



AUSTRALASIAN RECORD

AND ADVENT WORLD SURVEY

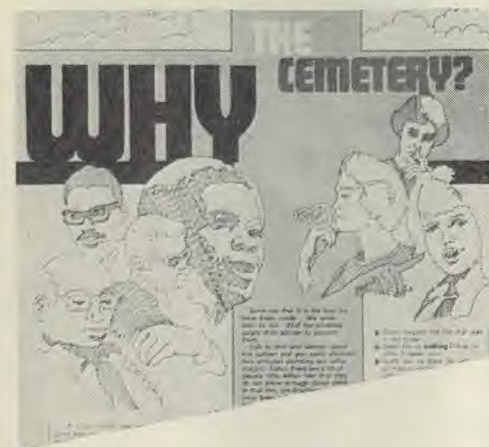
EDITOR: R. H. PARR

WARBURTON, VICTORIA, AUSTRALIA

Volume 77, Number 15

Price: 7 cents

April 9, 1973



WITH a conviction that the time had come for it (what?) the group went to work. Pastor R. R. Frame, the Division president was in the chair—his own chair in his own office—and around him were ten leaders from various parts of Australia. These men—two Union Conference presidents, two local Conference presidents, two departmental secretaries, a leading layman, a leading evangelist, the Division secretary and the treasurer—were serving as members of the Mission '73 Committee which had been appointed at the previous half-yearly meeting of the Division Executive.

The shortness of time and the confusion in our world today impressed these men that four definite subjects must be presented to the people of Australasia—presented in a big and different way. Thus, at that first meeting the idea to send out these four subjects, printed in 2,000,000 tracts, was conceived—2,000,000 messages to flood Australasia.

We decided to present the truth about "The Second Coming," "Death," "The Sabbath," and "Sorrow and Suffering," but present it in such a way, both in words and visual presentation, that Mr. and Mrs. Public would not just say, "Another Adventist tract"—and never read it. We decided not to preach; not to try to tell everything. We must make it look different and inviting to read—put some "come on" into it that would have the readers asking for more. That was the job. Voted: That the task be carried out as planned.

Selected by the group, a writer went to work, submitted his copy, and had it approved. He was then commissioned to go to the Signs Publishing Company at Warburton, sit down with their artist and come up with "something new, something different."

Now, in the early part of 1973, those 2,000,000 messages have been born—young, strong, waiting to go! They look different! They sound different to read!

Printed on high-quality embossed paper in a big, broad-sheet style with

Registered for posting as a Periodical—Category A



THE STORY BEHIND 2,000,000 MESSAGES



modern visuals and layout, and without an obvious "Adventist" look and sound, these 2,000,000 messages are ready for you to use. Truly: they do have a "read-me" look about them.

Simple? Could it be simpler? You simply have to put them into letter boxes, anywhere and everywhere.

Do it!
IT'S TIME!
Now!!

TWO ORDINATIONS IN NEW GUINEA AT WABAG

LEWIS G. PARKER, District Director, Rakamanda Mission, Papua New Guinea

EARLY in January, 1973, Brother Piletu was ordained to the gospel ministry. This man, like the Apostle Paul, decided to change his name. When Paul commenced his ministry he was still called Saul. Later he received a more direct commission as recorded in Acts 13:2: "Separate me Barnabas and Saul for the work whereunto I have called them." Thereafter he was known as Paul. This custom is carried on in the Wabag area of the Western Highlands, Papua New Guinea. So when Piletu was ordained on January 6, he took the name, Pastor Timothy Piletu.

We now have four ordained pastors for the Inga language group. Three of these are shown in the picture taken after the ordination. The service was conducted by Pastor H. Harker, president of the Western Highlands Mission, assisted by Pastors Paul Piari, Nathan Kara and L. G. Parker. We pray for God's richest blessing on Pastor Timothy Piletu and his family as they continue to give themselves to His service.



The ministers present at Wabag for the ordination were (left to right) Pastors L. G. Parker, Nathan Kara, Timothy Piletu, Paul Piari and H. G. Harker.
Photo: H. G. Harker

(Below) This group was photographed following the ordination of Pastor Allen Foote. From left to right: Pastor H. G. Harker, Pastor Allen Foote and children, Mrs. Foote (nee Juleen James), Pastor Jonathan Paiva, and Pastor L. G. Parker.
Photo: H. G. Harker



Pastor Timothy Piletu with his wife and their child. Photo: L. G. Parker.

AT SOPAS

H. G. HARKER

President, Western Highlands Mission,
Papua New Guinea

THE Sopas Hospital church was the setting on Sabbath afternoon, January 20, 1973, for the ordination to the gospel ministry of Brother Allen S. Foote. The recently completed church—a tribute to the staff and members at Sopas—is very attractive in its location among the surrounding trees.

This day was also the occasion of the visit of a large group of Pathfinders and their leaders and counsellors from Wollongong, New South Wales. The group swelled the number of those who gathered to witness this ordination service.

Brother Allen Foote is district director of the Tari District of the Western Highlands Mission. Here a strong training programme has been initiated by Brother Foote to help our local workers lead the membership of over 1,000 in a vigorous evangelistic outreach. 1972 saw a total of 153 members baptized in this district as a result of public meetings and follow-up work. Greater results are expected during this year. Prior to his appointment to Tari, Brother Foote and his wife have worked in a number of places in Victoria, including Sale and Warburton.

After the ordination service conducted by Pastor H. G. Harker, the president of the Western Highlands Mission, Pastor Jonathan Paiva, the Papuan chaplain at Sopas Hospital, offered a very fitting and beautiful prayer. Pastor L. G. Parker, a mission pilot and director of Rakamanda District, gave the charge, and Pastor H. G. Harker welcomed Pastor Foote into the ranks of the gospel ministry.

HIGH SCHOOL COMMISSIONER VISITS KWAILABESI*

NATHAN RORE, President, Malaita Mission

JUST recently there was a high day at Kwailabesi for the students and staff members of the school and headquarters. It was the day that His Excellency, the High Commissioner, Sir Michael Gas, paid his visit to the school. It was an excellent public relations day.

The compound was trimmed and made tidy as best we could before his arrival. Hospital and classroom walls were painted white with lime mixed with cement. The road was decorated and the "Welcome" signboard in the form of an arch was placed at the end of the road, near the end of the hospital. Here all students in their school uniforms, the Kwailabesi Dorcas Welfare Society in their uniforms, and the congregation from all around the area were standing to welcome the High Commissioner. At his arrival the students gave him a song of welcome and a welcome speech by a Standard 7 boy. This was followed by introducing him to various staff members of the school and hospital. He was then led to the stage decorated with pretty flowers, where he and the District Commissioner of Auki and his Police Officer, together with Brother Larwood and myself, sat for a quarter of an hour while the Kwailabesi School Pathfinders put on their performances.

The District Commissioner of Auki and the High Commissioner were most impressed by their visit to Kwailabesi and the display by the Pathfinders and later sent their congratulations back to us in the form of a letter from the District Commissioner which reads as follows:

"My grateful thanks to you for arranging such an interesting programme for the High Commissioner's recent visit. He thoroughly enjoyed visiting Kwailabesi again and finding you all in such good heart. The display by the Pathfinders was most impressive and the decorations very attractive. Please pass on my thanks and congratulations to all concerned, particularly to Messrs. Sutcliffe, Elabae and Ressie Simba. Yours sincerely, R. K. Finnimore, District Commissioner, Malaita."



Pastor Nathan Rore.

Such expressions made toward our schools by those in authority give us much to be proud of. We are thankful to God for our fine young people in this school and for the skill and energy that He has given them to make this special occasion a very impressive one. After the display by the Pathfinders the High Commissioner was taken to the Hospital and the classrooms for inspection and then went on to his next port of call along the road to an agriculture farm, then on to Malu'u and back to Honiara.

The High Commissioner, the District Commissioner of Malaita, the native sergeant, the native policeman and visiting

friends from the surrounding villages have all declared that Kwailabesi School put on "The number one well-arranged programme." The commendation was repeated again by the Solomon Islands Broadcasting Service after the High Commissioner returned to Honiara. So this was a real high day for this school and a real success in public relations for all of us.

CHAPLAIN APPOINTED FOR ADELAIDE HIGH SCHOOL

W. A. TOWNEND, President, South Australian Conference



Pastor B. K. Craig.

AT ITS first meeting for the year, the South Australian Conference executive committee appointed Pastor B. K. Craig, the new Conference Youth director, chaplain of our high school in Adelaide.

Guidelines, previously discussed with the principal and the chaplain, were also set out and recorded by the Conference committee for this new position. The guidelines are:

1. This service shall be given to the school at no charge to the school board.
2. The chaplain shall serve for one school year, the appointment being made by the Conference executive committee, which may, at its discretion, change the appointee during the school year.
3. The chaplain shall be recognized as an honorary staff member and as such he will be entitled to attend staff meetings.
4. He shall be recognized as chaplain to staff and pupils.
5. Working with the principal of the school, he will plan the spiritual activities of the school, apart from the regular class periods of Bible study.
6. He will be available to pupils for personal spiritual counselling.
7. In consultation with the principal and church pastors, he may organize and conduct or arrange for the conducting of baptismal classes.
8. It shall be the practice that the chaplain will be present at staff meetings when major disciplinary actions are being considered and/or dealt with.
9. He shall be an additional member of the high school board.
10. Each term the chaplain shall make a report of his work to the Conference president for presentation to the executive committee.

Pastor Craig met with the staff in pre-school-opening discussions. He was present and spoke at the school opening. And he already has some good plans shaped, we discover. He can be encouraged by the knowledge that his appointment as chaplain has been very well received by our people.

It is felt that in planning as we have, we are adding strength to the spiritual work which can be done for those seventy-six (the most ever) precious high school pupils we have in our care this year.

And furthermore, we have those 100 pupils of next year in our sights!

*This was a letter written by Pastor Nathan Rore to Brother L. M. Miller, Education secretary of the Western Pacific Union Mission, who has shared it with our RECORD readers.

EDITORIAL



Jesus Christ through the Devil's Eyes

TODAY'S MAIL contained an interesting but highly disturbing letter, together with a small booklet. The letter read:

Dear Pastor Parr,

I have read with deep interest the enclosed booklet which relates to the forthcoming stage production to be held in Melbourne.

The critique by Pastor Coleman, of the Baptist Church, is to be commended, and I for one take up the cudgel to defend the sweet name and character of the Lord Jesus Christ.

Would you be so good as to take twenty minutes to read the enclosed? It is of deep concern to myself that members of our church in the metropolitan area are planning and booking to see and hear this blasphemous filth. Worse still, it shames me that ministers are reported to have already made bookings. They want to be "turned on."

Pastor Parr, I am not writing this to your good self so that you will be encouraged not to attend. I know that it would not enter your thinking. I am writing, however, because the power of the pen is great. Our people as a whole need to be warned of this type of rubbish. Could I appeal that a short, factual editorial would be timely in the RECORD?

The letter is signed by a minister of the church, a family man whose concern for the flock of God is evident from his letter.

We have not seen, of course, the "rock-opera," "Jesus Christ, Superstar" (to which he alludes), nor had we purposed to do so, as our correspondent so kindly assumed would be our attitude. However, there were one or two frightening sentences in his letter. Perhaps the one most stunning (and we are not easily stunned) was that containing the words, "ministers are reported to have already made bookings." We can only assume that, if this is true (and we feel that there must be a mistake somewhere), those men, fooled by the title, imagine that they will see the gospel portrayed and the Christ exalted, and His life demonstrated in all its power.

Nothing is further from the truth. We did give slightly more than the twenty minutes suggested to make a thorough reading of Pastor Coleman's critique and we can only say, having read the thirty-two-page booklet (forty cents, incidentally, at your Conference office, we understand, full title: "Jesus Christ, Superstar, or Saviour and Lord?") that no one who loves the Lord Jesus Christ and reveres Him as Saviour and King would be seen in such a blasphemous atmosphere. If there are any of our people who have booked to see this theatrical garbage, and if any of the ministry have inadvertently mistaken the title and thought it to be a tableau of the life of Christ, portrayed in music and song, let it be abundantly clear that this is something with which no Christian worthy of the name ought to sully his mind. Get your money back before it is too late.

The show, written by two young men who are avowedly agnostics, presents the Christ, at best, as a mere man, with all the passions and feeble failings of a human being. This devilish whitewashing of the Lord of Glory is something to which we cannot give the slightest countenance. If your conscience will allow you to sit through two-and-a-half hours of strident cacophony in which the Christ is presented as a weak and vacillating man, with all the foibles and failings of human nature so blasphemously portrayed, then see this show.

Mark Day, the editor of the Adelaide "Sunday Mail," saw "Jesus Christ, Superstar" (abbreviated to "JCS" in his report) in New York in 1971. At that time, many of the clergy were saying, "Don't knock 'Jesus Christ, Superstar.' It makes

people think about Christ and will attract people to church to search for the answers." In reply to this and similar statements, Mr. Day wrote:

"When the stage version of JCS comes to Adelaide to headline the attractions for next year's Festival of the Arts, I predict the church's attitude will change dramatically.

"Because the JCS I saw on Broadway this week presents a cheap, shoddy, vulgar, and—worst of all—cynical picture of Christ.

"He is a mere man given to fits of megalomania and delusions of grandeur."

Mr. Day continues his notice of the play a little further on in these words: "Sex intrudes sharply again and focuses attention on the question: Is He homosexual, bisexual, heterosexual, or asexual? . . .

"Jesus and Mary fondle and kiss one another and the statement seemed implicit: They had been lovers.

"Yet if Jesus seemed heterosexual in his affection for Mary, any certainty was lost in his displays of affection with the disciples. Here there were strong overtones of homosexuality. . . .

"The stage show is not overtly anti-Christ, either. But it makes the unmistakable statement: Christ was a fraud."

If anyone reading this feels that they could cheerfully go to an evening's "entertainment" in which Calvary's Christ is portrayed as a fraud, as a homosexual, given to fits of megalomania and delusions of grandeur, then we suggest that there is something terribly wrong with your relationship with Him.

And if you are content to while away a few hours witnessing the Christ of the Cross portrayed in a cheap, shoddy, vulgar and cynical way, and if you are prepared to justify this by saying that you feel that it is relevant to today's culture, then we would beg you to spend some time on your knees, because your spiritual levels have sunk to a new low. If you can justify spending time and money watching and listening to what Pastor Coleman calls "a composition of ribald rhymes, lying lyrics and muddled message," we reverently say, "God help you; you are far, far from the kingdom." You are in urgent need of spiritual counselling.

If you see no evil in the Last Supper portrayed in such a manner that the disciples finish up under the influence of what they have drunk, then your concept of Christianity is strangely out of harmony with the spirit of that wonderful ordinance instituted by Jesus at the climax of His life. If you can watch the Christ presented as shrieking at the crowd who come to Him for healing,

"There's too many of you—don't push me,

There's too little of me—don't crowd me;

Heal yourselves!"

if, we say, you can enter into the spirit of such blasphemous theatre as that, or even if you can retain your seat (to say nothing of applauding when it is over) then perhaps it is high time for you to re-think all those things for which true Christianity stands.

The two young agnostics who wrote the music and lyrics may possibly be pardoned for what they have done on the basis of "they know not what they do." But "ye are the children of light," and as such, you ought to be able to discern spiritual things through spiritual eyes. We cannot believe that attending this travesty of truth will lift your spiritual sights one fraction of an inch.

Any play that suggests, which this one does so broadly, that Christ committed fornication with Mary Magdalene ought to be relegated to the muck-heap to which it belongs. And surely no Christian would want to have part in perpetuating it as a public spectacle.

Robert H. Parr

News From All Over

Compiled by Pearl McRorie

KIDNEY TRANSPLANT AT SANITARIUM

Argentina: Gladys Heidenreich has completed five months with a transplanted kidney after the operation performed at River Plate Sanitarium. Gladys continues perfectly well. She has not needed any medication to avoid rejection of the kidney given by her sister. She is enjoying good health and is preparing to commence an auxiliary course of nursing in the same Sanitarium.

A MISSIONARY'S PROBLEM

Liberia, Africa. Pastor S. Gustavsson writes: "Upon my arrival here I have found the situation rather worrying with regard to thieves. We have now had forty-three thefts here in the mission in Monrovia, and I think it is high time it was stopped. The Insurance company has almost doubled our insurance premium against thefts. They refuse to pay for parts, such as tyres and windows, that may be stolen from our cars. Only if the whole car is stolen will they pay.

"I have now received an estimate from a steel contractor, who will put angle iron around the present iron bars and embed them deep in the walls. This means he will have to take them all down, dig into the concrete, put on some crosspieces and cement them back again. But when he has completed the work, we should be safe."

AID FOR VIETNAMESE COLPORTEURS

Saigon, Vietnam. The situation in this country has become very difficult for our literature evangelists. Because of the severe economic crisis that has hit this war-torn land, their book supply has been cut off. With the cessation of hostilities (?) it is hoped that conditions will soon improve. In the meantime, they are in very straitened circumstances.

Recently, some fellow believers in more favoured countries decided to do a little to assist their Vietnamese brethren. A number of our colporteurs gave the profits from one hour's canvassing. The staff of Stanborough Press (England) and of two Book and Bible Houses took up a collection, and several other friends gave donations.

As a result of this Christian concern, Pastor W. J. Arthur presented Pastor John Knopper of the Northern Europe-West Africa Division Publishing Department with a cheque for \$325.39 which was sent to the literature evangelists in Vietnam.

NEW ADVENTIST PERIODICAL INDEX

California. Loma Linda University has commenced issuing the new "Seventh-day Adventist Periodical Index," indexing the major English periodical publications of the church (including the RECORD!). It will be issued half-yearly. The first issue covers January 1 to June 30, 1971. Subscription price for two years for institutions, Conference and Union offices will be \$50. The publishers are Loma Linda University Libraries, Riverside, Loma Linda, California, U.S.A.

At the Quadrennial Council for Higher Education held at Andrews University in 1968, the librarians' section, supported by the General Conference Department of

Education, took action to do a pilot project on indexing the denominational periodicals. It will be of interest to Australians to know that Mr. Keith Clouten, librarian at Avondale College, who was in the United States on study leave at that time, helped establish the initial work. He and Marilyn Crane set up the project, did the indexing, and conducted a survey of responses to a questionnaire. This pilot project covered the period from January to March, 1969.

WIFE OF V.O.P. ORGANIST IN "WHO'S WHO OF WOMEN"

California, U.S.A. Mrs. Bradford Braley, wife of the Voice of Prophecy organist, has received notification of her inclusion in the "World Who's Who of Women" for 1973. Her photograph and biography will appear along with those of such personalities as Princess Grace of Monaco, Elizabeth Taylor and Lady Churchill.



Mrs. Olive Braley

Mrs. Olive Braley served for three years as president of the Glendale Community Concert Association; for two years as president of the Los Angeles Music and Arts Guild; and was a member of the President's Advisory Council.

In 1970 she was selected for membership in the International Platform Association, where she was joined by such dignitaries as President Richard M. Nixon and Lowell Thomas. Her recognition by the IPA came as a result of the "goodwill created by her patriotic programming."

She is a graduate of the University of Tennessee and the Sadek Conservatory of Music, both in Chattanooga. Her post-graduate work was done at the American Conservatory of Music in Chicago.

All who know her appreciate her warm, friendly charm—a true reflection of Christian dedication.

PHYSIOTHERAPISTS IN TRAINING

Skodsborg, Denmark. There are eighty students at present enrolled in the Physiotherapy Course at Skodsborg Sanitarium in Denmark. The four-year course has official recognition in Denmark, Norway, Sweden and Great Britain. The instructor is Mrs. Elsie Bacher.

A considerable programme of extension and modernization was recently carried out in the physiotherapy department at Skodsborg. The students now enjoy enlarged classrooms and much improved facilities.

ADVENTIST DOCTORAL THESIS PUBLISHED

Great Britain. Dr. Leslie Hardinge's doctoral thesis on the Celtic Church has just been published in England by the Society for the Promotion of Christian Knowledge, under the title of "The Celtic Church in Britain" (\$3.50). It is of particular interest to Adventists in the evidence it gives for the observance of the seventh-day Sabbath in this Bible-centred church, until its extinction by papal Rome.

THE ELLEN G. WHITE STORY

6. THE COUNSELLOR

ARTHUR L. WHITE, Secretary of the Ellen G. White Publications

"I SHALL GO forward as Providence and my brethren may open the way before me. In the name and strength of my Redeemer, I shall do what I can. I shall warn, and counsel, and reprove, and encourage, as the Spirit of God dictates, whether men will hear, or whether they will forbear."—"Testimonies," Vol. 4, page 232.

Thus wrote Ellen White in the year 1876. Although a large part of her work was public in its character, there was much to be done in personal interviews, working with individuals who were seeking guidance, or were in trouble or in danger of pursuing a wrong course. This personal work was very taxing and called for much wisdom, tact, and divine aid. From almost beginning days, Mrs. White's counsel was eagerly sought.

Of the three communications from her pen which appeared in 1847 in James White's initial publication, "A Word to the 'Little Flock,'" the first is a letter of counsel. In this communication Mrs. White acknowledges Mr. Curtis's invitation to write to him, and then takes up certain doctrinal views which he has set forth: "I have been much interested," she states, "in your writings in the 'Dawn of Extra'; and fully agree with you on some points, but on others we widely differ."—"A Word to the 'Little Flock,'" page 11.

With her visions as the basis for her comments, she then proceeds to take up one point after another and to specify which of his positions are correct and which are incorrect. On the two resurrections, she agrees. She agrees also on the new heavens and the new earth. But she differs on salvation for those who worship at the saints' feet after the one thousand years. She was shown that they would be lost. She differs with him on the time "when Michael shall stand up." She believes the sanctuary cleansed is the New Jerusalem temple. She recommends the "Day-Star" Extra containing the Crosier article on the cleansing of the sanctuary as presenting the true light on the subject.

Committee in Australia

From the time of this letter, written before she was twenty years of age, through her long, busy life, because of her unique position, men and women came to her for counsel. Now let us turn to a certain committee meeting held on the campground in Australia in 1895. The workers were called together to study problems which had arisen in a new field of labour. Mrs. White was present and gave counsel. Note from her words the basis of this counsel:

"This morning I attended a meeting where a select few were called together to consider some questions that were presented to them by a letter soliciting consideration and advice on these subjects. Of some of these subjects I could speak because at sundry times and in divers places many things have been presented to me. . . .

"As my brethren read the selections from letters I knew what to say to them; for this matter has been presented to me again and again. . . . I have not felt at liberty to write out the matter until now. . . . The light that the Lord has given me at different times. . . ."—"The Southern Work," page 97. (Emphasis mine.)

At such times Mrs. White's words were positive. When she spoke it was with conviction. Of this she wrote in 1911:

"The question is asked, How does Sister White know in regard to the matters of which she speaks so decidedly, as if she had authority to say these things?

"I speak thus because they flash upon my mind, when in perplexity, like lightning out of a dark cloud in the fury of a storm. Some scenes presented before me years ago have not been retained in my memory, but when the instruction then given is needed, sometimes even when I am standing before the people, the remembrance comes sharp and clear, like a flash of lightning, bringing to mind distinctly that particular instruction. At such times I cannot refrain from saying the things that flash into my mind, not because I have had a new vision, but because that which was presented to me perhaps years in the past, has been recalled to my mind forcibly."—"Writing and Sending Out of the Testimonies to the Church," page 24.

But frequently advice was sought of Mrs. White on matters regarding which she had no light. At such times she purposely refrained from giving counsel. Thus to one man who wrote to her regarding his future work, she penned this message:

"I am not at liberty to write to our brethren concerning your future work, for the Lord has not given me this to do. I have received no instruction regarding the place where you should locate, or what should be your future course. . . .

"At the present time my mind is greatly burdened in regard to several letters that I must write. Messages have been given me for certain of our brethren, and these messages must be borne whether those to whom they are sent will hear or will not hear. But concerning your future labours, the Lord has given me no instruction.

"I dare not even take the responsibility of advising you in this matter. But I would say to you, my brother, You have a counsellor in the Lord Jesus. Counsel also with your brethren; they can advise you.

"If the Lord gives me definite instruction concerning you, I will give it to you; but I cannot take upon myself responsibilities that the Lord does not give me to bear."—Letter 96, 1909.

Principles of Counselling

From time to time Mrs. White was pressed by individuals who came personally to see her and seek her counsel. Although at times she had no definite message for the one seeking light, she could, nevertheless, lay down certain general principles. Thus it was when a certain man called to see her in 1891. Here is her reference to this interview:

"Brother — was introduced. He is an intelligent man, and, I should judge, one who could do a good work if sanctified by the Spirit of God. I spent an hour in conversation with this brother who was very anxious to know whether it was his duty to preach. I could not tell him this. I laid down general principles, and pointed him to Jesus."—Manuscript 20, 1891.

Another interesting picture is found just a few years later, while Mrs. White was still in Australia. The president of the General Conference, G. A. Irwin, was visiting that field and had several interviews with her. She writes of this:

"He has with him a little note-book in which he has noted down perplexing questions which he brings before me, and if I have any light upon these points, I write it out for the benefit of our people, not only in America, but in this country."—Letter 96, 1899.

But Mrs. White did not encourage the people to come to her for counsel. She pointed them to Jesus:

"Frequently I receive letters from individuals, telling me of their troubles and perplexities, and asking me to inquire of God as to what is their duty. To those for whom the Lord has given me no light, I have often replied: I have not been appointed by God to do such a work as you ask me to do. The Lord Jesus has invited you to bring your troubles to One who understands every circumstance of your life. . . .

"I shall not dishonour my Lord by encouraging people to come to me for counsel, when they have a standing invitation to go to the One who is able to carry them and all their burdens."—"Testimonies to Ministers," page 487.

Impelled to Speak

Of course, there were many times when it was necessary for her to take the initiative in giving counsel. Then she was impelled to speak. She often refers to this. Here are two such allusions:

"The Spirit of God rests upon me with power, and I cannot but speak the words given me. I dare not withhold one word of the testimony."—Manuscript 22, 1890.

"God has given me a testimony to bear to His people that He has given to no other one and I must bear this testimony which is like fire shut up in my bones."—Uncopied Letter 36, 1878.

It was no light task to stand as one to give counsel which often cut across the fond plans or determined efforts of individuals or committees, and at times for those who were esteemed associates in the work. She expressed this in 1894 in these words:

"The work is not always easy to perform. I have to take positions not in harmony with men whom I believe to be God's workmen, and I see that I must do this in the future as in the past. It hurts me more than I can tell. The dearest hope that I can have may not be realized, yet if God will show me the right way, I will walk in it."—Letter 64, 1894.

These messages of counsel were not to be accepted or rejected at will. They were not just a personal opinion, but the counsel was based upon, or called into being, by light from Heaven. Thus she wrote to one who had failed to heed the message given, but whose usefulness would have been tenfold greater had he heeded the light:

"Do you suppose I would have given you such advice if I had had no light upon the matter? Be assured, no such counsel would have been given you without good reason."—Letter 1, 1883.

Her Own Opinions?

We may ask then: Did Mrs. White have no opinions of her own? Were all her utterances inspired? Mrs. White, as an individual, held personal opinions and used her reasoning powers. She conversed freely with those about her upon any topic of interest. While undoubtedly the revelations and her long experience often had a bearing upon her train of thought and even her ordinary conversations, yet neither those with her nor she herself took the position that everything she said or thought had its origin in divine sources. If you were in her home, you would no doubt converse with her about general world conditions, or regarding the orchard and garden, the members of her family, the progress of the work of God; and no one would consider such conversation as of particular significance. Discussing this in 1909 she said:

"There are times when common things must be stated, common thoughts must occupy the mind, common letters must be written and information given that has passed from one to another of the workers. Such words, such information, are not given under the special inspiration of the



Sister White sits between her son William and his wife (the mother of five of Mrs. White's grandchildren). Mrs. William White was formerly Miss Lacey of Tasmania. In front are three of the children—Herbert, Grace and Henry. Standing at the rear are two daughters of W. C. White's first marriage, with their husbands. Pastor W. C. White was the first president of the Australasian field.

Photo, courtesy Review and Herald.

Spirit of God. Questions are asked at times that are not upon religious subjects at all, and these questions must be answered. We converse about houses and lands, trades to be made, and locations for our institutions, their advantages and disadvantages."—Manuscript 107, 1909.

It is not strange then that at times Mrs. White would be pressed for an opinion in ordinary matters or even in the plans for the carrying forward of the work of God, even though she had no direct light from God on the question. Nor is it strange that at times, in the absence of direct light, she might, upon urging, express her opinion in such matters, basing such an opinion upon good sense and experience. It is of interest to note that in one such case when her advice was not what it should have been, God sent a message to check the unwise action that would have resulted upon her assent to plans laid by the brethren. It was so also in the case of Nathan and David. (See 1 Chron. 17:1-15.)

When God Reversed the Counsel

In the year 1902 the newly established publishing house in Nashville, Tennessee, was sustaining steady, heavy losses. A. G. Daniells, president of the General Conference, was deeply concerned, and in an interview with Mrs. White sought her assent to plans to discontinue the publish-

ing work there because of these losses, which the brethren did not know how to check. Pastor Daniells tells the story:

"She agreed that it must be put upon a basis where there would be no such losses, and said, 'If it cannot be, it had better be closed.' Not being able to give us a sure remedy, she assented to our proposal to discontinue the printing, to turn the building into a depository, and to purchase the literature from other publishing houses. This seeming agreement with our plans brought great relief and satisfaction to many who had been struggling with the baffling problem.

"Brother Crisler wrote out a part of the interview, and, with this in my pocket, I departed with a light heart. On arrival at Battle Creek, I lost no time in telling the other members of the Committee of our interview, with the assurance that Mrs. White was with us in our plans to close up the Nashville office in a very short time.

"A few days later, a letter was received from Mrs. White, stating that she had spoken according to her own judgment in agreement with the presentation we had made to her. But she was now instructed by the Lord to tell us that she had been wrong in giving this counsel, and that the printing house in the South should

(Concluded on page 13)

IT WAS a bright, early morning in December when a hundred people assembled at the Cooranbong airstrip for a unique occasion. They were farewelling Brother and Sister Ron Plane with their three children who proved to be model passengers in the cramped mission aircraft being flown up to Papua New Guinea. The appropriate embarkation point was the door of Avondale College, where so many missionaries of worthy calibre have been trained. The aircraft, a new addition to the mission aviation fleet, is a renewed Cessna 185 and is more powerful than the veteran "Andrew Stewart" which it replaces.

Two days later, while weaving our way at thirteen thousand feet through thunderous tropical stormheads, the clouds suddenly parted and we saw below us the Wabag Valley. Within minutes Sopas Hospital appeared, to the delight of the passengers, as this was to be their new home. For the next ten days it was an honour to revisit many of the mission stations so familiar to me not so long ago. What a joy it was to meet again the hundreds of happy saints rejoicing in the blessed hope of the gospel—many of them so recently won from deep heathenism! Then to shake again the hands of the dedicated workers who are right up in the forefront of the battle was a privilege indeed.

The first highlight was at Lake Kapiago, where I had pioneered the work with the "Andrew Stewart" eight years before. On

the village they were welcomed by a lad who, the previous night, had seen a glorious vision of the second coming of the Lord and was told that two visitors would come the next day to help him prepare for this event.

Crocodile Attack!

Thus angels of the Lord went before our workers to prepare the hearts of the Hewa people. I never cease to marvel at this amazing example of the wonderful concern of the God who rules the universe, yet remembers these humble and needy people deeply hidden in remote gorges of the inhospitable jungle. It was hardly a surprise when another thirty-six Hewas stepped forward after the baptism indicating that they also desired to follow the Lord and participate in a future baptism. How the angels must have rejoiced with us to see this response to the pleading of the Spirit that is so often spurned in more fortunate lands!

It gave me great happiness to see the church at Laiagam (now eighteen months old), bursting at the seams with 400 crowding into the building to hear the good news of the gospel on the Sabbath day. Following the meeting I was thrilled to see a baptismal class at the front of the church and another in the rear of the building with fifty members each. To share again in the unrestrained joy and fellowship of these warm-hearted people was a delicious foretaste of heaven itself.

Only just a year previously I had flown Daniel from Tari to the desperately needy



Proudly displaying his jungle finery, this Hewa lad has now responded to the gospel call.

Photo: L. H. Barnard

A RETURNED MISSIONARY REVISITS HIS FIELD

L. H. BARNARD

this occasion Pastor Allen Foote had kindly arranged for me to fly him there for special meetings. What holy joy it was to participate in the baptism of twenty-five wonderful converts, nine of whom were from the notorious Hewa tribe. The amazing providences that led our workers to enter this new territory two years ago flooded my mind as I saw these first-fruits pass through the watery grave and rise with glowing faces to walk in a new life with their precious Lord.

The government interpreter for this tribe had a remarkable dream that convinced him he must do something to be ready for the coming of the Lord. This led him to visit our mission, where he immediately prepared for baptism. Two missionaries, battling through the jungle to visit this interpreter's village with the good news of the gospel, lay down in discouragement one night and slept beside a mountain torrent where the only bridge had been swept away. As they slept an angel told them to continue onward and he would help them. In the morning two strangers met them and felled a large tree over the river for them to cross. At

cannibal people of Nomad River to augment the work of the two missionaries already there. He was a single lad of

about eighteen years with an infectious smile and a large measure of dedicated zeal for his Master. I jokingly told him when I left him at his new post, not to sleep too soundly at night in case a "pukpuk" (crocodile) grabbed him. Imagine my surprise when on my recent visit, he showed me the jaw-bone of a "pukpuk" that had indeed seized him by the arm as evidenced by a gruesome scar.

He was fishing underwater when it happened. He thought he would die, then he remembered how God had heard the prayer of Jonah under the water and so he prayed. He was amazingly strengthened so that he was able to pull the large,



With his face aglow with gratitude to God for his deliverance, Daniel holds the jawbone of the crocodile that attacked him.

Photo: L. H. Barnard

vicious creature on to the bank of the river where a native killed it with his tomahawk. Copious bleeding from his shocking arm wound nearly cost him his life as he struggled along the rough track to the airstrip, collapsing on the way. But he was finally rescued and flown out to hospital where he recovered. He now suffers little from the ordeal. Surely we do not serve our wonderful Lord in vain!

Daniel is back on the job again now with never a thought of a holiday to recuperate. His one aim is to win souls for the kingdom. At the end of last year the first two cannibals of Nomad River were baptized into the Christian faith, and many more are currently preparing.

Air of Urgency

While visiting the larger centres of our mission work, I could sense an air of urgency. This emerging country with its

barbaric past and present is relentlessly racing toward self-government. To deny these people self-government at this stage would be like trying to stem raging waters from a burst dam. Although turbulence and trouble are on the political horizon, I came away from this land with a great confidence in the future of the church of God. At its "grass-roots" level the work is strong and the Spirit is manifesting itself in mighty demonstrations.

My return trip to Australia was made in the well-proven "Andrew Stewart" mission plane just eight and a half years after I first flew it to Papua New Guinea on its maiden flight. It has since flown nearly three-quarters of a million miles on mercy and soul-winning missions, thus adding impetus to our gospel programme in the mission field. As it is to be a "trade-in" on the newer Cessna 185 aircraft, I handed it over to Rex Aviation.

But it has a lot of life left in it still, and with the familiar registration of VH-SDA I am hopeful that it will yet continue to serve the Master in the homeland where the skies are kinder.

Finally, dear folk of the homeland, pray earnestly for our hard-worked missionaries of the islands, and especially for our growing band of national leaders who are carrying an increasing burden. Our administrative leaders need particular wisdom and grace during this transition period. And do not forget a special prayer for our missionary pilots who wrestle not against flesh and blood but against tropical storms and towering mountains, and treacherous airstrips in high places. So let us press together to support our mission programme NOW while we still have wonderful but diminishing opportunities.

EXPANDED FESTIVAL PROGRAMME

M. G. TOWNEND, Public Relations/Radio TV Secretary,
Australasian Division



"WHAT DOES a non-musical spouse do over Christmas while the 'muso better-half' attends the 1973 Australasian Music Festival?" was a question posed to us recently.

Fortunately, a far-sighted Music Festival Committee, apparently anticipating such a problem, has already expanded its plans for the 1973 Music Festival to include a "School of Art" and a "School For The Enjoyment of Music" in addition to the music festival programme already announced. The 1973 Music Festival is to be held on the campus of Avondale College, December 24-29, 1973.

The plan for the expanded festival programme is following along the lines of a very popular trend in the United States for combined music and art festivals.

The three departments of the Music and Arts Festival —(a) The Music Festival programme (for the talented and accomplished), (b) The School of Art (which is for those who may, or may not, have thus far shown a natural talent for art), (c) The School for the Enjoyment of Music (the rest of us)—will operate parallel programmes which will, in certain areas, supplement or complement each other. For instance, all will have the opportunity of viewing the art "creations" that will come forth from the School of Art, and all will, on certain occasions during the festival, be able to enjoy the special music presented by the guest artists from Australia and overseas, and all will attend the special concerts planned for the close of the festival.

Recreational activities which will include tennis, swimming and other games will also be open to all.

Morris Kennedy, head of the Art department at Avondale College, and Jean Hill of the Art department of Pacific Union College, will be in charge of the School of Art. We are assured that those who enrol in the Art School need



not necessarily have had any previous art experience or have shown in the past that they have any particular talent for art. Painting and pottery are among the intriguing subjects listed for practical work.

The School for the Enjoyment of Music will cater for those who may not be able to sing or play an instrument or as yet even understand or appreciate what music is all about.

Both the School of Art and the School for the Enjoyment of Music that have been added to the 1973 Music and Arts Festival will open new vistas of appreciation and enjoyment to those who take this unique opportunity to learn and participate.

Fees for each of the three departments of activity at the 1973 Festival will be identical. They are: (a) \$50.00 for those living in the college, which includes full board, tuition and all other activities; (b) \$25.00 for those living outside of the college, includes tuition and all other activities. Those who are not living in the college will be able to purchase casual meals at the cafeteria.

Application forms and further information may be obtained from Mr. Alan Thrift, the head of the Music Department of Avondale College, who has been appointed director of the 1973 Music and Arts Festival.

ADDRESS: Mr. Alan Thrift,
Avondale College,
Cooranbong, N.S.W. 2265

HOW LONG IN THE TOMB?

F. MAZZAFERRI*

RECENTLY these pages contained a fine article¹ on the "Wednesday crucifixion" theory, whose most vociferous modern champion is Mr. Herbert W. Armstrong. The subject still has its vocal adherents in our ranks, however, and a few further comments seem necessary. They will not repeat what has already been said, except to a minor degree where unavoidable. Rather, they will supplement the evidence already given.

Even then the subject will be far from exhausted. We could take Armstrong's "irrefutable PROOF" point by point, and expose the fallacies in his reasoning (we will if necessary). But space limits us to some of the main points only. It is hoped that these will suffice to prove he is an unsound scholar.

An Essential Preamble

First though, I must ask you to bear with me in what may seem an unnecessarily long preamble. Yet I believe this to be essential for reasons I hope now to clarify.

The art of convincing a man of his error is the art of communication. And that gentle art has a twin sister called understanding. We can never hope to reach a man's heart until we know how he thinks—the process by which he assesses facts and makes decisions. Our arguments may be faultlessly logical and factual. But we will never sway his opinion if he assesses facts in a different way from us.

A doctor is wasting his time treating a patient for his symptoms alone; he must also care for the disease as well. But all too often we fail to do that in dealing with "doctrinal disease." We treat the symptoms, and not the root cause of the problem. We wax eloquent, and reel off a long list of facts—superb stuff, soundly reasoned, a scholar's delight. Then we relax with a clear conscience, thinking our duty is done. The devil take him if he won't believe that!

Most likely he won't. For while ever his processes of reasoning are faulty, he will still cling to his interpretation of his favourite text—no matter what we say, or how many words we take to say it. His problem is faulty scholarship; his wrong conclusion is only the symptom of this problem. A logical discourse which plumbs the depths of the matter, will seldom help him to see the false premises that play havoc with his thinking, unless we first spend a good deal of time in correcting those very problems. Only then should we launch into the topic in depth.

Very few of us ever master the art. We are far too impatient for results. We fail to realize that any normal man unlearns very slowly, very reluctantly. In misplaced self-defence he clings to his mental crutches, afraid to accept that his reasoning processes have been less than adequate. For to do so is a bitter blow to his security—and security is probably man's most fundamental need. So if ever we are to succeed in an effort to wean him away from his faulty habits of thought—the subject does not matter—the same principles apply; we need much love, much patience. The process is often long, and sometimes heart-breaking. Let those who love a life of ease never set foot on this pathway of labour!

Armstrong's Scholastic Problems

We will now consider some of the major, basic reasons for Armstrong's faulty scholarship. First, there is little in Scripture that he does not take as absolute. For instance, he applies almost all the Old Testament millennial prophecies literally, with scant regard for the fact that, in general, prophecy is conditional upon the people's attitude. See Jeremiah 18: 7-10. Thus Nineveh was spared, though God's decree of impending doom contained not the slightest bit of an "if," "but," or "maybe" (Jonah 3: 4, 9, 10).

Similarly, he takes John 13: 33 at face value, and decides that the saints will never enter heaven. If he would only read through to verse 36, he would see that the faithful "[shall] follow Me afterwards." The restriction was the time, not the place.

This example also illustrates his second basic problem—one closely allied to the first: He is apparently too hasty in coming to a decision. He does not seem to weigh carefully all that the Bible has to say on a subject, before deciding whether he has the truth of the matter. He gives the impression that one or two verses—taken literally—settle the issue for him, and not the weight of evidence. This is indeed true in the question of how long Christ was in the tomb.

Beware the Bible absolutes! Many a heresy owes its existence to just this stamp of poor scholarship. The Jehovah's Witnesses read John 14: 17 literally (out of context too, I might add), and conclude that the world will not see Christ at His return. Our Catholic friends do the same with Mark 14:22-24, and think they have the real body and blood of Christ in their Mass. And Armstrong's "Wednesday crucifixion" relies heavily on the literal reading of Matthew 12: 40.

Such an approach ignores the fact that Scripture is written in the language of the people of its day! God, as a writer, is not represented.² In order to reach men,

He employs their mode of speech—with all its idiom and hyperbole (an exaggerated style, employed for emphasis). Examples of these are legion, but a couple only must suffice.

Idiom and Hyperbole

We speak of the heart as the seat of our affection. This idiom was also common in Christ's day. See Matthew 5: 8; 24: 48, etc. Yet in Bible times other organs also shared this honour: bowels for instance (Colossians 3:12; Genesis 43:30, etc.). Even the liver gets a mention (Lamentations 2:11). And our Lord did not hesitate to use the language of the people—even to the point of hyperbole: "If thy right eye offend thee, pluck it out, . . . if thy right hand offend thee, cut it off." Matthew 5: 29, 30.

How many of us take these words literally? None, to my knowledge. To do so would be dangerous indeed, for the proof of belief is action. They are definitely hyperbolic. For when Christ repeated them, he added this thought: "it is better for thee to enter into life halt or maimed . . . with one eye." Matthew 18:8, 9. He means eternal life. Compare "enter into the kingdom of God" in the parallel verse, Mark 9:47; contrast "hell fire" in the same verse. Yet we do not begin eternal life with maimed bodies. See 1 Corinthians 15:50; Philippians 3:20, 21. So Christ did not mean that we should literally disfigure ourselves because of sin.

Allow me one more example. In Matthew 7:3-5, Jesus speaks about the man with a beam (i.e., a log, T.E.V.) in his eye. Here is yet another case of obvious hyperbole, used to emphasize His point. Christ did not expect us always to take His words at face value.

That statement, I am sure, will lose me a lot of friends. Many a saint will shrink in horror at the suggestion. One dear soul has even accused me of calling Christ a liar! But wait. Before you drag me off to the president, demanding instant dis-fellowship, let me set the record straight. I do not mean that we must never take a text at face value, or that the Bible is not mostly literal. Far from it. That extreme is just as wrong as the superficial, over-literal approach. The only safe method of study is the middle of the road. We should regard every text as literal, unless there is good reason not to. But because even Christ used idiom and hyperbole, we cannot insist that a verse must be literal, and build our whole doctrine on the assumption. The weight of evidence must decide. We must carefully and honestly examine all the facts, with open minds to the end. Only then can we safely decide what is literal and what is not.

*Fred Mazzaferri is a layman, formerly of North Queensland, but now living in Melbourne. He is an astute Bible student, a clear thinker and a lucid expositor. His by-line has appeared many times in the *Signs of the Times*.

The trouble with Armstrong and his followers is that they will not employ these sound principles of study. A literal "three days and three nights" is so deeply entrenched in their thinking that it is well-nigh an impenetrable barrier. The importance they attach to it has to be seen to be believed. His literature loudly proclaims it "the only sign Jesus gave to prove He is the Messiah!"³ And among his followers, expressions like this are common: "greatest sign," "infallible sign," "His true sign." Yet if they would only read Matthew 12:39 closely, they would see that it was never given to believers, only to the unbelieving Jews.⁴ So why He gave His only sign (or His greatest) to them alone, I cannot fathom.

Here ends the preamble. Those who have laboured long with the champions of this theory (and others) will understand my lengthy concern. We will make very little progress with them until we convince them that Matthew 12:40 need not necessarily be an absolute statement, that it could be an idiom (like many other statements of Jesus), and that the weight of evidence must decide, not the hasty reading of a couple of texts.

We are now ready to begin our study, and will apply these sound principles. We will examine the most important evidence first—the expressions used to describe the length of time Christ would be in the tomb.

The Most Common Expression

We have noticed that our friends give tremendous weight to the "three days and three nights." But this is by no means the only expression used to define the time. There are five in all, as listed below:

- (a) "Three days and three nights"—used once (Matthew 12:40).
- (b) "within three days"—used once (Mark 14:58).
- (c) "after three days"—used twice (Matthew 27:63; Mark 8:31).
- (d) "in three days"—used three times (Matthew 26:61; 27:40; John 2:19, 21).
- (e) "the third day"—used thirteen times (Matthew 16:21; 17:23; 20:19; 27:64; Mark 9:31; 10:34; Luke 9:22; 18:33; 24:7, 21, 46; Acts 10: 40; 1 Corinthians 15:4).

Thus the "three days and three nights" falls very far short of being the most common phrase. In fact, it shares with the second one listed the dubious honour of being the one least often used! The one used most is "the third day"—thirteen times in all, almost twice as often as all the others combined. Even if we discount Gospel repetitions, nine independent instances of its usage remain. This still far exceeds that of our friends' key verse, which—let it be noted—only one Gospel writer considered important enough to record.

No good Bible student would concentrate so heavily on the least common expression to determine the time, while largely ignoring the one used most often. Clearly, what the Bible says about "the third day" must carry much more weight. And it should be studied first, not last, as they do.

God's Calendar of Genesis 1:5, 8, 13?

Armstrong tries to fit the phrase into his theory by referring us to the literal days of creation week. Note his comment on Genesis 1:4-13:

"Here we have the ONLY BIBLE DEFINITION which explains and COUNTS up the amount of time involved in the expression 'THE THIRD DAY.' It included three dark periods called NIGHT, and three light periods called DAY—three days and three nights."⁵

This dogmatic statement demonstrates again that Armstrong is an extremely poor Bible scholar. His claim is simply not true. This is not the only Bible definition of "the third day," even if we include the "count-up" requirement. God Himself employed at least one other method, and repeated it twice. Notice:

God is about to proclaim His Holy Law from Sinai. Yet the Children of Israel are but three months out of Egypt (Exodus 19:1), and hardly a holy lot. Preparation is needed, and He gives Moses specific instruction: "Go unto the people, and sanctify them today and tomorrow, . . . and be ready against the third day: for the third day the Lord will come down . . . upon Mount Sinai." Exodus 19:10, 11.

Mark well these very words of our Lord. **The third day is the day after tomorrow.** The three days are "today," "tomorrow" and the next day. The total time from when God spoke "today" to when He descended upon Sinai the third day, fell far short of seventy-two hours. For "today" was the same day the people arrived at the Mount. During that day Moses ascended to speak with God (verses 3-6), came down to tell the people (verse 7), and returned to commune with God again (verses 8, 9). So a reasonable amount of "today" must have passed by the time he received the instruction we have quoted. Certainly a full twenty-four hours did not remain till "tomorrow."

Neither was the third day twenty-four hours old when God descended. For He did so "on the third day in the morning" (verse 16). So the total time was more like forty-eight hours, but positively not seventy-two. The same definition of "the third day" is counted up for us by the Lord in Leviticus 7:16, 17, and again in chapter 19:6. Despite Armstrong's insistence, Genesis 1:5, 8, 13 is not the only definition. Let these facts settle the spurious "God's calendar of Genesis 1" argument for good. It is by no means conclusive.

What Christ Meant

All very well. But the important question is, How did Christ understand "the third day"? For this is the phrase He used by far the most often of His resurrection. We must know what He meant, to have the truth of the matter. Let Him speak for Himself.

"I do cures today and tomorrow, and the third day I shall be perfected. Nevertheless I must walk today, and tomorrow, and the day following." Luke 13:32, 33.

There is simply no mistaking these words. **Christ Himself equates the third day with the day after tomorrow.** This is

what He meant. He said so Himself. So when He promised so often to rise again the third day, we would be very mistaken to take His words any other way. He did not mean He would be a full seventy-two hours in the tomb. The three days were not all full days; but "today," "tomorrow," and the following day. That is, the day He died, the next day, and the day He arose. A Friday crucifixion and a Sunday resurrection fit that formula perfectly. But if He died on Wednesday, He rose on Friday, not Saturday, as Armstrong claims.

The Day He Rose

Nothing we have said so far has established the day. All we know is that the weight of the most important evidence is strongly against Armstrong's seventy-two hours in the tomb. Now let us see what that evidence reveals about the day He rose.

Jesus' ministry among men is fast closing. His disciples still hold fond hopes that He will throw off the Roman yoke. But His lot is to suffer and die, and He must prepare them for the bitter disappointment. Yet there is hope. He will "be raised again the third day," Matthew 16:21.

Let the following verses speak for themselves! Peter is typical of the group. They will not accept a change in plans. So a little later Christ repeats His sober words: for Him but the cross. And again the promise, "the third day He shall be raised again," chapter 17:22, 23.

Still a third time our Lord must disillusion the twelve. About to journey to Jerusalem for the last time, He sounds the now-solemn warning—betrayal, beating, death. Ah, but have courage! "The third day He shall rise again," chapter 20:17-19.

Mark well this three-fold promise to rise again the third day.

Quickly now to the empty tomb that fateful Sunday morning. Two angels explain to the perplexed women that "He . . . is risen." Luke 24:6. Now note carefully the rest of this passage: "**remember how He spake unto you . . . saying, the Son of man must be . . . crucified, and the third day rise again,**" verses 6, 7.

"And they remembered His words, . . . and told all these things unto the eleven, and to all the rest," verses 8, 9.

They heard these words early Sunday morning (verse 1). Late "that same day" (verse 13), two of the men unknowingly met Christ on the Emmaus Road, and recounted the tragic death of their beloved Lord. Listen to their plain testimony: "**Today is the third day** since these things were done," verse 21. From their own lips we have it that the very Sunday was the third day.

There is no doubt whatever that they meant the same third day on which Christ had promised to rise. Fully three times He had given that promise. The angels specifically reminded the women of His very words. And if "they remembered," how much more would the menfolk who

(Continued overleaf)

heard them directly from Christ—especially when Peter and John checked their story. (John 20:3-8.)

The two men from Emmaus knew all this. They were among the "all the rest" who heard the women's report. Why, here was every reason to believe He was alive! That He had risen the very day He promised. Note very carefully this fact: **they explain this reference to "the third day" by recounting this very evidence (Luke 24:22-24)—including the angel's words (verse 23).** Beyond dispute, they meant the same third day on which, many times, Christ had promised to rise; the same third day He referred to again in verse 46.

This evidence points powerfully to a Sunday resurrection, and a Friday crucifixion, as we have long believed. Of course, we have not examined here all Armstrong's "evidence" to the contrary. Such is not possible in one article. Yet surely, enough has been said to show he is given to unfounded dogmatism, and that, despite his emphatic confidence, he is an unsound scholar.

Summary

We have examined the most important evidence on the subject, the expressions used to describe the period of time Christ would be entombed. Beyond any doubt, by far the most common phrase is "the third day." We learned from Christ's own lips what this meant to Him, and therefore how He applied them to His resurrection. We have found no support whatever for Armstrong's seventy-two hours. Therefore, in all honesty, we must conclude that the "three days and three nights" is not a literal statement of fact, but an idiom, like many of Christ's statements. Certainly we will not let this, **the least often-used expression**, decide the matter, and largely ignore **the weight of evidence**.

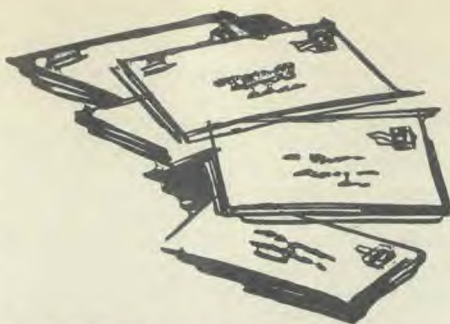
We earnestly hope, too, that Armstrong and his followers will put away their faulty methods of Bible study, and learn to employ sound, scholarly principles. Until then, we can have little confidence in their dogmatic conclusions.

REFERENCES:

1. "Was Jesus Crucified on Wednesday?" by Alfred F. J. Kranz, RECORD, 11/12/72, page 11.
2. "Selected Messages," Book 1, page 26. The whole chapter is well worth reading on this point.
3. "The Crucifixion Was Not on Friday," by Herman L. Hoeh, page 7.
4. See my letter in "Letters to the Editor," this issue of RECORD, for a more complete discussion of this fallacy.
5. "The Resurrection Was Not on Sunday!" by Herbert W. Armstrong, page 5.

Drugs do not resolve most sleep problems, and can actually make sleep worse. Most "sleep" drugs produce abnormal sleep, even in people who normally have no problem with insomnia. The so-called deep and dreamless slumber produced by pills is actually harmful.

—Irwin Ross, Ph.D., "Listen," February, 1973.



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.

Bridge the "Generation Gap"

Dear Editor,

Our eldest child joined the Pathfinders about six months ago and attended his first Pathfinder Fair the other day. As a family we all accompanied him, and what a joyous experience it was for us all! (Even though we came home with sunburned noses!) Our hearts swelled with pride as we watched the Pathfinders in all their activities. It was all so interesting, we thoroughly enjoyed the day.

But! As I looked out over the adults present, I discovered that my husband and I were the **only** parents present (apart from the leaders). Where were all the other parents from our large church membership?

Is Sunday such a "too busy" day that we can't afford the time to join in our church-sponsored activities for our young people?

Is it any wonder our church loses so many young people when mother and dad don't bother to make the effort to join in with their children's activities? Many of the Pathfinders I spoke to voiced the opinion that "it would have been beautiful" to have had some member of the family with them.

Comes another Pathfinder Fair, we plan to be present. Parents, won't you unite with us and make the children's next Fair the best yet? Maybe it is we, the parents, who are the **BRIDGE** to the "Generation Gap."

Jayne,
Victoria.

A Theory without Foundation

Dear Editor,

It is astounding for a born-again Christian in love with Seventh-day Adventist Bible truths to be deceived by the Wednesday crucifixion-Saturday resurrection theory, particularly after all the convincing evidence against it presented in our various publications from time to time.

I firmly believe that everyone should examine for himself every tenet of faith and be "fully persuaded in his own mind," but how careful we need to be not to make a god of the intellect until it becomes a habit to question every doctrine of the church to our own undoing, as is the manner of some.

Lucy H. Turner (RECORD, 12/2/73), says "Truth can bear close investigation at all times." Indeed it can! But the theory that "three days and three nights" demands a full 72-hour period for Christ to remain in the grave cannot withstand investigation. Sister Turner's reasons for asserting that it can are invalid.

Why do some of our professed thinkers insist that because the conjunction "and" exists in the English it must of necessity be implied in the original? A decision as to whether to include the conjunction in interpreting the original must be based on relative Scripture, context and usage. There is absolutely nothing in the phrase to demand the inclusion of three full night periods and thus it can, as it must, to harmonize Scripture, be regarded as an idiom.

Lucy Turner further states "when the word 'day' is accompanied by a definite number used as an adjective, a day of twenty-four hours is indicated, according to Hebrew manuscripts."

This statement reveals a confused understanding of facts. A definite number tied to the Hebrew word for "day" simply means that it is referring to a **literal** day as we know it and not to an indefinite, long period of time as is the case in some other places in the Bible. It does not require that the full period of twenty-four hours be occupied here any more than it required the full twenty-four hours for God to bring vegetation into existence on the third day of creation.

Sister Turner says, "when God appoints a day or time, we know by 'examples written for our learning and admonition' that He is very exact." It is a pity that Sister Turner does not apply this counsel to the types as found in Leviticus 23:5-11. The wave sheaf was a type of the resurrection of Christ "the first-fruits of them that slept," and proves conclusively that He was to rise "on the morrow after the Sabbath." That is, the crucifixion took place on day one, a Sabbath was to be kept on day two, and the resurrection occurred on day three in fulfillment of the type. Compare pages 785, 786 of "Desire of Ages." "He was the antitype of the wave sheaf, and His resurrection took place on the very day when the wave sheaf was to be presented before the Lord."

Chapters 80 and 81 of "Desire of Ages" are explicit that Christ died on Friday and rose on Sunday. Why then does not Lucy Turner accept this testimony, particularly as she has seen fit to quote from "Testimonies to the Church" in a recent open letter to one of our leaders in Western Australia?

The time period involving the crucifixion and resurrection is crucial as it has to do with the fundamental truths of creation

and redemptive creation, and also the true Sabbath and the false Sabbath.

Not only did Jesus testify by remaining in the tomb over the Sabbath hours that the seventh day was to be kept as the holy day of rest, and that it typified eternal rest as a result of His redemptive act on the cross, but by rising on Sunday He proved His power over the whole Satanic pagan system which seeks to destroy the Sabbath and exalt Sunday.

Much is made by some of the Jewish calendar, claiming that it can trace back to a Wednesday crucifixion. These folk can pin their faith on a calendar that may be fallible if they choose to do so, but "as for me and my house, we will serve the Lord" and trust in His infallible Word.

R. H. Parker,
South Australia.

Jesus as the "First-fruits"

Dear Editor,

With reference to Miss G. Rae's letter (RECORD, 5/2/73), I would like to comment in that trying to accommodate Matt. 12:40, Jonah's sign of three days and three nights, using Wednesday as being the 14th Nisan (Jesus dying just after 3 p.m.), three days and three nights later would bring the time to "even" of the first day of the week, our Saturday, 6 p.m. approximately. To be precise, adding seventy-two hours to 3 p.m. Wednesday, would put the termination to 3 p.m. Saturday, or the Sabbath.

Note John 20:1, "The first day of the week cometh Mary Magdalene early, when it was yet dark. . . ." Luke 24:1, "Now upon the first day of the week, very early in the morning. . . ." Matt. 28:1, ". . . as it began to dawn toward the first day of the week. . . ." These texts emphasize that Mary Magdalene was the first to the tomb very early in the morning just before dawn. Now when did Jesus arise from the tomb? If it were on Saturday, it would have to be between 3 p.m. and 6 p.m. (or, if using pagan time, 3 p.m. and 12 p.m.) to qualify. Instead, I read in "Desire of Ages," page 779, "The night of the first day . . . just before daybreak. . . . Christ was still a prisoner in His narrow tomb." Therefore His resurrection took place on Sunday morning, the first day of the week.

On the morrow after the Sabbath (that is the ceremonial Sabbath of the Passover, irrespective of which day of the week it fell—as it was a fixed calendar date, 16th Nisan), the sheaf was to be waved, the symbolic first-fruits, Lev. 23:10, 11. "Desire of Ages," pages 785, 786, says, "Christ arose from the dead as the first-fruits of those that slept. He was the antitype of the wave sheaf, and His resurrection took place on the very day when the wave sheaf was to be presented to the Lord." Jesus rose from the tomb on Sunday, the first day of the week, which coincides with the first day immediately following the ceremonial Passover Sabbath which now we see was also the seventh-day cycle Sabbath of that week. No

wonder John, in chapter 19 verse 31, wrote, "(for that Sabbath day was an high day)" in parenthesis for it was a dual Sabbath.

Let us look at Wednesday as the Day of Preparation on the 14th Nisan, then Thursday would be the Sabbath and Friday the 16th, the day of the wave sheaf or first-fruits, Lev. 23:11. The discrepancy between Friday and Sunday is obvious. Only Sunday, both weekly and of the Passover, fulfils the fact that Jesus was the first-fruits of those that slept. This places Friday as being the Day of Preparation, the 14th Nisan and the day that Jesus the true Paschal Lamb was slain. Matthew 27:63 mentions that the Pharisees were aware of the claim that Jesus would arise "after three days," but verse 64 says specifically the "third day." Both these terms, to my mind (and, it turns out), are synonymous.

"Desire of Ages," page 769, says that Jesus was now at rest in the tomb immediately after the crucifixion, and rested through the sacred hours of the Sabbath day. As both He and His father rested after the work of creation, so now Jesus rests from the work of redemption. Notice that the parallel is drawn on the weekly seventh-day Sabbath and not the ceremonial Sabbath. Even the women at the tomb ". . . returned . . . and rested the Sabbath day according to the commandment." Luke 23:56. Only the seventh-day Sabbath is found in the commandment, Ex. 20:8-11.

Isaac A. Amos,
South New Zealand.

The Resurrection Does Not Make Any Day Holy

Dear Editor,

Miss G. Rae's letter in the RECORD, 5/2/73, raises several points relevant to the "Wednesday crucifixion" theory which require comment.

First, you chose an excellent title for her letter, "Does the Sunday Resurrection support Sunday sacredness?" In no way whatsoever! Since when has a valid Bible doctrine been based on any other foundation but the clear command of Scripture—or at the very least, the uncondemned, proven practice of the faithful of Bible times? This is precisely why we reject Sunday-keeping. It has never been commanded by God, for any reason whatsoever—not even in memory of Christ's resurrection. Had it been intended, it would have been decreed, just like baptism (Romans 6:4, 5). And the Bible gives not a single instance of the saints keeping the day for any reason at all. Even the much-abused Acts 20:7 fails by any criterion we wish to test it with.

So we don't need a "Saturday resurrection" to "knock the foundations." Sunday-keeping has no foundations to knock.

Second, we don't need it to bolster the Sabbath. Even if Christ had risen then, we would be totally wrong to use the fact to prove the day holy. It does not help Saturday any more than it does Sunday. There is neither command nor

example to keep any day holy in memory of the resurrection. And where God has not seen fit to speak, let no mere mortal presume to raise his voice. Our case is watertight without any unfounded assistance.

As to preaching the Sabbath more fully, this involves very much more than the "additional light" of a "Saturday resurrection." Last year's third quarter Sabbath school lessons demonstrated this so well that no further comment is needed here.

Third, Sister White does say we must learn and unlearn much. But she also says quite categorically that Christ rose on the first day of the week. See "Desire of Ages," pages 779, 795, 796.

My fourth point is this: we need more than a Jewish rabbi to discover the details of the Passover. We can only accept historically reliable facts, not the opinion of any man, be he rabbi or not.

Finally, I agree entirely with Sister Rae that "we all should honestly examine H. W. Armstrong's viewpoint," and "search the Scriptures for ourselves." Many of us have done just that—very carefully, prayerfully, and honestly, over several years. Yet we still stand solidly convinced that Armstrong is wrong.

F. Mazzaferri,
Victoria.

[This correspondence will close next week. Editor.]

THE ELLEN G. WHITE STORY

(Concluded from page 7)

not be closed. Plans must be laid to prevent further indebtedness, but we were to move forward in faith."—"Abiding Gift of Prophecy," page 326.

Now let us give Mrs. White's account of the reversal of counsel as she writes to Pastor Daniells: "During the night following our interview in my house and out on the lawn under the trees, Oct. 19, 1902, in regard to the work in the Southern field, the Lord instructed me that I had taken a wrong position."—Letter 208, 1902. (Emphasis mine.)

Such an experience, rather than lessening our confidence in Ellen G. White as a counsellor, should strengthen our faith, for we see so clearly the hand of God overruling in His work so that a mistake should not be made.

Recognizing, however, that Ellen G. White did have her own personal opinions, some might fear that these were intermingled with the counsel she sent out in personal testimonies or set forth in her writings. Perhaps we should let her speak of this also. First we present a statement written in 1909: "I receive letters asking for advice on many strange subjects, and I advise according to the light that has been given me."—Manuscript 107, 1909.

She was very careful in interviews, and especially in her articles and books, to refrain from setting forth as counsel and instruction that which did not have its basis in revelation. Thus she testified of her articles and letters:

"I do not write one article in the paper expressing merely my own ideas. They are what God has opened before me in vision—the precious rays of light shining from the throne.

"You might say that this communication was only a letter. Yes, it was a letter, but prompted by the Spirit of God, to bring before your minds things that had been shown me. In these letters which I write, in the testimonies I bear, I am presenting to you that which the Lord has presented to me."—"Testimonies," Vol. 5, page 67.

The same care was exercised in giving advice in personal interviews. In 1869 she wrote to a sister who had sought counsel on a certain point:

"Yesterday . . . I could not readily answer your question. . . . I cannot give counsel in the dark. I must know that my counsel is correct in the light. Great advantage is taken of my words; therefore I must move very cautiously. After careful reflection, seeking to call up things which have been shown me in your case, I am prepared to write to you."—Id., Vol. 2, page 565.

Her distress is not to be wondered at when her counsel was laid aside unheeded. To a certain one she wrote:

"I have much to say to you; for I love your soul. But will it do you any real good? Will it simply be received as Sister White's opinion? The position that has been taken by some of the erring brethren makes my words simply the expression of an opinion, and this view has been advocated and has had a leavening influence in our ranks."—Letter 22, 1889.

At other times she could write of the hearty reception of the counsel given. Note this cheering word: "At times matters come up for decision, when all are not of the same mind. Then I read to them the writings given, and they accept them, and become one in their decisions."—Letter 118, 1898.

Questioners Directed to Her Writings

As our denominational work advanced and our church membership grew, there was a steady increase in the numbers of those who sought counsel either by interview or by letter. In her later years, when questions were laid before her, Mrs. White often stated that she had written on that subject, and she would request her literary assistants to turn to her books, to her articles in the papers, or to her manuscripts for the answers to the questions presented. In many cases letters of inquiry were answered by one of the secretaries, stating that the matter had been placed before Sister White, and she had directed that such and such an answer should be given. Of course, the letter was the production of, and bore the signature of, the secretary writing the letter. At other times she asked her secretaries to tell her inquirer that she had not received light on the question presented.

Near the close of her life, when asked about the future, she often directed attention to the cabinets holding her books,

periodical articles, and manuscripts, stating, "Here are my writings; when I am gone they will testify for me." (Reported by W. C. White, July 9, 1922.)

At one time reference was made to the many letters of inquiry, and the relation of her published works to the answers of questions:

"We receive many letters from our brethren and sisters, asking for advice on a great variety of subjects. If they would study the published "Testimonies" for themselves, they would find the enlightenment they need. Let us urge our people to study these books and circulate them. Let their teachings strengthen our faith.

"Let us study more diligently the word of God. The Bible is so plain and clear that all who will may understand. Let us thank the Lord for His precious Word, and for the messages of His Spirit that give so much light."—Manuscript 81, 1908.

For seventy years Ellen White stood as a counsellor. At times she was given instruction and messages of counsel which she was bidden to hold until certain developments had taken place. At other times she laboured along, carefully opening the way for the presentation of the message; at still other times individuals sought her words of counsel in planning for the work or in meeting issues, and in all this she was able to testify: "I have not wittingly withheld from any one the instruction that the Lord has given me."—Manuscript 156, 1901.

—From "The Ministry."



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.

BENNETT. Charles Henry Bennett, at the age of sixty-nine, was laid to rest in the Lilydale Cemetery, Victoria, on March 15, 1973. To his wife and four daughters, Wendy, Margaret, Joyce and Dorothy, and his son Edgar, we extend our love and sympathy. We leave our brother in the hands of our Saviour, who is the resurrection and the life. J. P. Holmes.

BACK. Unexpected sickness coming immediately after a delightful holiday, terminated in the sudden death on February 26, 1973, of Eva Margaret Back, aged sixty years. A member of the Victoria Park church, Western Australia, she was admired for her quiet disposition and dynamic witness. All that was humanly possible to prolong life was done by the medical profession and nursing staff at the Sir Charles Gairdner Hospital. Fully aware of the nature of her sickness, this brave sister fully resigned her all to God to await the "morn of morns" when sickness shall be no more. As we gathered at the Karrakatta Cemetery, we reminded the beloved husband, Wilfred, his two sons, Alan and Brian, and Margaret, the one daughter, of Christ's promise to come again to bring an end to sin for ever. One sister of our late Sister Back, Mrs. May Zanotti, is at present living in Perth. To all concerned in this sad bereavement we express our sincere condolences.

G. I. Wilson.

CURLEY. At the age of sixty-eight years, Brother George Curley, the husband of Amy, peacefully passed to his rest at Geraldton, Western Australia, after a long period of indifferent health. This dear brother and his wife were the first-fruits of the Voice of Prophecy van visitation in the outback of Western Australia during the years 1951-1954. He leaves behind, his wife, fourteen children, fifty-eight grandchildren, eight great-grandchildren and a large number of relatives and friends. Brother Russell Wareham of Karalundi assisted the writer at the graveside on January 24, 1973, at Meekatharra, where about 300 people gathered to listen earnestly to the words of encouragement and hope of the glad reunion day, when our Saviour will return. A. D. Vaughan.

HAWKEN. It was on Friday morning, January 12, 1973, that a loving heavenly Father called Ronald Hawken to rest. Ron was a member of the Lithgow church, New South Wales, and he loved his Lord. Services were conducted at the crowded funeral parlour and at the graveside. The challenge of life as well as the glorious promises to the faithful were shared from the Word of God with the many relatives and friends. May God uphold all those saddened by their loss until the glad day when they can all be united again. R. Straker.

LOLOHEA. Louisa, infant daughter of Mr. and Mrs. Samuela Lolohea, was lovingly interred in the Waikaraka Cemetery, New Zealand, on February 23, 1973, anticipating the day when she shall recommence her childhood in the new earth. Tupou, her mother, and sister to our Royal Oak Tongan family, the Ikitolu Halas, is comforted in the assurance of Christ's atonement, and is determined to participate in the first resurrection, thus to have the joy of mothering Louisa and two other infants who rest awhile, in the Gloryland. May the God of love, who makes no life in vain, sustain and bless us all in the faith of little children, "for of such," said Jesus, "is the kingdom of heaven." R. Pavitt Brown.

MILLER. On Sunday, February 25, 1973, William John Miller of West Bowen, Queensland, died in the Rockhampton Base Hospital. The late Brother Miller was aged eighty-six years. He became a Seventh-day Adventist in North Queensland over forty years ago, under the ministry of Pastor Tom Kent. For several months prior to his death, this practical Christian gentleman was hospitalized in Rockhampton. He never married, but his nieces and nephews loved him, and he will be sadly missed. Brother W. Hebbard assisted the writer with the services at the funeral parlour and the Rockhampton Cemetery. Arthur J. Bath.

MOLE. A strong westerly wind swept over the group of mourners as they stood by the open grave on a quiet hillside in the Feilding Cemetery, North New Zealand, to pay their last respects to Sister Elizabeth Ritchie Mole (affectionally known as "Nana" Mole). Sister Mole was born in Wellington on December 15, 1886, and passed away on February 5, 1973. At the age of twenty-seven she married Robert Mitchell McIver at Auckland, and to this union two children were born, Valerie Hope, who for many years has devoted her life to the care of her mother, and Robert Donald, now living at Nelson. In the year 1918, while living in Lower Hutt, Mr. McIver contracted black plague, which terminated in his death. At Petone, in 1919, Sister Mole accepted the Advent faith, remaining firm and loyal to the church until the day of her death. After some years as a widow, our dear sister married Mr. Mole who, after only four years of marriage, died suddenly. It was the privilege of the writer, assisted by Pastor Trood, to direct the thoughts of all present in church to the blessed hope of a soon-coming Saviour. "For yet a little while, and He that shall come will come, and will not tarry." Heb. 10: 37. W. D. Boucher.

AN INVITATION TO YOU

Any ex-student of Pukekura Training School or anyone who has at any time had their name on the Cambridge church roll, New Zealand, is cordially invited to attend the opening of the new church hall and Health and Welfare Centre which is Stage One of a whole new building complex in the main street of Leamington, Cambridge, on April 28, 1973. Any history would be welcomed by the P.R. secretary, Mrs. D. Jackson, 67 Scott Street, Cambridge.

CARAVAN FOR HIRE. 15-ft. x 7-ft. Six berth, aluminium. Country and interstate visitors catered for. Have a holiday in a well appointed van at lower-than-average rates and help a church building fund. For details and a photograph write "Caravan," P.O. Box 26, Castle Hill, N.S.W. 2154, or phone Sydney 639 5293.

THE ASSOCIATION OF BUSINESS AND PROFESSIONAL MEN LIMITED

Box 3502, G.P.O., Sydney. 2001

A PRELIMINARY NOTICE

TO: Honorary Members and Members

On Saturday night, April 28, 1973, we intend holding our Annual General Meeting at the Conference Office at Strathfield. It is intended that a formal programme will commence at 7.30 p.m. sharp to be followed by an in-depth look at the Sabbath day as it currently affects professional and business men. As you are no doubt aware, the Division has set aside Saturday, April 28, when all churches will preach on the subject of the Sabbath. Your Executive feels that A.B.P.M. could do no better than to continue this question on into the evening. Please come and discuss your problems openly and frankly with fellow members.

Unfortunately, it is not a ladies' night.

REMEMBER SATURDAY, APRIL 28,
7.30 p.m.

D. R. Fehlberg, Hon. Sec.

CATERING

For that special day or function, don't hesitate to contact the people with experience—DUNDAS CHURCH CATERING SERVICE.

A superb (international) menu, background music and soft lighting, charmingly attired waitresses at your service, and moderate prices to suit you.

Enquiries to:

Mrs. Jan Harges,
140 Fox Valley Road,
WAHROONGA, N.S.W. 2076
Phone: 487 1748.

or:

Mrs. Alvine Heath,
Phone: 632 2720.

CLEANER required for doctor's home in Wahroonga. Two half days per week or evenings as arranged. Must be conscientious. Please ring 48 5150 evenings.

DISCOUNT FURNISHINGS—Free Quotes on

- Insect Screens and Screen Doors
- Venetian and Holland Blinds
- Drapes and Tracks

TOP QUALITY LOW PRICES

- ANYWHERE IN MELBOURNE
- Phone 95 2988

DORETTA DRESS LENGTH SERVICE,
P.O. Box 1306, Hobart, Tasmania, 7001. Linen: plain colours, \$1.20 yd. Terylene/Linen: \$1.50 yd. Gabardine: plain colours, \$1.50 yd. Jerseys: Florals, \$1.20, \$1.40, \$1.60 yd. Other Terylenes, \$1.20 yd. Free samples. Remnant parcels, \$5, \$10.

HOLIDAY ACCOMMODATION at Hawks Nest, N.S.W. New, clean, best equipped flats, cottages, 100 yards from 26-mile unpolluted beach. Harbour, river, lakes close. All elec.; city water, septic. Wall-to-wall carpets, TV, fridge, electric kettle, frying-pan; pots and pans, cutlery, crockery, blankets. No linen. Lawns, shrubs, screens. No pets. Also waterfront caravan park at Tea Gardens—sites and vacant vans. Write for brochures. Phones: Tea Gardens, N.S.W., or S.T.D. 970 309 and 970 252 Sunday to Friday only. E. J. Davis, "Mermaid Flats," 4 Bennett Street, Hawks Nest, N.S.W. 2324

HOUSE TO LET. May 14 to September 7. Furnished 3 B.R. B/V double garage. Mile from Nunawading S.D.A. church and school. J. Taylor, 12 Eugenia St., Nunawading, Victoria. 3131

"IN MEMORY OF GLENN." The late Glenn Nixon, Violinist, together with Dave Caldwell, Cello, and John Truscott, Piano, known as the "Renardi Trio," win the hearts of all music lovers, with real meaning and depth of tone colours, on the one and only 12-in. L.P. which is now available. TM-166. Tom Mitchell, 97 Betula Ave., Vermont, Vic. 3133. \$5.50 posted.

NEW RELEASE: "The New Dimension." 12-in. L.P. of modern-style music, by youth group, Warburton. Stereo TMS-187. \$5.50 posted. T. Mitchell, 97 Betula Avenue, Vermont, Victoria. 3133

New Release for Classical Organ Lovers. Sergio de Pieri, Organist—Bach in Concert. Vol. 1 and Vol. 2. Featuring the New Pogson Pipe Organ built in 1970. \$5.50 each. TMS-174 and TM-176. T. Mitchell, 97 Betula Avenue, Vermont, Victoria. 3133

THE OURIMBAH SEVENTH-DAY ADVENTIST CHURCH

All persons formerly associated with this church are cordially invited to attend its SIXTIETH ANNIVERSARY on Sabbath, May 5, 1973.

Ourimba Street,
Lisarow, N.S.W.

Sabbath school 9.30 a.m.
Divine service 11.00 a.m.
Afternoon service 2.45 p.m.

Organizing Secretary:

Don Boehm,
R.M.B. 5430,
The Ridgeway,
Gosford, N.S.W. 2250

POSITION VACANT. A progressive general store in nice country surroundings requires the services of working manager. A knowledge of hardware, grocery, produce, and drapery would be an advantage. Shop close to schools and church. Applications in writing to the Secretary, Avondale Co-operative Society, Maitland Road, Cooranbong, N.S.W. 2265. Applications close on July 1, 1973.

**COME WHERE THE ACTION IS
—THE SYDNEY ADVENTIST
HOSPITAL**

The Sydney Adventist Hospital will open a new modern six-theatre suite in April, 1973.

Because of this expansion, additional female staff are required for the following positions:

Assistant Theatre Supervisor who should hold the Diploma of Theatre Administration, College of Nursing (or equivalent) and have had experience in Theatre Administration.

Anæsthetic Sister—This is a new post created to assist in the organization and provision of anæsthetic services. Previous experience in a Coronary and Intensive Care unit would be helpful. This post offers regular hours.

Trained Theatre Staff—Applicants should hold a certificate from a hospital which offers Operating Theatre Techniques to General Trained Nurses and have had actual experience in this field. This is a twelve-month course.

Salary according to existing Awards.

SERGIO DE PIERI at St. Patrick's (Melbourne), 12-in. L.P. featuring the Fincham Pipe Organ. A superb classical. Organ lover's disc to suit all—\$5.50 posted. TMS-177. Tom Mitchell, 97 Betula Avenue, Vermont, Victoria. 3133

TYPIST. A vacancy exists for a female Junior Typist (16-17 years) for general office work. Lee & Diverall Pty. Ltd., 4 Richards Street, Mitcham, Victoria. 3132. Phone 847 4111.

WANTED TO BUY. Dolls 40 years or older, in any repairable condition. Mrs. Ailsa Willis, Schoolhouse, Waikeria, Te Awamutu, New Zealand.

**AUSTRALASIAN RECORD
and Advent World Survey**

Official Organ of the
AUSTRALASIAN DIVISION OF SEVENTH-DAY ADVENTISTS

Editor - R. H. PARR
Associate Editor - K. S. PARMENTER
Office Secretary - LYN EDDY
Wahroonga Representative
WENDY BLANK

☆ ☆ ☆

One Year Subscription—post paid:

Australia, Australian Trust Territories \$A3.30
New Zealand, Cook Is., Niue Is. \$NZ3.50
All other countries \$A5.55

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

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

Appearing regularly in the *Australasian Record* are articles from the *Review and Herald*, the general church paper of the Seventh-day Adventists, published at Washington, D.C., U.S.A.

Printed weekly for the Division by the Signs Publishing Co., Warburton, Victoria.

☆ ☆ ☆

DIRECTORY

AUSTRALASIAN DIVISION OF
SEVENTH-DAY ADVENTISTS

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

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

Departmental Secretaries

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

☆ ☆ ☆

ADVERTISERS PLEASE NOTE! All advertisements should be sent to the editor at Signs Publishing Company, Warburton, Victoria. 3799

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

First 25 words - \$2.00
Each additional 5 words - 10 cents

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

FLASH POINT . . .

- ★ The Avondale students were up and about during the period of March 18-22 on the Master's business. Ingathering! And how the Lord blessed them may be gathered from the fact that \$14,611 resulted from their safari into their territory. Just shows you, doesn't it? And congratulations to the College students for a colossal job—and to Pastor Eric Clark (we suspect) who masterminded it all.
- ★ Over in Carmel they have also been abroad with magazine and receipt book, and they have done exploits, too. We've already told you about that, but because we were in the College belt, we thought we'd mention it. Speaking of Carmel, however, reminds us that we have a few statistics about our Little Grey College in the West. This year (we have it on authority) there are "fifty-two full boarding students" (and you may take that how you like, but that is what it says); "twenty-one part-boarders" (these are those who go off to the metropolitan area to their homes for week-ends); thirty-one outdoor students, and ten boarding students who attend Victoria Park High School for Junior High School classes.
- ★ And where do the students come from? Western Australia, you'd imagine, but you'd be only partly correct. Actually, they come from every state in Australia except Tasmania. In addition, they have students from the Northern Territory and Papua New Guinea. Most, of course, are Westralians. This enrolment (we make it 114; what does your total come to?) is the highest since 1965, which is a Very Good Thing.
- ★ Now here's a little correction. In an item on this page of the issue of January 15, it was reported that R. I. McLeod, a B.A. Theology (non-graduate), was appointed to literature evangelism in the T.C.U.C. That is all correct except that you should expunge from your memories that damning "non-graduate" appellation. It's a downright libel. Brother McLeod did, in fact, graduate, and we take this opportunity to apologize to and congratulate him all in the one sentence. He is soldiering on with his prospectus in Melbourne town.
- ★ Over in South Australia there has been a little reshuffling of portfolios, and we think you would like to know about them. Pastor Bryan Craig, the Youth Director, has been relieved of his Temperance and Health ministries, so that he can give full time to youth work. And who cares for those laid-down secretaryships? Pastor Ken Gray, recently retired (smile, smile!), has been called upon to carry them on a subsidized basis. Yes, that's the Pastor Gray who has recently been the Cook Islands' president.
- ★ A similar bit of re-organization of work has occurred at Beulah College in the Kingdom of Tonga. For family and health reasons, Brother Don Edgeworth, principal of Beulah, has been granted permanent return to the homeland. Brian Robinson, a final-year B.A. Education student at Avondale College, has been appointed for this year to assist with the teaching load at Beulah, in view of the return of Brother Edgeworth.
- ★ Returning to the homeland is something that catches up with almost every one of the missionaries' children. Permanent return has been granted to the

following children of missionary and overseas personnel: Kelvin McClintock, son of the W. McClintocks of Sonoma College, and Russell Cherry, son of Pastor and Mrs. L. J. (Jim) Cherry of Bloemfontein, South Africa, in the Trans-Africa Division.

- ★ Miss Gwenyth Davis is back in Australia on furlough from the Afro-Mideast Division, where she serves as a nursing sister at the Nairobi Adventist Clinic in Kenya, East Africa.
- ★ But we digress. We were talking about permanent returns. Miss Beverley Davis, a nursing tutor at the Karachi Adventist Hospital in the Southern Asia Division for a number of years, has been granted permanent return to the homeland. Miss Davis has joined the student body at Avondale College, where she plans to do a B.A. degree.
- ★ Then there is the John Truscott family, also on permanent return. Brother T. has been on the staff of Spicer Memorial College in the Southern Asia Division. The Truscotts plan to be domiciled in the United States indefinitely. (Remember that John Truscott was a member of Glenn Nixon's Renardi Trio, about which we made mention last week? Remember, too, THAT record, won't you?)
- ★ Ingathering! Yessir! You SURELY didn't think we'd forgotten! Well, according to the Pastor Giblett bulletin reaching this somewhat cluttered desk today, his Union is O-U-T, OUT! That means that it has hit the 100 per cent (100.6, actually) of last year's total. Of course, that does not mean that the T.C.U.C. has stopped. Taking care of inflationary trends, most churches are doing that little extra and are planning to move that percentage up. Congratulations to the T.C.U.C. on being the first union to hit the 100 per cent mark.
- ★ Brother Ron Evans, the Division assistant secretary, is the L.A. secretary of the Waitara church. He has dredged up a little snippet of history. Two of his appealers were involved in the Very First Appeal Campaign fifty-six years ago, AND ARE STILL GOING STRONG. They are . . .
- ★ Sister Collett (nee Whitehead) was a student at Longburn at the time and recalls that she was Very Scared when she first went out. This year she has \$90 in her little black bag and a dog bite as a badge to show she has indeed done her bit. Also of the Old Brigade (if they will recognize that we use the term as one of great honour we would be grateful) is Brother Harold Baron. Fifty-six years of Appeals for Missions! If there was such a thing as salvation by works, we could make a very interesting suggestion about these excellent people!
- ★ In the T.C.U.C., South Australia still heads the list with 106.23 per cent of last year's total, followed closely by Victoria's 104.93 per cent. According to Pastor Maywald's Fifth Bulletin (March 15), South Queensland really leads the whole field with 113 per cent of their last year's total, with both the New Zealands over the 100 per cent also. The Division is sitting on 94 per cent, with several areas working strongly still.
- ★ Here's something. In 1960, Adventists ranked third in the number of missionaries serving overseas. In 1965 we were second. In 1970 we'd hit the top. That's kind of heart-warming, don't you think? It's Nice to be Top.
- ★ Finally, brethren . . .: An executive is someone who never puts off until tomorrow what he can get someone else to do today.