements that desire to control the work at this time.

"Some have advanced the thought that as we near the close of time, every child of God will act independently of any religious organization. But I have been instructed by the Lord that in this work there is no such thing as every man's

being independent. The stars of heaven are all under law, each influencing the other to do the will of God, yielding their common obedience to the law that controls their action. And in order that the Lord's work may advance healthfully and solidly, His people must draw together."—"Testimonies to Ministers," page 489.

Our workers especially must associate with various nationalities, each with its own peculiar mentality and characteristics, with religious beliefs of every kind and quality, with political parties of varying aims and purposes, with those of every sort of social status. God wants us to stand free from every entangling alliance, free from any national spirit which would provoke racial jealousy or animosity on the part of others, free from political agitation or discussion which would create prejudice against the gospel message we bear to the world.

We cannot do effective Christian service primarily as Americans, as Englishmen, as Germans, or as Democrats or Republicans. First of all, we should be Christians. Christ recognized no national lines, no social castes, no political parties. He was the Ambassador of Heaven to a fallen race. He laboured for high and low, rich and poor. He saw in Pharisee and in Sadducee, in Jew, Samaritan, and Syro-Phoenician, a soul needing God, a prospective candidate for the heavenly kingdom. In the ministry of the gospel herald "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all." In recognition of this gospel truth we shall be at peace with all men so far as our purpose can make this possible.

The Menace of Worldly Education

We face the menace of worldly education. This menace, I am glad to believe, is recognized by the leaders in this work, and they have been putting forth earnest efforts to safeguard the youth of this denomination from its unholy influence. There will ever be a conflict between truth and error. We are told in the Spirit of Prophecy that in the days before us, "wealth, genius, education, will combine to cover them [God's people] with contempt."—"Testimonies," Vol. 5, page 450.

We may well be thankful for the fine system of education possessed by Seventh-day Adventists. Through the years our schools have been rendering excellent service. They have done much for the development of Christian character. They have been the chief source of supply for recruits for Christian service in the home field and in lands overseas. I have been a neighbour for twenty-seven years to one of our schools. I have seen go out from it many noble men and women to do valiant service for God. Never have I seen a finer student body nor a deeper spirit of earnest purpose possessing their lives than I have seen the last year. I believe the same character of students, possessed of the same earnest purpose, may be found in all our schools at the present time. **Our schools may not be perfect; they may have made mistakes; nevertheless they are the safest places in**



Our schools may not be perfect; they may have made mistakes; nevertheless they are the safest places in all the world for our youth to be educated. They are worthy of our hearty support.

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And these schools today are manned by a fine group of Christian men and women.

I know of no class of workers who are more faithful to their appointed task or who in the fear of God are more loyally seeking to upbuild this movement, than the teachers in our schools. I say this at the outset, because I would not wish one word that I might utter to be misunderstood as reflecting on the integrity of our educators.

With this great confidence I feel in our schools and in our present teaching force, why do I sound this warning against worldly education? I answer, We are entering upon new paths in the field of education. How will this new programme affect our schools? In answer to this question, it is very appropriate that we inquire how this programme has affected other Christian schools, because we must recognize that a great change has come in the experience of the Christian colleges of other denominations. Indeed, some of these schools which were established as conservators of the faith and in order to promote the fundamental principles of the Christian religion, have so modified and transformed their objectives that they have lost their church or denominational affiliation, and they stand today in an inimical relation to the Christian religion, constituting in their experience a base denial of the Bible fundamentals which they were established to conserve and promulgate. This transformation was wrought in these Christian schools because they entered into com-

petition with the schools of the State and sought to follow their lead in equipment, in teaching force, in subject matter taught. This is well expressed by Professor Harmon, recently president of the Transylvania College, in the magazine "Current History." Of the present status of church colleges in general, this educator says:

"The requirements of standardizing agencies have compelled church colleges to shift their emphasis from morality to scholarship. This has changed the whole mental pattern and modified the spirit of church colleges. They have not developed in recent years along lines that express the urge and soul of vital Christianity. They have given up their natural element of greatest strength, religion, and taken up the tax-supported institution's element of greatest weakness, standardization."

This change in the church colleges of other denominations came, according to this writer, because the emphasis of teaching was shifted from morality to scholarship. The transformation did not come in a day; it took years to bring it about. Regarding this, Professor Harmon adds:

"Today there are definite trends indicating the removal of the historic church college from the field of education. The forces that terminate institutions have a long drift, but they move inexorably. Usually the change is at hand before society is aware. The passing of the church college is now taking place, and most of its devotees are looking upon the transition; some are even players in the drama, and do not recognize it." (Emphasis supplied.)

Is it possible that coming years may bring this transformation to our schools? Is it possible that we will be players in the drama of transforming the character of our colleges, and not realize that we have a part in bringing this about? It will be a miracle of God's grace if this is not the case. It will be only because we heed faithfully the definite instruction we have received from the servant of the Lord. I pray that we may recognize our danger, and that this recognition will prove a safeguard against our following to its ultimate the path which has ended so disastrously to the schools of other denominations. To do this we must place emphasis upon religion and Christian character above the emphasis placed upon scholarship. Religion and scholarship are by no means inimical to each other, but the latter should always be made subservient to the former.

MAY GOD GIVE US HEARTS TO SEEK CONSTANTLY HIS WAY AND WILL, AND TO WALK IN HARMONY WITH HIS DIVINE PURPOSE

If our faculties of teachers could always be composed of men and women true and loyal to the principles of this message, as I believe they are today, we would have little to fear from the evils of worldly education. The great danger of the future lies in the necessity of our continually sending teachers to the university for advanced degrees in order to maintain our accrediting status. Will some of these imbibers of pernicious error, and returning to their own classroom, infect their students with the deadly doctrines of Modernism?

Teachers may do this and do it honestly and sincerely, confidently believing they are bringing to this movement and message positive benefit. They may still employ the language of Canaan, conform to the usages and customs of the church, but unintentionally and unconsciously shape their teaching in a way to rob our message of its aggressive, evangelizing force and its vital transforming power. They may do this unconsciously, because so subtle and insinuating have been the false philosophies to which they have been exposed that they have insensibly been affected thereby.

In justice to our teachers it should be said that in seeking further work in the university, they have done this in deference to the desires of their constituencies and in harmony with official actions of the church.

The following quotations from the Spirit of Prophecy are worthy of careful consideration. They point out the very danger to which I have referred:

"There is constant danger among our people that those who engage in labour in our schools and sanitariums will entertain the idea that they must get in line with the world, study the things which the world studies, and become familiar with the things that the world becomes familiar with. This is one of the greatest mistakes that could be made."—"Fundamentals of Christian Education," page 534.

Again we have this warning word to those who seek the education of the world:

"Those who seek the education that the world esteems so highly, are gradually led further and further from the principles of truth until they become educated worldlings. . . . And there are some who, having secured this worldly education, think that they can introduce it into our schools. But let me tell you that you must not take what the world calls the higher education and bring it into our schools and sanitariums and churches. We need to understand these things. I speak to you definitely. This must not be done."—Id., pages 535, 536.

As I have stated, I do not believe that any teacher would willingly seek to bring back into his teaching these subversive influences. The danger is that his own mind will become clouded, that he will lose his discernment between truth and error, and will believe when he expresses error that he is teaching vital truth. This further statement from the messenger of the Lord is worthy of our careful consideration:

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

If our people were being tested when these words were written, in the early part of this century, they surely are being tested today; and should it not be our constant study to determine whether influences are at work to tie us to the educational policies of those who do not discern the voice of God? If we find such to be the case, our only safety is in breaking away from every such influence.

We are told in "Fundamentals of Christian Education," page 290, that "our institutions of learning may swing into worldly conformity. Step by step they may ad-

vance to the world." These words were uttered in 1894. They seem almost prophetic of the present hour. But the messenger of the Lord adds this hopeful word: "They are prisoners of hope, and God will correct and enlighten them, and bring them back to their upright position of distinction from the world."

May God give us hearts to seek constantly His way and will, and to walk in harmony with His divine purpose. In this experience only shall we find liberty and true success.

Liberalism, so called, is a marked characteristic of present-day thinking. The last two decades have witnessed a wide departure from the conservative standards of the past. This is true in religious belief, in moral conduct, in social ethics, in fact, in practically everything pertaining to human life and experience.

What has been the trend of this liberalistic thought? Has it strengthened the basic institutions of the home, the church, the state? Has it developed a nobler standard of Christian character? Has it led to higher thinking and holier living? Every thoughtful observer of the times knows that the result has been the very opposite of this. The liberal thinking of today is loose thinking; the liberality of today leads to licence; it leads men and women away from God and away from the standards of His Word.

Slighting a Simple Faith

We see some in the Seventh-day Adventist Church who glory in their so-called broad-mindedness, their liberality, their progressiveness, who look askance at those of oldtime faith in conservative standards. These conscientious convictions are counted as old-fashioned and out of date, the fruit of simple-mindedness and overconscientiousness. The writings of the Spirit of Prophecy are either entirely discredited or lightly regarded, and referred to with slighting remarks. And this viewpoint, unfortunately, is not held by a few of our youth alone, but by some older in years. But Heaven does not so regard this simple faith in the instruction which has come to us through the Bible and the Testimonies. When we depart from this instruction, we do so at our great peril.

It will not be the liberalist, the careless, the worldly-minded, the pleasure loving, upon whom God's final approval will be placed. Rather it will be upon those whose souls recoil from the sins seen even among God's professed children, and who by life and voice cry out against the evils. For we read: "The Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof." Eze. 9:4.

Let us stand staunchly against liberalism which leads us to lower in our lives the conservative standards of righteousness set for us by divine revelation as expressed in the Bible and in the writings of the Spirit of Prophecy.

Years ago the messenger of the Lord warned us of this false path leading down to perdition. . . . We quote as follows:



May God give us hearts to seek constantly His way and will, and to walk in harmony with His divine purpose. In this experience only shall we find liberty and true success.

"The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists, and that this reformation would consist of giving up the doctrines which stand as the pillars of our faith, and engaging in a process of reorganization. Were this reformation to take place, what would result? The principles of truth that God in His wisdom has given to the remnant church, would be discarded. Our religion would be changed. The fundamental principles that have sustained the work for the last fifty years would be accounted as error. A new organization would be established. Books of a new order would be written. A system of intellectual philosophy would be introduced."—"Special Testimonies," Series B, No. 2, pages 54, 55.

This philosophy of religious liberalism was met and repulsed thirty years ago. We were told that this was the alpha of Satanic delusion, and that the omega was yet to be developed. Through what avenue this omega will come, or under what guise it will appear, I cannot say. It behoves us, therefore, to be on our guard lest our faith become corrupted from the simplicity of the gospel, and we be led to form worldly alliances or to accept theories and philosophies which will lead us to compromise the message which God has commissioned us to give to the world. It is only as we faithfully guard the heritage of sacred truth committed to us that we shall be able successfully to meet this menace in coming days.

This message can know no compromise! It cannot join affinity with the world or with any other message in the world, or it will lose its holy character and its vitalizing, sanctifying power. Only as we give this message in its primitive purity, in its simplicity, in its clear-cut, incisive power, shall we prove true to our holy trust.

As never before we need to emphasize the great fundamental truths which have brought us into being. These truths which made us Seventh-day Adventists, will, if cherished, keep us Seventh-day Adventists. God has called us to do a distinctive work. He has called us to give to the world His message for this day and generation. Only as we preserve our distinctive character, only as we give faithfully, fearlessly, and uncompromisingly, the gospel message committed to us, can we expect the blessing of God to rest upon our labours.

We are told by the Spirit of Prophecy: "No line of our faith that has made us what we are is to be weakened."—"Testimonies," Vol. 8, page 160.

"Our only safety is in preserving the ancient landmarks."—Id., Vol. 5, page 199.

Let none seek to tear away the foundations of our faith—the foundations that were laid at the beginning of our work by prayerful study of the Word and by revelation."—Id., Vol. 8, page 297.

"Men and women will arise professing to have new light or some new revelation whose tendency is to unsettle faith in the old landmarks. Their doctrines will not bear the test of God's Word, yet souls will be deceived."—Id., Vol. 5, page 295.

"Said my accompanying angel, 'Woe to him who shall move a block or stir a pin of these messages. The true understanding of these messages is of vital importance.'"—"Early Writings," page 258.

And we are not to rest satisfied with the knowledge of these messages which we already possess. We are exhorted both in the Scriptures and in the Testimonies to earnest perseverance in the study of the Word. As the result of this study new revelations of God's truth will come to us. But the new revelation will not discredit the revelation already received. It is one thing to study to tear down and quite another thing to study to build up. We are told by the psalmist that to the froward man, God will show Himself froward, and to the upright man He will show Himself upright. There is no frowardness in God, but the froward man judges God after his own distorted conceptions. Let us avoid this pitfall in our study of God and His divine revelation.

When we are tempted to speculate as to the truth of God, let us follow the sage advice of Lyman Beecher of years ago. In his counsel to a class of divinity students he said that before venturing out into the great sea of speculation, he made fast to some old stump of a doctrine that had stood on the shore and resisted the winds and waves for many years. Then if he was swept off his feet and didn't know where he was, he knew where that stump was and hauled in on the rope. We need to recognize that certain fundamentals of the truths of God are impregnable. We do not need to question their integrity, and all of our study for advanced light should be made with reference to these great fundamentals of the Scriptures.

Moses' parting admonition to Israel of old was: "Thou shalt remember all the way which the Lord thy God led thee." To us the prophet of the Lord gave this definite counsel: "We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history." ("Life Sketches," ed. 1915, page 196.) May God grant we shall not forget the teachings in our past history, nor the old paths in which God has led us.

Our Hope for the Future

By what power may we meet Heaven's purpose in the giving of this message to every nation, kindred, tongue, and people? Will our denominational organization avail for this? Can we accomplish it by resolution, by well-laid plans, by gifts to missions, by our literature, our schools, our health work? Nay, verily! These human agencies may be used of God for the reason that He chooses in some measure to work through human means. But He will employ the wheels of organization only as His power becomes, in the words of Ezekiel, the spirit in the wheels. "Not by might, nor by power, but by My Spirit, saith the Lord of hosts," is His work to be finished in righteousness.

Through the prophet Joel the Lord has promised that a special outpouring of His Spirit will mark the closing days of gospel work in the earth. (Joel 2:28, 29.) This outpouring will result in what we have called

the "loud cry" of the three-fold message, and is represented by the angel of Revelation 18, who comes down in great power, crying mightily with a strong voice. This is the testimony borne by the messenger of the Lord regarding this experience:

"The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. . . . Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. . . . The message will be carried not so much by argument as by the deep conviction of the Spirit of God. The arguments have been presented. The seed has been sown, and now it will spring up and bear fruit."—"The Great Controversy," pages 611, 612.

The Spirit of Pentecost

The influence of this spiritual uplift will be felt in every activity of the church. It will prove the Spirit in the wheels of organization, adding a touch of new life and energy to every activity. The church of God will be impelled by a new power to holy service. The fear of man will be removed from every heart. The stern sense of duty in Christian service will give place to impelling love. And this spirit of Pentecostal consecration will produce Pentecostal giving. No longer will the ministers of Christ be distressed and overburdened to persuade the Lord's people to reach necessary goals in Christian service or in the material support of the work. The chief burden of heart of those who enter into this deeper experience will be to know and do the will of God. Those who have possessions will sell them, and the price thereof will be placed in the treasury of God. No man will count aught that he possesses his own to be used selfishly. Rather, will he count himself as God's steward, entrusted with his Lord's goods to be used in ways that will redound to the glory of Christ.

The Word of God will take the place of the storybook and novel. The song of praise will supplant the song of jazz. The prayer meeting will be the place of attraction above the party of pleasure. The chief joy of life will be to live and labour for Christ the Lord. This is the experience into which the children of the kingdom must enter. The closing days of their experience in this world, in consecration and faith and hope, will be but the prelude to the time when they shall actually possess the kingdom. The final test will try every foundation, will prove every character. The wheat and the chaff will be manifested; the gold and the dross will be revealed.

May God help us to stand the test, and by holy Christian living, by earnest, prevailing prayer, by simple, childlike faith, place ourselves in the channel of God's blessing, in that attitude of heart and mind in which we can receive the outpouring of the Holy Spirit. I am sure you will agree with me when I say, This is the greatest need of the church today. May God supply this lack to the church as a whole and to every one of His children.

Victoria Pathfinder Camporee

HOWQUA HAPPENING

R. H. H. THOMAS, Public Relations Secretary, Victoria

"WE'LL BUILD a world of our own . . ." and that is exactly what the 262 Victorian Pathfinders and their directors did during the Easter week-end on the banks of the Howqua River. The Howqua River and valley is situated near Mount Bulla and is approximately mid-way between Mansfield to the north and Jamieson to the south. Virtually virgin bushland, the area lent itself admirably to the pioneering activities in which the Pathfinders engaged during the four-day Camporee.

The programme endeavoured to: 1. Test the aptitude, resourcefulness, ingenuity and training of each Pathfinder. 2. Provide an atmosphere for spiritual development and inter-club friendship, and 3. Endeavour to replace the standard Pathfinder Field Day or Fair with a programme of tests that would eliminate the element of competition which can develop under certain conditions.

Planning for the Camporee began late in 1971 when Pathfinder club directors met in the Victorian Conference office under the chairmanship of the Victorian Youth leader, Pastor D. Croft, and his assistant, Don Hosken.

During the ensuing months many hours of discussion took place, and the programme operated at Howqua was the result of these round-table conferences. The only thing not planned for was the drizzle that wiped out the final day's activities, which would have completed the experiment.

A Success

It was planned that various events covering the basic skills learned in the Pathfinder club would be conducted, and Pathfinders were to be asked to form teams from among themselves on an inter-club basis. In other words there would be no inter-club competition—only a test between various teams formed by the Pathfinders themselves.

All the directors were looking forward to this experiment and the results, but it was not to be; however, all have voted to try the idea again, as the rest of the Camporee was a success.

Guiding the Camporee programme was Don Hosken, assistant Youth leader of the Victorian Conference, ably assisted by Pastor Daryl Croft, the writer, office staff, Bill Townend (assistant pastor at Warburton), club directors from the following churches—Coburg-North Fitzroy, Nuna-wading, Croydon, Hughesdale, Bendigo,

(Concluded on page 21)



It doesn't look much, but believe it or not, it is a rope bridge in the making.

The same bridge under stress conditions—and what stress! The loose ends were tidied up before the inspection.



A piece of flannel—the words "Well done"—efficiency award, a handshake. Is it worth it? Ask our leader Pastor Croft or Pathfinder director Bruce Courtney of Geelong. Their reply: "Time will tell."

(Photos, R. H. H. Thomas)

A Report on the Adventist Missionary Pilots

The King's Business Requires Haste

C. W. GRIFFITH

IT WAS almost sundown. Cliff Port, the missionary pilot at the Nevati Mission Station in Peru, was preparing for the Sabbath following a busy working week. Two small boys, about eight and ten years old, came hurrying out of the jungle and urgently called out their customary greeting at the door. They excitedly explained that they had been running along the jungle trails since early morning, as they pressed a letter into the missionary's hands. Missionary Port read the letter penned by the boys' teacher, urging that he come immediately.

The local Sabbath school superintendent had been fishing in the river, using dynamite to stun the fish so that they could be easily speared as they rose to the surface. Unfortunately, a stick of the explosive had exploded in his hands. The left hand had been completely blown off, and the right one terribly mangled.

Knowing he had little daylight left, the missionary ran to the little Super Cub aircraft and was soon on the way. It was only ten minutes by air. He landed, and rushed into the dim light of the hut. Our brother was in very poor condition. In addition to his hands, his face, neck, and chest were badly burned. Blood was oozing from rags tied over his wounds which already had an odour of infection.

He was carefully loaded into the plane, along with his brother, who was to care for him during his absence from the village.

The family, who had no money for medical care, tried to stuff several live chickens into the small craft, too. A few more precious moments were used to convince them it would be better for them to keep the chickens and clear the short runway so the plane could take off. Arriving just as the sun was sinking behind the mountains and darkness was closing in, they changed the wounded man's dressings and made him as comfortable as possible until the next day. Clyde Peters flew in the next morning and took the patient to a hospital in Pucallpa, approximately three hours away.

Cliff Port's work, however, is mostly routine, although several lives have been saved during the past two years in his mission district. He serves sixteen separate groups of believers, and all but one have airstrips. There are about 1,100 baptized members in his parish. Reports from around the jungle areas of Peru indicate almost double the number of baptisms after the inauguration of the flying programme.

Trans-Africa

A letter from Dr. Ray Foster in Africa explains how his flying helps to co-ordinate the efforts of the five centres of the Trans-Africa Leprosy Rehabilitation and Research Service of Seventh-day Adventists (TALRES). The Trans-Africa Division, under the leadership of Pastor Merle Mills, is promoting the use of light aircraft in many areas where an obvious need for this type of service exists. There are now

four organization-owned aircraft operating in that division, and the division is currently purchasing a fifth.

A Cessna 185 in Malawi is operated by Drs. Jack Harvey, Lewis Hart, and Ben Nelson, in connection with a group of medical-dental clinics.

In Botswana, a Cessna 185 was given by the listeners of Pastor J. L. Tucker's "The Quiet Hour." This aircraft serves medical clinics in the Kalahari Desert, reducing the doctor's absence from the Kanye Hospital from three months each year (by truck), to several days (by air).

A letter from Dr. Charles Wical, the director of the Kanye Hospital, tells of one "average" day. After flying 200 miles, he sets up a clinic in a small prison cell. Between 10.30 a.m. and 5.30 p.m., he sees 180 patients. During the average time of two-and-one-third minutes per patient, a brief history is taken through an interpreter, an examination is given, and directions are written out for treatment. The patient then collects the medicine at a separate nursing station. Dr. Wical regrets this "processing-plant" approach, but many would receive no medical help at all if the routine were not speeded up as much as possible.

Sarawak

A letter from Richard Hall, president of the Sarawak Mission, sums up the impact of light aircraft in his mission programme this way:

"The flying programme in the Sarawak Mission is responsible for the expansion of the work over a wide, almost inaccessible area of this country. One of the greatest services our Cessna 180 is to the people is the medical evacuation work we do. This in turn creates an intense interest in the mission and its purpose for being here, which in turn leads to evangelistic meetings, construction of new airstrips, and developing churches."

During the past four years, 1,960 flights have been made, carrying 474 sick persons to or from the hospital. Pastor Hall mentions the difficulty encountered in building adequate airstrips. When the five airstrips are completed where new work has begun, there will be eighteen private strips owned by the mission, with other government fields available as well. He cites the need for a full-time public health director who is a pilot to take over the entire village medical programme.



Richard Hall, president of the Sarawak Mission, Borneo, took this father and sick child out for medical attention.

New Guinea

Skipping on over to the ruggedly beautiful islands of New Guinea we have missionary-pilot Colin Winch, who relates how the twin-engine Aztec, also donated by "The Quiet Hour" listeners, helped to effect a rescue operation in the Bismarck-Solomon Islands area of the South Pacific.

The "Ginetu," a forty-foot ship, was travelling by night with four crew members and ten passengers. Early in the morning, the motor stopped, and efforts to start it again were in vain. When the ship began to drift before the wind, the captain sent four men toward the island of Emira in a small dinghy. After six hours of rowing, they arrived at the island and were able to make contact with us to go in search of the ship.

We took off the next morning in search of the ship, but after two hours of looking, returned for fuel. Before taking off again we prayed for guidance, and as we returned to the search area, we were impressed to have a look north of Tench. After two or three minutes, a black speck was noticed in the distance. It was soon clear that it was the ship for which we had been searching.

As we flew over, we could see the passengers and crew jumping for joy. Two men were in the water in front of the boat, attempting to propel the boat through the water with a large piece of timber. They were slowly drifting by the island, some ten miles away, which was the last island for thousands of miles. We made contact with the authorities by radio, and were requested to try and make contact with one of our mission boats, the "Malalangi," so it could take the "Ginetu" in tow. After about ten minutes the Adventist ship was sighted, but efforts to contact them by radio were in vain. My wife suggested that we borrow one of Pastor Kosmeier's scuffs (thongs) and write our message on it. We made a low pass over the "Malalangi" and threw the scuff through the window. Soon the crew were gathered around the sailor who had retrieved it from the water, reading the message: "The 'Ginetu' is ten miles north of Tench. Please set course for the 'Ginetu' and take it in tow!"

Three hours later, contact was made, and as we circled the two ships, the passengers of the "Ginetu" waved thankfully to us.

Pastor Len Barnard, in the Coral Sea Union Mission area, "next door" to Pastor Winch, recounted some of the blessings of having mission aircraft in the service of the Lord. Since seven years ago, four aircraft have been put into operation. The first, the "Andrew Stewart," has flown over half a million air miles in 3,730 hours. The second followed two years later. A second Cessna 180 was sent out by "The Quiet Hour." It was named the "Malcolm Abbott," in memory of an Australian missionary who died in New Guinea during the Japanese occupation. It has flown over 2,500 hours. The third, the "J. L. Tucker," mentioned earlier, is used to fly over the ocean expanses separating the many islands. Last August, a fourth aircraft, a Cessna 207, with seven seats, and capable of carrying over half a ton, was added to the fleet.

Pastor Barnard was a dedicated missionary before the advent of light aircraft in his area. Listen to his testimony:

"Baptisms in a steady stream rewarded our trudging over the mountains and valleys. But when the mission aircraft came into the picture, baptisms doubled and have remained consistently high. Why?

Because more frequent visitations can be made to more areas to stimulate the workers and strengthen the members, and time and energy wasted in endlessly placing one foot in front of the other is put into evangelism and good pastoral work.

"Last week I flew a group of delegates into Efogi, which is fifteen flying minutes from Port Moresby. They arrived fresh and prepared to start meetings immediately. Missionaries of former years had to trudge two or three exhausting days along this notorious Kokoda Trail to conduct meetings. What a contrast!

"To the glory of God, it must be mentioned that not one claim has yet been made on the aircraft insurance company . . . time and again, evidences of God's providential leading and protection have been manifested, and now the usually sceptical commercial airline pilots have some comment to make when a problem arises in the operation of the mission aircraft, as one did recently when one of our planes lost a rear wheel on take-off. One of them said, 'He will be all right. He works for the right Boss.'"

Here and Now

Andrews University, in the U.S.A., is carrying on a training programme for pilots, and actually have their own airfield and hangar.

Atlantic Union College, also in the U.S.A., is carrying forward an aggressive and developing programme with a fleet of four aircraft in operation. There are two Cessna 150 trainers, a Cherokee 180, and a Cherokee Arrow. The last two are equipped for instrument flying. All of their aircraft operate for less than ten cents per road mile, which is comparable to automobile expenses. During the past eight months, the college fleet has been flown over 1,200 hours.

During the past eight months, under the tutorship of Keith Boyson and John Alfke, six pilots have received their private pilot's licences. Rudolph ("Mo") Pelley, former faculty sponsor, completed his instrument-flying requirements before going to Africa as a flying missionary. Mr. Chapin has also just successfully completed the requirements for his instrument rating as well.

Plans are now being made to send a pilot and plane to Mexico this summer for practical experience in mission flying.

The Lord waits patiently for His people to use the increase of knowledge He has given to speed up the proclamation of the gospel. We are long overdue in heaven. Let us make wise use of modern technology in the proclamation of the gospel, including light aircraft.

The King's business requires haste.



Adjacent to the tail of his aircraft which has on it "Air Ambulance of the Philanthropic Work of Seventh-day Adventists," Clyde Peters pulls a bad tooth.



The first landing of the mission aircraft at Heri Hospital in Tanzania, on the African continent. Dr. Ray Foster and his wife Frances are working in this area.



In a remote area of the Western Province in Zambia, Africa, a medical clinic is being developed. Local villagers are shown improving the airstrip.

GENESIS



THE SYDNEY SANITARIUM AND HOSPITAL TRAINING SCHOOL FOR NURSES

Seventh-day Adventist young men and women over the age of seventeen years as at January 22, 1973, who are desirous of undertaking the **THREE YEAR GENERAL NURSING COURSE** at the Sydney Sanitarium and Hospital, are invited to submit their applications not later than August 31, 1972.

Application forms are available upon request from the Sydney Sanitarium and Hospital, 185 Fox Valley Road, WAHROONGA. 2076.

The N.S.W. Nurses' Registration Board is prepared to accept for training those young people who hold one of the following Educational Certificates.

NEW SOUTH WALES

University Entrance—Pass in 4 subjects. (English and Mathematics or English and Science essential.)

Higher School Certificate—Pass in 4 subjects. (English and Mathematics or English and Science essential.)

School Certificate—Pass in 4 subjects. (English and Mathematics or English and Science essential.)

(N.B. "Lower," "Alternative," "Modified" Pass not acceptable.)

Leaving Certificate—Prior to 1966—Pass in any 4 subjects.

Intermediate Certificate—Prior to 1966—Pass in any four subjects.

Nurses' Entrance Examination—(This examination is set at N.S.W. School Certificate level.)

Would all applicants who hold educational certificates other than those issued by the N.S.W. Education Department, please forward same to:

**The Registrar,
N.S.W. Nurses' Registration Board,
9-13 Young Street,
SYDNEY. 2000**

for assessment before lodging application with our School of Nursing. If the certificate is assessed as "Acceptable," then lodge the formal approval of the Nurses' Board with your application.

Entry permits will not be granted by the Immigration Department to students from Mauritius, Fiji, Tonga.

For further information regarding the above, kindly communicate with:

**Matron R. D. Rowe,
Superintendent of Nursing,
Sydney Sanitarium and Hospital,
185 Fox Valley Road,
WAHROONGA, N.S.W. 2076**

In the end,
There was earth, and it was with form and beauty,
And man dwelt upon the lands of the earth,
Among the meadows and trees, and he said:
"Let us build our dwelling places in this place of beauty."
And he built cities and covered the earth with concrete
and steel,
And the meadows were gone,
And man said, "It is good."

On the second day man looked upon the waters of the earth,
And he said, "Let us put our wastes in the waters, that the dirt may be washed away."
And man did.
And the waters became polluted and foul in their smell.
And man said, "It is good."

And the third day man looked upon the forests of the earth, and saw they were beautiful.
And man said,
"Let us cut the timber for our homes and grind the wood for our use."
And man did.
And lands became barren and the trees were gone.
And man said, "It is good."

On the fourth day man saw that the animals were in abundance and ran in the fields and played in the sun.
And man said,
"Let us rage these animals for our amusement and kill them for our sport."
And man did.
And there were no more animals on the face of the earth.
And man said, "It is good."

On the fifth day man breathed the air of the earth,
And man said, "Let us dispose our wastes into the air, for the winds shall blow them away."
And man did.
And the air became filled with smoke and the fumes could not be blown away.
And the air became heavy with dust and choked and burned.
And man said, "It is good."

On the sixth day man saw himself, and seeing the many languages and tongues, he feared and hated.
And man said, "Let us build great machines, and destroy these lest they destroy us."
And man built great machines and the earth was fired with the rage of great wars,
And man said, "It is good."

On the seventh day man rested from his labours,
And the earth was still,
For man no longer dwelt upon the face of the earth,
And it was good.

Kenneth Ross.

HOWQUA HAPPENING

(Concluded from page 17)

Greensborough, Frankston, Geelong, Warburton, WASPS (Warburton Adventist Senior Pathfinder Society), Benalla and Dandenong.

Highlights included the fascinating Sabbath Nature "stalk" introduced and controlled by biologist Brian Timms from Monash University, Melbourne.

What he and the 260 Pathfinders dug up, inspected and identified, was nobody's business! One would be quite safe in saying that all went away much wiser and more concerned with conservation than ever before.

The Real Tests

The real tests came on Sunday when every club drew "out of the hat" its project or projects by which they would be awarded points. None of the participants knew what was in the hat, and thus each Pathfinder unit was put on its mettle. Projects covered such things as monkey-bars, ten feet from the ground, eighteen feet in length, towers twelve feet high, six different types of campfires, bush shelters with two compartments, able to

withstand a shower, rope bridges and timber bridges of varying lengths, cooking fires and campsites.

Thus Sunday was a day of incessant activity and by the end of the day the central area resembled a trade fair conducted by construction engineers.

Each Pathfinder could work towards an Award of Merit badge. This was awarded on the basis of the total Camporee programme and the individual's behaviour, as well as his pioneering skills. Part of the Award included a physical fitness and co-ordination test cunningly devised by three inhuman souls, one of whom (an elderly gent) set the pace and eventually held third fastest time, much to the surprise of the younger fry.

After working hard all of Sunday, the campfire programme at night was a welcome respite. Piano-accordionists were to the fore, singers and story-tellers of renowned waxed eloquent as usual.

Drizzle or no drizzle, on the last day it was with a certain reluctance that the order to strike camp was given. And thus another Camporee has passed and is now a memory. Ah, but what a memory! Ah, what a relief—for some!



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 sub-edited 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.

Sensible and Warm

Dear Editor,

In answer to Betty Reynold's article "I'm for Pantsuits" (RECORD 29/5/72), I would like to say that I, too, think pantsuits are sensible and warm for the winter. There are many feminine styles (for example, tunic tops with a pretty warm jumper or blouse) which in no way look manish.

I certainly do not favour the extreme copying of men's fashions when all that is missing is a cigarette and glass of beer. That would certainly not be acceptable in God's sight.

Our local church is situated on a cold, windy hill and I dress my small girls in pants on Sabbath to keep them warm. See "Selected Messages," Book 2, chapter 5 of Appendix, starting at page 465. Note page 471, where Sister White tells parents to put girls in "lined pants for the winter to keep them warm." If children are to be protected from the cold on Sabbath, why shouldn't the mothers also have that right, free from the bigotry shown by other members?

It seems senseless for women to shiver in nylon stockings when the men and boys are warm. In summer it is equally senseless for men to sweat in thick suits when the women are cool in thin, skimpy dresses.

When it's cold, young girls would be much better off dressed in warm pantsuits rather than shivering in mini-skirts; I have seen them so cold they can hardly stand up straight. Some women even take rugs into church; but rugs cannot keep their legs warm outside church.

The pantsuits of today closely resemble the reform dress described by Sister White in "Testimonies," Vol. 1, pages 521-523, and Vol. 4, pages 635-637. Here she advocates a dress over long pants. The dress specified is not too long—in contrast to the then-fashionable long dresses which trailed in the dirt. So pantsuits, in feminine



Glenn Nixon and Pat Malt at the time of their Avondale graduation.

A Tribute to Glenn and Pat Nixon

FRANK BREADEN

one of God's gay-hearted troubadours—which, to many, he was.

And those who knew him best knew him as a humble, ardent, questing child of God. Some of these can never forget long hours of close fellowship, when Glenn poured out his heart concerning his own ideals, and hopes, and dreams—especially his deep love for the cause of God; his desire to see it advance in health and vigour; his longing to witness its early triumph; his willingness to spend and be spent to help to achieve these shining goals.

And in all of these eager questings and generous deeds and high ideals, his beloved Pat shared—brave, earnest, bright-eyed, loyal, true as steel. As one confident well knows, one of her last concerns—just a matter of days before death claimed her—was that she might negotiate a personal business transaction in such a way that God would be honoured with a faithful tie.

The great company of mourners who thronged the Avondale church and cemetery on the unforgettable day of the funeral, and thousands more besides, unite in paying this simple tribute to Glenn and Pat: "They were lovely and pleasant in their lives, and in death they were not divided."

THE public knew Glenn as a man of energy and drive, enterprising, determined, articulate, forthright, willing to become involved in all causes that he believed to be just, willing to defend all people whom he believed were being wronged, willing to stand up and be counted whenever he believed a clear-cut moral principle was at stake. All this he certainly was in the Cooranbong district, where the last three years of his life were spent. Hundreds, yea, thousands, will remember him as a champion of individualism and a friend of youth, open-faced, level-eyed, full-blooded, living at a tremendous pace—and never doing anything by halves!

But those who knew him more intimately knew that there was another Glenn Nixon—deeper, more sober, more selfless, more tender, than met the public eye. Generous to a fault with his time, his energy, his means, his sympathies, and his superlative musical talent, he spilled these gifts with spontaneity and abandon—like

styles, are not a "way-out," ungodly fashion.

A person's motives for choice of dress are important. Is it merely to impress others, by dressing in the height of fashion? Is it solely to attract the opposite sex? Or is it for comfort—warm in winter, cool in summer?

On Sabbath, it is especially important to avoid unnecessary discomfort which would distract the mind from worship. A cold, shivering person could not concentrate. And if you would wear decent pantsuits to keep warm, then I say wear them by all means.

I'm sure that the prejudice would soon evaporate, and the result would be warmer, happier women on a cold winter Sabbath.

"Why shiver? Be warm,"
New South Wales.

Memo to correspondents on this subject: Let us get our definitions right so that we are all intelligently discussing the same thing in the right context. The "Index to the Testimonies" defines a couple of terms which we ought to keep clearly before us in this discussion. Here are the terms with their definitions:

"AMERICAN COSTUME: A style of women's dress designed in the 1850s which was more healthful and convenient than trailing skirts or hoop skirts. However, with its trousers, shirt, and coat it resembled men's attire and was therefore unacceptable to Sabbath-keeping Adventists. See 'The Story of Our Health Message,' 1955 ed., pages 112-119."

"REFORM DRESS: A style of women's attire developed by Seventh-day Adventist women in Battle Creek in an endeavour to meet the standards of healthful dress as set forth by Ellen White. See 'Selected Messages,' Book 2, pages 473-479. This style was designed to replace tight corsets, hoop skirts, and skirts which swept the streets. The body was well clothed with loose-fitting garments hung from the shoulders, with the extremities protected against winter cold. Thus the reform dress avoided both the unhealthy style of the time and the objectionable features of the American costume. The reform dress provided apparel with a trouser-like garment which gave full protection to the lower limbs, worn under a skirt which hung loosely from the shoulders. The skirt cleared the street by about nine inches, giving freedom to work, to walk, and to exercise. Adopted in 1865, the reform dress was worn by many Seventh-day Adventist women for a few years and was useful in teaching principles of modesty and healthfulness in dress. In time, a style of attire was adopted by the world generally which could be used by Seventh-day Adventist women without compromise of principle. See 'Story of Our Health Message,' 1955 ed., pages 120-130, 166-169, 427-431."

These definitions are taken from Volume 3 of the "Index," pages 3185 and 3187-8 respectively. We trust the above definitions will be helpful to all.—Editor.

NO MORE CORRESPONDENCE CAN BE ACCEPTED ON THIS SUBJECT.
—ED.

Explicit Directions

Dear Editor,

In most civilized countries, almost all human beings, both male and female, wear some kind of pants. Males wear them as an outer garment, but females as an under garment.

For reasons of health and warmth, Sister White recommended women in her day to wear pants as an under garment. These pants were to be worn down to the top of the boot. (See "Testimonies," Vol. 1, page 461.) The dress itself was to come below the boot. (Id., Vol. 1, page 462.)

The reform dress that Sister White recommended was a plain sacque or loose fitting basque and skirt, the latter short enough to avoid the mud and filth of the streets. (See "Testimonies," Vol. 4, page 640.)

Sister White says: "In wide contrast with this modest dress is the so-called American costume, resembling very nearly the dress worn by men. It consists of a vest, pants and a dress resembling a coat and reaching about half way from the hips to the knee. This dress I have opposed, from what has been shown me as in harmony with the Word of God, while the other I have recommended as modest, comfortable, convenient and healthful." ("Testimonies," Vol. 1, page 465.) We could say that this American costume was a pantsuit in every sense of the word.

God ordained that there should be a plain distinction between the dress of men and of women, and He has considered the matter sufficiently important to give explicit directions in this regard. If both sexes wore the same dress this would cause confusion and a great increase of crime. (See "Testimonies," Vol. 1, page 460.)

"I saw that God's order had been reversed, and His special directions disregarded by those who adopt the American costume." [In other words, our pantsuits.] She continues, "I was referred to Deut. 22:5: 'The woman shall not wear that which pertaineth to a man, neither shall a man put on a woman's garment, for all that do so are abomination to the Lord.' God would not have His people adopt the so-called reform dress. It is immodest apparel, wholly unfitted for the modest humble followers of Christ. There is an increasing tendency to have women in their dress and appearance as near like the other sex as possible, and to fashion their dress very much like that of men, but God pronounces it abomination."—"Testimonies," Vol. 1, page 457.

Those who feel called out to join the women's rights movement, and to advocate so-called dress reform, "might as well sever all connection with the third angel's message." (See "Testimonies," Vol. 1, page 457.) These are strong words.

"Many a soul who was convinced of the truth, has been led to decide against it by the pride and love of the world displayed by our sisters." (See "Testimonies," Vol. 4, page 641.)

"My sisters, your dress is telling either in favour of Christ and the sacred truth, or in favour of the world. Which is it?" (See "Testimonies," Vol. 4, page 641.)

"There is a terrible sin upon us as a people, that we have permitted our church members to dress in a manner inconsistent with their faith. We must arise at once, and close the door against the allurements of fashion. Unless we do this, our churches will become demoralized." (See "Testimonies," Vol. 4, page 648.) So pantsuits are out.

Mrs. Cecelia Fehlberg,
Victoria.

A Plea for Reason

Dear Editor,

I have read both sides now of the pantsuit controversy and cannot help but feel that some of our sisters show more zeal than reason in their arguments. Especially now that the reform dress has been brought into the argument do our sisters rush into print without weighing the whole matter carefully and logically.

Mrs. White advocated the reform dress a hundred years ago. The style was such as would fit in with the more decent fashions of her day, but the principles involved were for all time. Mrs. White's sole purpose of the reform dress was for health. She had two main objectives. (1) The limbs must be warmly clad, and (2) the dress must come up off the ground. Both these objectives were for health reasons and for health reasons only. And both these points should be followed by our sisters today if they really wish to follow Mrs. White's good counsel. We have no difficulty with Point No. 2 as our dresses do not sweep the ground, but our limbs are not warmly clad as she advocated.

The reason the reform dress failed was because so many of the sisters hated to take their dresses up. They preferred to have them sweep the ground. So pride overcame Mrs. White's good advice.

Yes, it is true that the American dress that Mrs. White condemned does sound rather like the modern pantsuit. But we should remember that such a dress was so unlike the prevailing fashion of long skirts that it would have been completely unsuitable for a Christian back in those days. So would nylon stockings with dresses to the knees! So would any of our most "decent" frocks of today if one were worn in Mrs. White's presence a hundred years ago. In fact, Mrs. White would possibly have advocated the disfellowshipping of a sister who (in her day) stood before her in thin stockings, cut hair, and skirts to the knees. That dress would have been highly indecent back there, even more so than the American dress under discussion.

Fashions change. Mrs. White herself carefully changed with the fashions, and advocated that we also change—not being the first to copy a new fashion or the last to leave it—and so we can safely say that the clothes she wore in the 1900s were quite different from the clothes she wore in the 1850s. Yes, fashions change. So we cannot use either the reform dress or the American dress to say what style we should or should not wear today. But we should still follow principles. Keep the legs warm and the skirt a healthful length!

The only way we can use the reform dress to aid us in the present argument is to try and ascertain whether Mrs. White approved of trousers or not, and seeing the reform dress had trousers, and these trousers were on view below the dress (the trousers were to come to the ankles, and the dress was approximately nine inches from the ground), it seems that she did not disapprove of them as such. Just as she did not disapprove of trousers for little girls, but rather, advocated them.

If Mrs. White disapproved of anything today I am sure it would be the mini-skirt—both for health and modesty reasons. But the pantsuit seems to fit in with her principles of health. However, it seems that to date pantsuits are made for informal wear, and so would not yet be suitable for church. Whether they become suitable for formal wear remains to be seen.

Just one last word. I have read that there is more kidney disease among women than men. Could this result from chilling caused by our unprotected legs in winter? Think about it.

"Anne,"
Victoria.

Try Loving Them

Dear Editor,

I wonder if "Abominations" Bertha Cook (RECORD 5/6/72), instead of praying that "God will raise up brave witnesses . . ." etc., has tried praying that God will soften her heart and open her eyes so that she can see the people behind the short skirts who make "ridiculous spectacles" of themselves, and try loving them.

Maybe then God could use her to help "turn the hearts of His people back again."

Glen Harris.
South Australia.



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.

MURLEY. On May 8, 1972, Florence Murley, aged eighty-four years, closed her eyes in sleep in her home in Adelaide, South Australia. Born in Croydon, Queensland, she later moved to Western Australia, where she and her late husband accepted the message of present truth under the ministry of Pastor E. E. Roenfeldt. She reared her family, George and Clorine, in Bickley, Western Australia. It was the writer's privilege to minister to her at the Victoria Park church in Western Australia and more recently in the Adelaide City church. Sister Murley died as she lived—with her faith firmly anchored to the promises of God. In her death, she was found with her head resting on the table beside her Bible and lesson helps. A small circle of church friends gathered at the parlour and graveside to reaffirm their faith in the resurrection of the saints at our Lord's appearing.
V. J. Heise.

NIXON. Many hearts were shocked and saddened when news came through of the double tragedy that claimed the lives of Glenn A. Nixon and his beloved wife Patricia. The motor accident occurred on the Queensland-New South Wales border on the afternoon of May 12, 1972. Glenn and Pat were aged thirty-five and thirty-three years respectively. The young couple, who had first met at Avondale, were married in January, 1959, following their graduation. The subsequent years were lived in Sydney and, more recently, at Cooranbong. At the services held in the Avondale Memorial church and the nearby lawn cemetery, Pastors L. C. Naden, E. R. Gane and W. F. Taylor, together with Brother D. Caldwell, the Alan Thrift male chorus and the writer, sought, through the ministry of the Scriptures, music and song, to bring comfort and hope to the bereaved and to the many hundreds of friends who gathered in loving respect on this never-to-be-forgotten occasion. Our hearts go out in tender sympathy to Glenn's father, Pastor J. W. Nixon and wife Betty, his sisters, Esther (Mrs. Alvin Hawkes), Ruth (Mrs. Peter Bamford), and to his brother Roderick; likewise to Brother and Sister Harry Malt, Pat's devoted and sorrowing parents. However, in a particular way do we pray for Karen, Sheree, Michelle and Jennifer, aged from eleven years down to four who, though involved in the accident, were mercifully preserved, but must now face life without father or mother. Glenn and Pat loved good music, and in particular, the music of heaven. The combined influence of their lives in this realm will never cease to influence other lives. With God's presence bringing the very hush of heaven into our souls, we surrendered our beloved Glenn and Pat into God's safe keeping, believing that soon, very soon, they will be raised from their halcyon resting place to meet loved ones and friends in a world cloudless, painless and tearless—a world made glad with the melody of music and praise. A special tribute appears in this issue.
Frank Basham.

ROBILLIARD. Mary Ida Louisa Robilliard bore extreme suffering graciously for several months prior to her decease on May 1, 1972. She quietly fell asleep praying, "Lord, Thy will be done." Her quiet, gentle, winning ways bespoke the "hidden life" with Christ. To her husband, relatives and friends who gathered at the graveside in Centennial Park, Adelaide, to mourn the loss of this "Mother in Israel," the promises of Christ became real. Together we wait expectantly until the resurrection morning.
R. Porter.

RODER. A tragic accident on the morning of May 11, 1972, led to the decease on the same day of nineteen-months-old Adam Justin Roder. To his father Glen, mother Geraldine, grandparents Claude and Alice Cook and great-grandmother Mrs. Cook, we offer our deep heartfelt sympathy and extend the comfort of the blessed hope. Adam, asleep in a blue-and-white crib, rests in Centennial Park, Adelaide, awaiting Jesus' invitation, "Suffer little children to come unto Me."

We may sleep, but not for ever,
There will be a glorious dawn;
We shall meet to part, no never,
On the resurrection morn.
R. Porter.

ROGERS. On Sabbath, May 25, 1972, it was planned to present little Andrea Maree Rogers to Jesus in dedication. But the Lord ordained otherwise and on that day we laid this lamb of the flock, just seven weeks old, to rest in the Longford Cemetery, Tasmania. The sorrow of the parents was shared by fellow members of the Bishopscourt church and the many other relatives and friends who were present at the chapel and graveside. In hope we look forward to the Lord's coming when "little children are borne by holy angels to their mothers' arms."
R. N. Lawson.

SIM. Sister Eily Sim, eighty-year-old mother of Brother Jim Sim, Lay Activities leader and elder of Albion church, Queensland, was interred at Albany Creek Crematorium on May 9, 1972, following a short stay in hospital. Although originally opposed to her son and his family becoming Adventists, she eventually joined them in their faith, and during recent years worshipped regularly and served her church and the needs of others faithfully. She, "being dead yet speaketh" through her good works.
J. B. Trim.

WOODWARD. Ester Margaret Woodward fell asleep in Jesus on May 15, 1972. Faithfully she has served her God for many years. We shall miss her from our midst. The Queenstown church members have been saddened by her passing, and all look forward to the day of sweet reunion. Our sympathy goes out to her three children, Sister Estelle Clark, Sister Vida Barratt, and Herbert Woodward. She lies sleeping in the Cheltenham Cemetery, South Australia, awaiting Heaven's call to life everlasting.
W. T. Hooper.

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AUSTRALASIAN RECORD

and Advent World Survey

Official Organ of the
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Remittance and recommendations from local pastor or conference officer must accompany copy.

FLASH POINT...

- ✧ Recently, one of our staff, visiting in the home of Dr. and Mrs. Magnusson, commented that there seem to be many more young ladies than young men in our churches. Dr. Magnusson hastened to inform her that young men far outnumber young ladies at Avondale College. "Is that where all the young men get to?" she exclaimed. "We must publish this in the RECORD. Such information will surely lead to a great increase in the college enrolment of young ladies next year!" "I'm not sure that that is the kind of inducement we want to use to boost our enrolment," said the good doctor soberly.
- ✧ The Division committee recently took action to grant leave to Pastor L. P. Tolhurst (of the Department of Theology, Avondale College) to accept an invitation to join Dr. S. H. Horn on his third archaeological expedition to Heshbon, Jordan. On these expeditions, Dr. Horn is trying to find evidence that will throw light on the date of the Exodus. Pastor Tolhurst will leave to join Dr. Horn's team about the middle of next year and will be away for about eight or nine weeks. Besides the time spent in the actual "dig" at Heshbon, he will also visit Israel and other Middle East countries. Watch for a big discovery such as Joshua's discarded sandal or Miriam's tambourine actually stamped with "Made in Egypt, thirteenth century B.C."
- ✧ Visitors passing through Sydney recently were Dr. Fred Mote and his wife Glenna (nee Hockley). Dr. Fred is the son of the former president of the Australasian Division, Pastor F. A. Mote. They left Australia on June 23 on their way to our hospital at Penang, Malaysia, where Dr. Fred will be relieving for the next two months. This is not the first service rendered at Penang by the Motes; they were there for a term of duty about four years ago.
- ✧ Brother W. W. Fletcher, the manager of the Greater Sydney Book and Bible House, advises us that that office, besides operating a bookmobile service for members, has now also opened a branch display and sales room at the Wahroonga Activities Centre; this is the new building adjacent to the Wahroonga church. Regular trading hours are operating for all members and visitors who might like to purchase books of lasting value.
- ✧ After consultation with the conference presidents, the division officers presented to the half-yearly meeting of the division committee a scheme whereby certain evangelists would move into the field as "Inter-Union evangelists." The seven men chosen are Pastors A. P. Cooke, John Carter, A. G. Fletcher, D. E. Lawson, K. J. Moore (who is returning from Fiji soon on permanent return), W. R. Sleight and A. H. Tolhurst. It is expected that these men will serve in a conference for a period of two years, usually leading out in evangelistic work in a large city.
- ✧ Mission '72 has proved such an overwhelming success in most areas that the division executive committee, after counsel with local and union presidents, has voted to conduct a division-wide Mission '73! While there will be certain features which differ from this year's programme, the basic outreach will be along similar lines. A co-ordinating committee has been appointed for the over-all planning of next year's programme.
- ✧ Mr. Ross Cuthbert, a B.A. Education graduate from Avondale College who has just completed his work on a B.Sc. degree, has been appointed to teaching work in the North New Zealand Conference.
- ✧ Start planning now! This is an advance notice of a division-wide Lay Activities Council to be held in Wahroonga on September 14, 1973. A Public Relations Seminar will also be held in early 1973, to which will be invited leading P.R. personnel from Australia and New Zealand. Each union mission will convene a P.R. Seminar, too, at a time to be selected by each separate union.
- ✧ Well-known in Adventist circles in Australia and New Zealand is Dr. Frances Keller Harding. For some years she lived in Sydney and was in New Zealand for much of her early life. Dr. Harding has been elected the 1972 president of the American Medical Women's Association. Dr. Frances Harding's parents were both doctors, as are her husband and three children (is this some kind of a record?); one of her daughters is a pediatrician and married to a doctor; another is a pedodontist and married to a doctor; her son, Dr. Peter Harding, is both a lawyer and a psychiatrist. (Other than this, the family is just like any other family.)
- ✧ PASTOR C. V. CHRISTIAN, DIVISION YOUTH LEADER, ADVISES THAT APPLICATION FORMS FOR THE PAN-PACIFIC YOUTH CONGRESS ARE NOW AVAILABLE.
- ✧ The MV Department set a goal of 6,000 Pathfinders by the end of the quinquennium. It is interesting to note that the last report shows a total of 5,935 (with only three years to go, we'll never make it!). The highest increase is in the Western Pacific Union Mission, where the enrolment has risen from 120 to 1,666 who are doing Pathfinder work.
- ✧ Remember our news note about the excitement of Pastor Malcolm Allen when he found he had the biggest-ever 5-Day Plan on his hands? So you want to know that outcome? Well, the official figures are that 94 per cent of the participants were successful! Pastor R. W. Taylor, who was there to lend an expert hand, also received wide press, radio and TV coverage. He also attended a three-quarter-hour ring-in-talk-back radio programme where listeners fired their questions at him. And you can take it as official that he was never at a loss for an answer. Questions were mostly about the 5-Day Plan, so they were right up Our Man's alley.
- ✧ Mr. Ross Forbes of the Melbourne Retail branch of the Sanitarium Health Food Company, has been transferred to the Hunter Street, Sydney, retail branch, as shop supervisor.
- ✧ When dreams come true . . . Because of a generous donation of \$50,000, the proposed Adventist church for the Chinese congregation in Sydney can soon be under way. Construction of the church, which is expected to cost about \$100,000, will commence in the near future. It is absolutely no use writing to us to find out the name and address of the generous donor to help you with your building programme; we don't know it, and we wouldn't tell you anyway; we'd be too busy working on him to help us with OUR church building programme. (Full story soon.)
- ✧ "Finally, brethren . . .": The best reason for keeping your chin up when you are in trouble is that it keeps your mouth shut.