

# AUSTRALASIAN RECORD

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Editor: Robert H. Parr

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## CHRIST OUR RIGHTEOUSNESS

A group of church leaders provides a statement on righteousness by faith and certain related truths. This statement is designed to stimulate further study and to help create a greater bond of unity among Adventists throughout the world.

**Preamble.** For decades there has been a desire by Seventh-day Adventists to have a clear statement on the doctrine of righteousness by faith. Today there is a growing awareness throughout the church of the need not merely for such a statement but for a vital experience in righteousness by faith under the ministry of the Holy Spirit.

In recent years numerous attempts have been made by church leaders to listen to varying views and to endeavour to reach a harmony of understanding on this "most precious message."<sup>1</sup> The most recent attempt involved a group of Bible teachers, editors, and administrators who met at Palmdale, California, April 23-30, 1976. They studied and prayed together, shared sweet fellowship, and gained in unity of spirit and viewpoint as the days passed.\*

The following statement by this group is shared with the church at large, not as a formal presentation of doctrine, nor as an official pronouncement by church leaders. Rather it is offered as a statement of consensus of their understanding on this vital issue of doctrine and experience.

This statement contains elements of basic truths that cannot be negotiated or modified. In other respects, however, it is hoped and believed that God's people will ever be receiving fuller and clearer light on the subject as their experience deepens and until the Lord our Righteousness shall come for His people.

**Justification and Sanctification.** We agree that when the words **righteousness** and **faith** are connected (by "of," "by," etc.) in Scripture, reference is to the experience of justification by faith. God, the righteous Judge, declares righteous the person who believes in Jesus and repents. Sinful though he may be, he is regarded as righteous because in Christ he has come into a righteous relationship with God.<sup>2</sup> This is the gift of God through Christ.

We agree also that the concept of the righteousness of God, when traced throughout the whole of Scripture, encompasses more than the specialized meaning of justification found in Romans, Philippians, and 2 Corinthians. In the Old Testament the righteousness of God is used for the character of God and His acts of deliverance on behalf of His people. In the New

Testament, James emphasizes the moral and practical implications of the phrase. It is clear from James's Epistle that the Pauline expression "justified by faith without works of law"<sup>3</sup> had been misunderstood by some of the early Christians, as if Paul had meant a mere intellectual acceptance of Christ for our justification.

Therefore, although we are justified by the merits of the blood of Christ and through the instrument of faith, it is also true that works of loving obedience are the evidence of saving faith. In the last judgment our works of faith and love testify to the reality of justifying faith and our union with Christ; we are still saved by justification through Christ without any works of law, that is, without any meritorious works. Thus Seventh-day Adventists have often used the phrase "righteousness by faith" theologically to include both justification and sanctification.

It should be remembered that together with God's gift comes God's requirement—His provision that the Christian live a fruitful life, which is intended to reveal in him the image of God after which image he was created in the beginning. Thus the terms **righteous** and **righteousness** as used in the Scriptures indicate both the granting to the repentant sinner of a new legal standing before God<sup>4</sup> and the demand of a new way of life,<sup>5</sup> a goal to be reached in the Christian's relationship with God.<sup>6</sup>

Righteousness is concerned with both God's gift and His requirement, with justification and sanctification, with both imputed righteousness and repentance, and imparted righteousness by faith and obedience, with both the title and the fitness for heaven.<sup>7</sup> This new way of life begins with regeneration (the new birth) and justification and comes through the ministry of the Holy Spirit.<sup>8</sup> The Holy Spirit also brings the presence of the indwelling Christ, the assurance of sins forgiven and the guarantee of eternal life.<sup>9</sup> Sanctification thus begins with the new birth and justification, and all flow from the righteousness of Christ.

**The Humanity of Jesus Christ in Relation to Righteousness by Faith.** We believe that Jesus of Nazareth is the incarnate Son of God, the eternally pre-existent Word of God who was with God and was God,<sup>10</sup> who became flesh and dwelt among us.<sup>11</sup> How He was at one and the same time God and man, truly God and truly man, is an "unfathomable mystery, that the human mind cannot comprehend."<sup>12</sup> Expressly called "God" in the Scriptures,<sup>13</sup> He was the great "I AM" during His ministry on earth<sup>14</sup> as surely as before His incarnation.

He was also man, truly man. Not only did Peter, Pilate, and the scribes, among others, call Him "man,"<sup>15</sup> but the term is

\* The study group, appointed by the General Conference and the Australasian Division, was composed of Raoul Dederen, N. R. Dower, W. Duncan Eva, Desmond Ford, R. R. Frame, W. J. Hackett, Gordon M. Hyde, A. S. Jorgensen, C. D. Judd, Hans K. LaRondelle, L. C. Naden, Don F. Neufeld, Robert W. Olson, Robert H. Parr, Robert H. Pierson, A. P. Salom, C. R. Stanley, S. M. Uttley, and Kenneth H. Wood. The group met in small, unstructured prayer bands each morning at seven-thirty, then shared a short, formal devotional period. Three papers were presented each day, two in the morning and one in the afternoon. Each presentation was followed by a discussion period of one hour. Discussion of unresolved points was continued in the evening.



found on His own lips as well.<sup>16</sup> He had a human mother, "descended from David according to the flesh,"<sup>17</sup> was subject to the ordinary laws of human development,<sup>18</sup> showed love and compassion,<sup>19</sup> and knew hunger, thirst, and weariness as any other human being.<sup>20</sup>

The New Testament states that our Lord came "in the likeness of sinful flesh"; also that "since therefore the children share in flesh and blood, He Himself likewise partook of the same nature. . . . Made like His brethren in every respect."<sup>21</sup>

The same New Testament also declares that for our sake God "made Him to be sin who knew no sin."<sup>22</sup> And again, "You know that He appeared to take away sins, and in Him there is no sin."<sup>23</sup> Not all Christians view these passages alike. For example, for some they mean that Jesus did not commit sin either in word, deed, or thought; for others they mean that Jesus not only committed no sin but was without the inherited tendencies to sin common to fallen humanity.

We agree that anything that contradicts God or any departure from His divine will was completely denied by Christ in His human nature.<sup>24</sup> "Though He had all the strength of passion of humanity, never did He yield to temptation to do one single act which was not pure and elevating and ennobling."<sup>25</sup>

Whichever of these views Christians may hold of Christ's humanity, we believe that the central concept is to recognize Jesus as the Saviour of all mankind, and that through His victorious life, lived in human flesh, He provides the link between divinity and humanity. When the sinner accepts Christ on these terms, he enters into the genuine experience of righteousness by faith.

Ellen White also emphasized two basic aspects of our Lord's humanity. On one hand she emphasized that "He [Christ] took upon Himself fallen, suffering human nature, degraded and defiled by sin,"<sup>26</sup> and that "our Saviour took humanity, with all its liabilities";<sup>27</sup> on the other, she exulted with Biblical writers in noting that "in taking upon Himself man's human nature in its fallen condition, Christ did not in the least participate in its sin";<sup>28</sup> His was the "perfect humanity."<sup>29</sup> Even though He "took our nature in its deteriorated condition,"<sup>30</sup> accepting "the results of the working of the great law of heredity,"<sup>31</sup> He did not possess "the passions of our human, fallen natures";<sup>32</sup> He took "the nature but not the sinfulness of man."<sup>33</sup> Although "He could have sinned; He could have fallen, . . . not for one moment was there in Him an evil propensity."<sup>34</sup> "He was born without a taint of sin."<sup>35</sup>

There is no doubt that here we face an unfathomable mystery,<sup>36</sup> especially because we have no analogy with which to make a comparison. Our Lord could come "in the likeness of sinful flesh" and yet be the One in whom "there is no sin"! We believe that a person need not be sinful in order to be tempted. All that is necessary here is that temptation be addressed to a moral being who has the capacity to say No to God.

Our Lord's sinlessness is the sinlessness of the **man** Jesus, and involved, during His earthly life, actual temptation and the possibility of sinning. Viewed from the perspective of His human nature, Christ was subject to the possibility of falling. Sinless at every stage of His life, "yet learned He obedience by the things which He suffered."<sup>37</sup>

The Scriptures explicitly affirm not only that Christ could be tempted but that He was tempted.<sup>38</sup> They also provide us with an extended description of His temptation in the wilderness at the beginning of His public ministry.<sup>39</sup> Satan's primary purpose was to shake Christ's confidence in His Father,<sup>40</sup> to persuade Him to take things into His own hands and to act independently of God. Although fully God, Jesus had agreed with the Father to live as a man, bearing the results of the sins and infirmities of fallen humanity, exercising no powers in His warfare against sin that are not available to all men through faith in God. Where Adam and all other men and women have failed, He overcame, relying on the Father and refusing to take Himself out of the Father's hands. He daily chose to maintain His

dependence upon God, manifesting perfect confidence and trust in Him.<sup>41</sup>

When Paul noted that Jesus was "tempted like as we are, yet without sin,"<sup>42</sup> he was proclaiming the good news that sin is neither necessary nor inevitable. Because Jesus took upon Himself man's nature and denied Himself access to special advantages not available to "His brethren," His secret of victory is ours too; He came into this world "not to reveal what a God could do, but what a man could do through faith in God's power to help in every emergency."<sup>43</sup> He is simultaneously our Substitute, our Redeemer, and our Example. As He overcame with His Father's help,<sup>44</sup> He invites us to overcome, "even as I also overcame,"<sup>45</sup> living by faith as He Himself did. Divine power was not given Him in a way different from the way it may be given to us.<sup>46</sup> "His imputed grace and power," specifies Ellen White, "He gives to all who receive Him by faith."<sup>47</sup>

Jesus our Lord not only delivers us from the condemnation of sin but also from its power. Forgiveness of sin and victory over sin is the promise to every one who chooses to trust and obey God. In Christ, we are brought into a position of victory over sin, over deliberate acts of rebellion against God as well as over hereditary and cultivated tendencies to evil.<sup>48</sup> Over men and women of faith sin no longer has dominion.<sup>49</sup> Having surrendered to Christ, renewed in the spirit of our minds,<sup>50</sup> we put on "the new nature, created after the likeness of God in true righteousness and holiness."<sup>51</sup>

In summary we believe:

1. That Christ was, and still is, the God-man—the union of true Deity and true humanity.
2. That Christ experienced the total range of temptation at the risk of failure and eternal loss.
3. That Christ overcame temptation, appropriating only those provisions God makes available to the human family.
4. That Christ lived in perfect obedience to God's commandments, and was sinless.
5. That by His life and atoning death, Christ made it possible for sinners to be justified by faith and therefore accounted righteous in God's sight.
6. That through faith in Christ's redemptive act, not only a person's standing before God may be changed, but his character also, as he grows in grace and gains victory over hereditary as well as cultivated tendencies to evil. This experience of justification and sanctification continues until glorification.

**The 1888 Era.** In reviewing the history of the 1888 era, we are led to the conclusion that it was a time of unparalleled opportunity for the Seventh-day Adventist Church. The Lord actually gave His people the "beginning" of the latter rain and the loud cry in "the revelation of the righteousness of Christ, the sin-pardoning Redeemer."<sup>52</sup> The attitudes and spirit manifested by too many at that time made it necessary for God to withdraw this special blessing.<sup>53</sup>

While nothing is gained by disputing over the actual number of those who accepted or rejected this blessing in 1888, we recognize that those who then heard the message of righteousness by faith were divided in their response. It is clear that the fullness of the marvellous blessing God wanted to bestow upon the church was not received at that time nor subsequently. In the light of these facts of history, our special concern now must be to remove every barrier that holds back the promised power, and by repentance, faith, revival, and reformation clear the way so that the Lord can do His special work for us and through us. We recognize that a primary responsibility in this respect lies with the leadership of the church.

We take our stand not only with the messengers whom the Lord used in 1888 to proclaim the most precious message of the righteousness of Christ, but with all who may have faithfully presented it in the years since. We desire to benefit from the mistakes of the past so that rebellion, stubbornness, insubordination, suspicion, and envy shall not be found among us. This is a day of emphasis on revival and reformation on the part of the leadership of the church, and we join with our faithful



members in an earnest desire to embrace the full truth that will allow us to enter into the genuine experience of righteousness by faith, receive the resulting outpouring of the latter rain, and see the earth lighted with the glory of God.<sup>54</sup>

**Appeal.** Through His servant the Lord has given the following inspired counsel regarding the burden of our preaching in these last days.

"The burden of our message should be the mission and life of Jesus Christ. Let there be a dwelling upon the humiliation, self-denial, meekness, and lowliness of Christ, that proud and selfish hearts may see the difference between themselves and the Pattern, and may be humbled. Show to your hearers Jesus in His condescension to save fallen man. Show them that He who was their surety had to take human nature, and carry it through the darkness and fearfulness of the malediction of His Father, because of man's transgression of His law; for the Saviour was found in fashion as a man."—Ellen G. White, "Review and Herald," Sept. 11, 1888.

In dealing with profound subjects such as righteousness by faith, the nature of Christ, and kindred topics, it would be well for us to follow this further counsel of Ellen White:

"Many commit the error of trying to define minutely the fine points of distinction between justification and sanctification. Into the definitions of these two terms they often bring their own ideas and speculations. Why try to be more minute than is Inspiration on the vital question of righteousness by faith? Why try to work out every minute point, as if the salvation of the soul depended upon all having exactly your understanding of this matter? All cannot see in the same line of vision."—The S.D.A. Bible Commentary, Vol. 6, Ellen G. White Comments, on Rom. 3: 24-28, page 1072.

"Our ministers must cease to dwell upon their peculiar ideas with the feeling, 'You must see this point as I do, or you cannot be saved.' Away with this egotism. The great work to be done in every case is to win souls to Christ. Men must see Jesus on the cross, they must look and live."—"Selected Messages," Book 1, page 178.

We appeal to our members and workers everywhere to heed well this counsel of the Lord's servant. The hour is late; we have an awesome task before us in the proclamation of God's last message to all the world in our day. Such a challenge calls for unity of purpose and total commitment on the part of every believer in the Advent message around the world.

Shall we not, then, close ranks in renewed bonds of unity, reconsecrating ourselves and our talents to the saving commission rather than becoming involved in a theological controversy while souls are perishing? In our witnessing and in our preaching, let us lift up Jesus Christ in all of His beauty and loveliness. His life and His death will ever challenge us to more holy living and more earnest endeavour in His service.

"Look at the cross of Calvary. It is a standing pledge of the boundless love, the measureless mercy, of the heavenly Father. O that all might repent and do their first works. When the churches do this, they will love God supremely and their neighbours as themselves. Ephraim will not envy Judah, and Judah will not vex Ephraim. Divisions will then be healed, the harsh sounds of strife will no more be heard in the borders of Israel. Through the grace freely given them of God, all will seek to answer the prayer of Christ, that His disciples should be one, even as He and the Father are one."—"Selected Messages," Book 1, page 385.

## REFERENCES

(Except where indicated, R.S.V. is used throughout.)

1. "Testimonies to Ministers," page 91.
2. Rom. 3: 21-26; 4: 11-13; 9: 30-10: 6; "Steps to Christ," page 62.
3. Rom. 3: 28.
4. Rom. 5: 1, 9; 1 Cor. 6: 11.
5. Rom. 6: 16, 17; 14: 17; 2 Cor. 6: 14.
6. Matt. 5: 6; 6: 33; 1 John 2: 29.
7. "Messages to Young People," page 35; "The Desire of Ages," page 300.
8. Titus 3: 5-7.
9. Eph. 1: 13, 14; 4: 30; Rom. 8: 23; 2 Cor. 5: 5; 1: 22.
10. John 1: 1.
11. John 1: 14.
12. E. G. White, *Signs of the Times*, August 30, 1896.
13. See, for instance, John 1: 1, 18; 20: 28; Titus 2: 13.
14. John 8: 58.

15. See Acts 2: 22; John 19: 5; 7: 46.

16. John 8: 40.

17. Rom. 1: 3.

18. See Luke 2: 40, 52; "The Desire of Ages," pages 70, 71.

19. Mark 10: 21; Matt. 9: 36.

20. Matt. 4: 2; John 19: 28; 4: 6.

21. Phil. 2: 7; Rom. 8: 3; Heb. 2: 11, 14, 17.

22. 2 Cor. 5: 21.

23. 1 John 3: 5.

24. The same truth we find expressed on the lips of Jesus: "The ruler of this world is coming. He has no power over Me" (John 14: 30), literally "He has nothing in Me." Satan possessed nothing in Christ. He had no hold on Him, no power over Him because Christ never consented, not even once, to a sinful thought or act. "Which of you convicts Me of sin?" was the unassailable truth about Jesus, the sinless Son of man (John 8: 46).

These passages teach us the sinlessness or moral perfection of the human Jesus. He presents Himself to us as the living impersonation of holiness and truth inseparably united. Not only did Jesus never ask God for forgiveness, but He did not need regeneration, conversion, or reform.

25. "In Heavenly Places," page 155.

26. *The Youth's Instructor*, Dec. 20, 1900.

27. "The Desire of Ages," page 117.

28. "Selected Messages," Book 1, page 256.

29. "The Desire of Ages," page 664.

30. "Selected Messages," Book 1, page 253.

31. "The Desire of Ages," page 49.

32. "Testimonies," Vol. 2, page 509.

33. *Signs of the Times*, May 29, 1901.

34. The S.D.A. Bible Commentary, Ellen G. White Comments, on John 1: 1-3, 14, page 1128.

35. The S.D.A. Bible Commentary, Ellen G. White Comments, on Heb. 2: 14-18, page 925.

36. 1 Tim. 3: 16.

"Was the human nature of the Son of Mary changed into the divine nature of the Son of God? No; the two natures were mysteriously blended in one person—the man Christ Jesus. In Him dwelt all the fullness of the Godhead bodily. When Christ was crucified, it was His human nature that died. Deity did not sink and die; that would have been impossible. Christ, the sinless One, will save every son and daughter of Adam who accepts the salvation proffered them, consenting to become the children of God. The Saviour has purchased the fallen race with His own blood.

"This is a great mystery, a mystery that will not be fully, completely understood in all its greatness until the translation of the redeemed shall take place. Then the power and greatness and efficacy of the gift of God to man will be understood. But the enemy is determined that this gift shall be so mystified that it will become as nothingness."—The S.D.A. Bible Commentary, Ellen G. White Comments, on Mark 16: 6, page 1113. (Italics supplied.) "It was a mystery to angels that Christ, the Majesty of heaven, should condescend, not only to take upon Himself humanity, but to assume its heaviest burdens and most humiliating offices. This He did in order to become like one of us, that He might be acquainted with the toil, the sorrows, and fatigue of the children of men."—"Child Guidance," page 346. (Italics supplied.)

"It is impossible for finite minds fully to comprehend the character of the works of the Infinite One. To the keenest intellect, the most highly educated mind, that *Holy Being must ever remain clothed in mystery*."—"Steps to Christ," page 105 (italics supplied).

"It is a mystery that is left unexplained to mortals that Christ could be tempted in all points like as we are, and yet be without sin. The incarnation of Christ has ever been, and will ever remain a mystery."—The S.D.A. Bible Commentary, Ellen G. White Comments, on John 1: 1-3, 14, pages 1128, 1129.

37. Heb. 5: 8, K.J.V.

38. Heb. 2: 18; 4: 15.

39. See, for instance, Matt. 4: 1-11.

40. John 5: 30; 6: 38.

41. See Ellen G. White's account in "Selected Messages," Book 1, pages 267-289.

42. Heb. 4: 15, K.J.V.

43. The S.D.A. Bible Commentary, Ellen G. White Comments, on Heb. 4: 15, page 929.

44. See John 6: 38-40; 7: 16; 8: 26-28; 12: 48.

45. Rev. 3: 21, K.J.V.

46. MS 1, 1892.

47. Ibid.

48. "Christ's Object Lessons," page 420.

49. Rom. 6: 14.

50. Eph. 4: 23.

51. See Eph. 4: 24.

52. "Christ Our Righteousness," pages 56-63.

53. G. C. Bulletin, Feb. 28, 1893, page 1 (see A. V. Olson, "Through Crisis to Victory 1888-1901," pages 80, 81); "Selected Messages," Book 1, pages 234, 235.

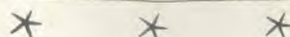
54. Rev. 18: 1.

"As His representatives among men, Christ does not choose angels who have never fallen, but human beings, men of like passions with those they seek to save. . . . There are souls perplexed with doubt, burdened with infirmities, weak in faith, and unable to grasp the Unseen; but a friend whom they can see, coming to them in Christ's stead, can be a connecting link to fasten their trembling faith upon Christ.

"We are to be labourers together with the heavenly angels in presenting Jesus to the world. With almost impatient eagerness the angels wait for our co-operation; for man must be the channel to communicate with man. And when we give ourselves to Christ in wholehearted devotion, angels rejoice that they may speak through our voices to reveal God's love."—"The Desire of Ages," pages 296, 297.



## EDITORIAL



## THE SEVENTH SENSE

THE FIRST FIVE senses we know: sight, hearing, taste, smell and touch. The sixth sense is that intuitive "something" that warns us of danger, that tells us, when we enter a darkened room, that we are not alone; that prevents us from plunging into a business deal, a marriage or a line of work when every prospect seems to be pleasing and nothing looms on the horizon to suggest storms and tempests ahead; yet we pause and turn away from it. We credit our sixth sense, that mysterious inner voice, but we ought more properly to recognize the prompting of God's Spirit.

But the seventh sense? What is that? For your consideration and approval (or otherwise) we suggest that the seventh sense is a sense of humour. What a doleful life a person leads who cannot laugh at the nonsensical, at the outlandish, at the whimsical . . . but mainly at himself. For without doubt, we are, all of us, the most comical characters in a universe of comedy!

Now, before you rush for your pens and paper, or before you dust off your typewriter and thread through it a vitriolic ribbon in order to lambaste the undersigned with the bludgeon of your vituperation, hear the whole matter. THEN you may type away to your heart's content and you may empty your ball-point on this defenceless head. But at least consider the entire submission.

This IS a comical world. God made it so, and God also distinguished us from the brute beasts by giving us the ability to laugh, to see the funny side of life, to chuckle at our own inconsistencies and to guffaw at our own stupidity. And the person who can't do that is in a bad way indeed.

The strange thing is that, if you want to heap the supreme insult on a person, all you have to do is to say, "The trouble with you is that you don't have a sense of humour." That is the last straw! You will get an argument with all the accompanying scorn and derision your victim can lay tongue to. It is akin to telling a housewife that she is a bad housekeeper; it is like telling a man that he is so bad a driver that he ought not to be allowed on the road.

Now this brings us to a point. If you have to tell people that you have a well-developed sense of humour, that your funny-bone is in its right place and functioning splendidly, then the chances are that you are fooling yourself. This is something that you shouldn't have to defend or even point out to your friends; it ought to be apparent. If it isn't, no amount of logic and rhetoric on your part will be of the slightest use. A sense of humour is something that is apparent, or it isn't there at all.

Of course, we hasten to point out that not all people laugh at the same things; not all see the humour in the same situation. It has been said of George I that he was known to laugh only once in his term as king of England, and that was when, at a reception in the palace, a maid, carrying a tray of glassware, dropped the lot and smashed every piece. Her embarrassment was such that she took to her heels and fled, accompanied by the bellowing amusement of His Majesty. Now if THAT is a sense of humour, reverently we say, God help us all. To laugh at another's embarrassment is only slightly less reprehensible than to chuckle at the awkwardness of a cripple.

To the one who insists that he has a finely-tuned sense of humour there is the ultimate test. Let him pass this, and you can award him the Order of the Silver-Plated Funny Bone (First Class); let him flunk this simple test and no protest against the verdict will even be considered. And here is the test: Can he laugh at HIMSELF? Does he tell a story against HIMSELF—one which shows him to be bumble-footed, the dupe or even ridiculous? THAT is the test. Does he have that happy gift of laughing at himself? And if he hasn't, pity him, but do not blame him. Give him your sympathy, but do

not laugh at him. He is deprived, and he is no less a mental cripple than the man who has an IQ of 50.

The trouble with too many Christians (and you know some, surely) is that they are plodding their way through life with their heads down, their jaws set and their faces grim. They will pray for you and with you; they will see lessons in the most trivial events and they will discern the most pious attributes where the very angels themselves would never detect a holy note. But ask them to laugh, and they would look at you with eyes saddened by your levity and frivolity. Ask them to have an unfeigned guffaw at some amusing story and they will silently pray that you will be more serious and earnest in your Christian zeal.

The God who gave us this sense of humour, that seventh sense which allows us to see amusing events as amusing, the funny side of life as funny, the laughable aspect of ourselves as laughable, expects us to use it. This is not said, of course, to encourage that most crashing of all bores, the practical joker, whose day is not complete unless he has encompassed some poor victim's embarrassment or hurt. The practical joker, usually, has a sense of humour that is warped and vulgar. Indeed, the chances are that he has no sense of humour at all. (To test this, let someone else play a practical joke on HIM and watch him react. The chances are that he will explode with indignation instead of laughter.)

Few things have given Christians and Christianity a bad name more than the long-faced sanctimoniacs (to coin a word that ought to have been in the language centuries ago) that infest our churches and decorate our pews from week to week. This is not to say, of course, that the worship of God ought to be punctuated with laughter and hilarious stories. But those who claim salvation ought to be able to adjust themselves to the world in which they live, to see its clean and unsullied humour as much as they can see the "exceeding sinfulness of sin."

Recently we came upon this statement: "Beware of any leader, politician, industrialist, financier, or trade unionist who lacks a sense of humour . . . he has no defence against self-idolatry, and there are enough false gods inviting our worship at the moment without adding to the number." Well said! (We could add, "Beware of any boy-friend or girl-friend too." A humourless husband or a woe-begone wife is a disaster.)

No one is suggesting that a Christian ought to be one bubbling chunk of effervescent humour, extracting every chuckle and cackle from even the most serious situation. Never! But there are times when the pomposity of too many of us makes the badge we wear—Christianity—unattractive and even repulsive. But the God-given ability to laugh is a treasure we ought to enjoy; the freely-bestowed gift of seeing the ridiculous (especially in ourselves), the off-beat, the outlandish, the comical and the outrageous (yes, even that!) ought not to be hidden under a bushel. Rather it ought to be exploited and fostered.

He who is truly balanced will know the pleasure of unforced laughter as a regular thing. He will not see himself as a figure of seriousness to whom everyone else must give due obeisance; he will not regard himself as too high and mighty to be human with a touch of the ridiculous (which is in us all, like it or not); he will not imagine himself to be that super-human who has no foibles, no idiosyncrasies, no quirks which other people quite often find slightly ridiculous. The Christian who can look at himself (or herself—the ladies are in this too) objectively and dispassionately and chuckle at his own foolishness is usually a good advertisement for his religion.

To put the matter another way: if you cannot join others in seeing the funny side of yourself, and if you cannot laugh with them at yourself, they will laugh at you anyway. Behind your back.

ROBERT H. FARR.





Health directors and other personnel from the eleven Conferences, three Unions and two health institutions in the Australasian Division, who attended the nine-day Health Seminar at the Warburton Health Care Centre, March 29-April 7. Front row (left to right): Mr. G. Ray, Avondale church; Pastors G. W. Drinkall, Victoria; K. J. Gray, South Australia; Miss B. Shollenburg; Mrs. Meier (nee Marion Weiss) and Pastor W. Meier, Germany; K. Dixon, South N.Z. Middle row: Pastors H. Stanton, D. E. Bain; R. J. King, T.T.U.C.; R. Harris, N.N.S.W.; K. Ferris, S.N.S.W.; D. Jenkins, S.N.Z.; E. Ferris, Tas.; R. Brown, T.A.U.C. Back row: Pastors R. Tindall, Sth. Qld.; R. Nixon, C.P.U.M.; R. Possingham, Nth. Qld.; E. White, Sth. N.Z.; A. Judd, Gr. Syd.; J. Trim, S.A.H.; W. Dowling, W.A.; Dr. E. Thrift, Warburton Health Care Centre.

## HEALTH SEMINAR

R. K. BROWN, Communication Director,  
Trans-Australia Union Conference

SOME TWENTY Conference Health directors and other personnel from Australia, New Zealand and the South Pacific met at Warburton for a nine-day Health Seminar, March 29-April 7.

The seminar, directed by the Australasian Division Health director, Pastor D. E. Bain, focused attention on the risk factors in heart disease. The primary object of the conference was to give background material and explain how the new coronary risk-assessment programme, "Heartbeat," will operate.

"Heartbeat" is a community service which is designed to detect early risk factors and to offer remedial courses to reverse the onset of coronary heart disease. Most of the reversible risk factors, such as overweight, high blood cholesterol and triglyceride levels, stress, lack of exercise, smoking, a diet high in saturated fats and sugars, are all manageable if the Adventist concept of healthful living is followed.

Pastor Bain, who recently obtained his Master's degree in Public Health (Health Education) from the Loma Linda Uni-

versity, was the principal planner of the seminar. He was ably supported by Miss B. Shollenburg, Division dietitian, and Conference health directors. The Conference health directors were each asked to present a paper on a designated aspect of heart disease. These talks required many hours of research, and resulted in much valuable information being presented.

In addition to lecture material, emphasis was placed on personal physical fitness. Two or three times a day the group participated in track running, swimming, hill climbing, and other exercises. In the evening, time was given to Conference and institutional reports. Films and colour transparencies were used to illustrate and train personnel in health education.

Meeting together for nine days of study and activity produces a bond of fellowship and comradeship which is an invaluable ingredient in human relations. The meal-time and recreational periods provided great opportunities for social intercourse between brethren dedicated to the service of God.

The venue for the seminar was the Warburton Health Care Centre (formerly Sanitarium and Hospital). The comfort

and convenience of this fine institution made it the ideal spot for such a programme. It is inspiring to see, first-hand, the progress and development of the preventive medicine programme here. We are grateful to our hosts, Dr. E. G. Thrift, Medical director; Mr. A. G. Gilbert, Administrative secretary; Pastor H. Stanton, chaplain; Mr. N. Cuthbert, director of Nursing; and other members of the staff, for their kind hospitality and personal helpfulness.

We believe our health programme in the churches and in the community will be much stronger and more effective as a result of the training course at Warburton. We are indeed grateful to the Division, Union and local Conference administrative bodies for making it all possible. We look forward to the great challenge before us to communicate the gospel through the "right arm" of the message. We are confident that, when "Heartbeat" gets off the ground all over Australia and New Zealand, it will make an impact on the community equal to that of the 5-Day Plan.

The increase in preventable diseases such as coronary heart disease focuses world attention on the western style of living as a major causative factor. Seventh-day Adventists are in an advantageous position to give a lead in preventive medicine.

(Concluded on page 18)



# The Two Religions

A. S. JORGENSEN, Field Secretary and Spirit of Prophecy Secretary

"THE TRUE RELIGION, the only religion of the Bible, that teaches forgiveness only through the merits of a crucified and risen Saviour, that advocates righteousness by the faith of the Son of God, . . . is the life of Jesus Christ in the soul, it is the active principle of love imparted by the Holy Spirit, that alone will make the soul fruitful unto good works."—*Life Sketches*, pages 326, 327.

Seventh-day Adventists have been called to preach "the everlasting"—age-spanning—gospel. (Revelation 14: 6.) Seventh-day Adventists, therefore, are to be the foremost evangelicals in the world. We have been raised up to preach the gospel in its apostolic purity, and to this task we are to direct all our energies.

But now, is this gospel something that is tacked on to the three angels' messages, as a kind of afterthought? No, indeed! The context makes it clear that it is actually the other way round: The three angels' messages simply spell out the capital issue that is resolved when the gospel is faithfully preached. This issue is the matter of **worship**—the true worship of God, as against the counterfeit worship of Babylon, the great apostasy. To put it as simply as possible, the issue is simply the **religion of God**, as against the **religion of man**.

"The last great conflict between truth and error is but the final struggle of the long-standing controversy concerning the law of God. Upon this battle we are now entering—a battle between the laws of men and the precepts of Jehovah, between the religion of the Bible and the religion of fable and tradition."—"The Great Controversy," page 582 (emphasis supplied).

Very well; what is the worship of Babylon? What is the essence of man's religion?

## Man's Own Devising

Following the law of first reference, we find that the religion of Babylon is man's attempt to reach heaven through a means of his own devising. (Genesis 11: 4.) Notice God's comment, verse 6: "This [is what] they begin to do." The men of Babel believed in the existence of God. Indeed, they recognized that they must come to some kind of terms with God. Their cardinal error was in imagining that they could, by some effort of their own, bridge the gulf between God and themselves. They were not prepared to believe the word of God, that is, to exercise faith in Him. They didn't want to give God the glory.

What the men of Babel tried to do was by no means new. Cain thought he could do the same thing. (Genesis 3: 4, 5.)

Ellen G. White, in commenting on this, reminds us that the issue that arose then is still very much the issue now.

"Cain and Abel represent two classes that will exist in the world till the close of time. One class avail themselves of the appointed sacrifice for sin; the other venture to depend upon their own merits; theirs is a sacrifice without the virtue

of divine mediation, and thus it is not able to bring man into favour with God. . . .

"The class of worshippers who follow the example of Cain includes by far the greater portion of the world; for nearly every false religion has been based on the same principle—that man can depend upon his own efforts for salvation."—"Patriarchs and Prophets," pages 72, 73.

Horatius Bonar also gives us an excellent account of the difference between man's religion and God's religion:

"Man's religion always leaves a sinner somewhere short of God and peace with Him. . . . It leaves still a certain space to be gone over by the sinner before he can reach God. . . . Only God's religion . . . leads us . . . into the inner chamber, and brings us near to the living God.

"Man's religion does not deal honestly, either with God or with himself. He is obliged to give a much better representation of himself than the case warrants. . . . God's religion . . . sets out with declaring the utter evil and ungodliness of man.

"Man's religion has in it no struggles, no dangers, and but few difficulties. The path it prescribes is easy, not hard for flesh and blood. It leaves out the pangs of the new birth—the struggle with unbelief, with the flesh, with Satan. . . . God's religion. 'Salvation is of the Lord,' as not only certain, but necessary. It commences with a strife which seems to rend the heart in two. The lightning of Sinai smites the sinner to the dust. The voice of the terrible law thunders against him, and shuts him up in his helplessness and guilt. . . . And as is the commencement, so is the progress.

"Man's religion does not ascribe salvation wholly to God. It tries to share the credit of it with man. . . . Salvation wholly of the Lord is too humbling to be owned. Yet this is the very centre of God's religion. 'Salvation is of the Lord.' God planned it all, and performs it all. Man gets the benefit, but God gets the honour.

"Man's religion does not trace up salvation directly to the eternal purpose of Jehovah. . . . It substitutes man's election of God for God's election of man, and rejects the truth that not one soul would arise from the dead, or believe, or seek God's favour, were it not for the divine purpose from eternity. . . . It boasts of self-power to think, feel, choose, do everything that is right and holy. To be dependent for salvation upon a direct purpose of God seems to it intolerable bondage, an encroachment on liberty; an

interference with responsibility. God's religion takes the eternal purpose of Jehovah for its basis, as that without which there could be no gospel, no salvation, no hope for the sinner. . . . The redeemed are as truly and specially comprised in the eternal plan as is the Redeemer. They and He have been viewed as one from all eternity.

"Thus the two religions are opposed to each other. They have hardly one common principle, either in regard to God's character or man."—"The Overcomer," July, 1975.

## Same Attitude as Lucifer

Now, the attitude of man, as revealed in his religion, is the same as that of the first great "Babylonian"—the primal apostate—Lucifer, when he vaunted himself against God and His government. (Isaiah 14: 12-14.)

Lucifer didn't say openly that he wanted to dethrone God. His approach was very much more subtle. He simply said he would be "like" God. That is, he would reign apart from God, and act independently of Him.

But what was this, we must ask, but robbing God of His glory—setting up a counterfeit system of worship; for **true worship** consists of giving God the glory due to His name? (Psalm 29: 1, 2.) In a word, what is this but worshipping the creature, rather than the Creator? (Romans 1: 27.)

Alas, how often the spirit of Babylonianism gets into our hearts, as selfishness and self-seeking and self-gratification motivate even our service for God! ("The Desire of Ages," page 400.) No wonder the Lord's servant tells us that we need the blood of Christ to cleanse even our prayers and forms of worship! ("Selected Messages," Book 1, page 344.)

This, we repeat, is Babylonianism. And this is to be the issue in the final crisis: Biblical evangelicalism—a religion that gives glory to God, as against Babylonian legalism—a religion that glorifies man.

But someone may object: "Isn't the final crisis over the Sabbath?" Yes; most certainly it is. But let us never forget that the Sabbath and Sunday are simply symbols of Biblical evangelicalism and Babylonian legalism respectively! After all, the real significance of the Sabbath is that it is a **sign** of God's religion. (Ezekiel 20: 12, 20.)

It is not at all surprising, therefore, that when the gospel is faithfully preached it stirs up controversy. For the very last thing the devil wants is the proclamation of a "rule of God"—the principles of a religion which are inimical to his own! We find that this was the case in New Testament times.

All the way through the Book of Acts, for instance, we see the Christian church in trouble, due mainly to the activities of Jewish opponents. To trace this opposition back to its theological grass-roots is to find in almost every instance that it was a case of tension between evangelical Christianity—salvation through the grace of Christ—and Judaistic legalism. (See Acts, chapter 15, especially verse 11.)



The occasion of most of the Pauline letters, too, was Paul's need to justify the gospel of grace he was preaching. The classic instance, of course, was *Galatians*. It was the same story at the time of the Protestant Reformation and the Evangelical Revival.

(1) Luther ("The Great Controversy," pages 129, 140).

(2) Zwingli (Id., pages 174, 175).

(3) Calvin (Id., page 236).

(4) Wesley (Id., pages 253-256).

#### Controversy

We are not to be surprised, therefore, when it creates controversy in our own day. It certainly did in 1888!

"The true religion, the only religion of the Bible, that teaches forgiveness only through the merits of a crucified and risen Saviour, that advocates righteousness by the faith of the Son of God, has been slighted, spoken against, ridiculed, and rejected. It has been denounced as leading to enthusiasm and fanaticism."—"Life Sketches," pages 326, 327.

What is more, the Spirit of Prophecy counsels us to ever be alert as to the dangers that beset our path.

"The religion of many among us will be the religion of apostate Israel, because they love their own way, and forsake the way of the Lord."—"Life Sketches," page 326.

What Ellen G. White is warning us against is **Pharisaism**—"a counterfeit of the gospel," which maintained "an appearance of holiness," but which had actually "divorced righteousness from religion." (See "The Desire of Ages," pages 29, 36, 150; 173-175; 278-280; 309; 582, 583.)

The matter of primary concern for us, as leaders and workers, needless to say, is how we answer this simple, forthright question: Which of these two religions is our religion? Not alone the religion we profess, but the religion we practise?

Can we say:

"My hope is built on nothing less  
Than Jesus' blood and righteousness;  
I dare not trust the sweetest frame,  
But wholly lean on Jesus' name?"

If we can, we may rejoice that we are in the apostolic succession of the truth. We can labour assured that we are promoting the very message that God has commanded to be given to the world at this time.

#### Righteousness by Faith

"The Lord in His great mercy sent a most precious message to His people through Pastors Waggoner and Jones. This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God. Many had lost sight of Jesus. They needed to have their eyes directed to His divine person, His merits, and His changeless love for the human family. All power is given into His hands, that He may dispense rich gifts unto men, imparting the priceless gift of His own

righteousness to the helpless human agent. This is the message that God has commanded to be given to the world. It is the third angel's message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure. . . . The message of the gospel of His grace was to be given to the church in clear and distinct lines, that the world should no longer say that Seventh-day Adventists

talk the law, the law, but do not teach or believe Christ."—"Testimonies to Ministers," pages 91, 92.

Brethren, let us thank God that He has brought us into the fellowship of "the true religion, the only religion of the Bible, that teaches forgiveness only through the merits of a crucified and risen Saviour, that advocates righteousness by the faith of the Son of God!"

May He ever keep us loyal to it!



Dr. Gottfried Oosterwal, Dr. Werner Vyhmeister, and Dr. Russell Staples, from the Missions Department of the Seventh-day Adventist Theological Seminary at Andrews University, were in charge of a World Mission Institute during February. Eighteen new mission appointees attended the seminar.

Photo: Adam R. Bujak

## Institute of World Mission at Andrews

**BERRIEN SPRINGS.**—The Institute of World Mission was held this winter at Andrews University from January 12 through to February 18. Eighteen mission appointees and their families attended to study present-day concepts of missions.

Dr. Gottfried Oosterwal, chairman of the Department of Mission in the Seventh-day Adventist Theological Seminary located at Andrews, said, "Though the mission of God remains the same until the end, its forms and ways must be adapted to meet the particular challenges of the new situation." Dr. Werner Vyhmeister, associate professor of Mission, was team teacher in the institute.

The new mission appointees were made aware of several topics related to their adaptation to new cultures. The eighteen families will be going to fourteen separate countries within the next few months.

Dr. Elden Chalmers, professor of pastoral care and nurture in the seminary, dealt with mental health and personality development in the exaggerated environment of the mission.

Health and hygiene in the tropics was discussed by Dr. William Dysinger, professor of the School of Health at Loma Linda University, California.

Dr. Oosterwal and Dr. Vyhmeister presented several topics related to adaptation to different cultures.

"Part of the missionary situation today," said Dr. Vyhmeister, "is that the world should be seen as a cultural mosaic. There has been a shift from Western dominance, from the agrarianism and private ownership of the past."

The institute dealt with missionary identification—identification with the culture without losing national identity and

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# The Story of the "Conflict of the Ages" Series

R. W. OLSON, Adapted from W. C. White

OF THE SCORES OF BOOKS written by Ellen G. White, probably none are more highly appreciated than the five books known as "The Conflict of the Ages" series. The story of the writing of these books covers the long stretch of years from 1858 to Mrs. White's death in 1915. Mrs. White first portrayed the conflict between Christ and Satan in three small volumes bearing the title "*Spiritual Gifts*," Vols. I, III, and IV, published from 1858 to 1864. ("*Spiritual Gifts*," Vol. II was an autobiographical work.)

These volumes were followed by an enlarged series known as "Spirit of Prophecy," Vols. I, II, III and IV, published from 1870 to 1884. Still later, the controversy story took its final shape with the issuing of "Patriarchs and Prophets," "Prophets and Kings," "The Desire of Ages," "Acts of the Apostles" and "The Great Controversy." Publication dates of these still larger volumes ranged from 1888 to 1916. The three books in the "Spiritual Gifts" Series contained about 150,000 words, the four books in the "Spirit of Prophecy" sequence totalled some 475,000 words, while the five books in the "Conflict of the Ages" set contain more than 1,100,000 words.

## "Spiritual Gifts," Vols. I, III and IV

It all began with a vision at a funeral in Lovett's Grove (now Bowling Green), Ohio, on Sunday afternoon, March 14, 1858. After James White had delivered the funeral sermon in the little country schoolhouse, Ellen White rose to speak additional words of comfort to the bereaved. Soon, completely lost to earthly surroundings, she found herself viewing scenes of thrilling import in the long conflict between Christ and Satan. She saw the beginning of the battle between good and evil in Heaven itself. She witnessed Satan's expulsion from the courts of glory, followed by his continuation of the struggle for some 6,000 years in this world. Finally, she witnessed the ultimate triumph of righteousness over unrighteousness, of love over hatred, of truth over error—the triumph of the God of heaven over the former light-bearer, who had chosen to become His adversary.

The small congregation at the funeral must have been filled with awe and wonder as they watched the prophetess, for they remained in the school building with her during the full two hours of her vision. In describing this experience she wrote later:

"In the vision at Lovett's Grove, most of the matter which I had seen ten years before concerning the great controversy of the ages between Christ and Satan, was repeated, and I was instructed to write it out. I was shown that while I should have to contend with the powers of darkness, for Satan would make strong efforts to hinder me, yet I must put my trust in God, and angels would not leave me in the conflict."—"Life Sketches," page 162.

On Tuesday, March 16, as the Whites were making their way home by train,

they laid plans to publish an account of the Lovett's Grove vision, especially that portion relating to the great controversy. Little did they realize the attempt that Satan would make to thwart their endeavours and keep God's people ignorant concerning his schemes and devices. When the Whites stopped at Jackson, Michigan, to visit friends at the home of Daniel R. Palmer, Satan tried to take Ellen White's life. Of this episode she wrote several months later:

"As I was conversing with Sister Palmer, my tongue refused to utter what I wished to say, and seemed large and numb. A strange, cold sensation struck my heart, passed over my head, and down my right side. For a time I was insensible, but was aroused by the voice of earnest prayer. I tried to use my left limbs, but they were perfectly useless. . . . Satan intended to take my life, in order to hinder the work I was about to write; but angels of God were sent to my rescue."—"Life Sketches," pages 162, 163.

The shock of paralysis considerably slowed Mrs. White's efforts at writing out the great controversy vision. She wrote:

"At first I could write but one page a day, and then rest three days; but as I progressed, my strength increased. The numbness in my head did not seem to becloud my mind, and before I closed that work [*"Spiritual Gifts,"* Volume I], the effect of the shock had entirely left me."—"Life Sketches," page 163.

Gradually her normal strength returned, so that by June of that year (1858), the manuscript was completed, and by September it was ready for distribution as a 219-page book, bearing the title "*Spiritual Gifts—The Great Controversy Between Christ and His Angels and Satan and His Angels*." More than 200 times Mrs. White used such expressions as "I was shown," "I saw," or "The Lord has shown me . . ." She obviously wanted her readers to know that the message of the book had a heavenly origin. In 1882, this little volume became the last half of "*Early Writings*."

In 1864, Mrs. White published "*Spiritual Gifts*," Vols. III and IV, which dealt more comprehensively with the fall of Lucifer, creation, the fall of man, the lives of the patriarchs, and the experience of Israel.

## "The Spirit of Prophecy," Volumes I to IV

As the years passed, Ellen White was favoured with more revelations from the Lord in which some of her previous visions were repeated in still greater de-

tail. This led her to plan an expanded series in which a fuller account of the great controversy could be given. Volume I, issued in 1870, told the story from the fall of Lucifer to the reign of Solomon. Volume II, published in 1877, covered the life of Christ from His birth to the beginning of Passion Week. Volume III, issued a year later, dealt with the events of Passion Week and a portion of the Book of Acts. In 1884, Volume IV was completed, with its outline of the conflict from the destruction of Jerusalem to the close of the millenium.

In a letter to Uriah Smith, Mrs. White revealed something of the intensity of spirit with which she engaged in her writing. She stated:

"I write from fifteen to twenty pages each day. It is now eleven o'clock and I have written fourteen pages of manuscript for Volume IV. . . . As I write upon my book I feel intensely moved. I want to get it out as soon as possible, for our people need it so much. I shall complete it next month if the Lord gives me health as He has done. I have been unable to sleep nights, for thinking of the important things to take place. Three hours and sometimes five is the most sleep I get. My mind is stirred so deeply I cannot find rest. Write, write, write, I feel that I must and not delay.

"Great things are before us, and we want to call the people from their indifference to get ready. Things that are eternal crowd upon my vision day and night."—Letter II, 1884.

Soon after its publication, it was discovered that Volume IV had an unusual appeal to those not of our faith, so the publishers printed an illustrated subscription edition which sold over 50,000 copies in the next four years.

## The "Conflict of the Ages" Series

With the sale of "*Spirit of Prophecy*," Vol. IV, to the public on such a large scale, came Mrs. White's decision to revise the book yet again. She removed some sections which she felt would not be as fully appreciated by the general public as by the church. For example, she deleted an account of Satan's consultation with his angels over the Sabbath-Sunday issue. This was later published for our church members in "*Testimonies to Ministers*," pages 472-475.

Another circumstance which led to a revision of the 1884 book was the fact that Mrs. White spent the two years from 1885-1887 in Europe, during which time she personally visited many of the Reformation lands. After living in Europe, it was only natural that she should wish to discuss the major episodes of the Reformation era more fully.

As the rewriting of the Conflict story progressed, it became apparent that five

(Concluded on page 13)



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As the name suggests, this book begins with the Acts of the Apostles and continues right through to the Revelation of John on Patmos. Being one of the last books written by Ellen G. White, it has great depth of spirituality. In the story of the early church is an example for us to follow today.

## Volume 5 "THE GREAT CONTROVERSY"

Here the whole plan of the controversy is laid out before us. The book opens with the sad closing scenes of Jerusalem's history, the city of God's chosen, after her rejection of the Man of Calvary, who came to redeem her. It then points to the persecution of God's children through the ages to the final onslaught under "the man of sin." Of special importance are the closing chapters revealing the impending conflict and how God will deliver His people. It closes with these immortal words:

"The great controversy is ended. Sin and sinners are no more. The entire universe is clean. One pulse of harmony and gladness beats through the vast creation. From Him who created all, flow life and light and gladness, throughout the realms of illimitable space. From the minutest atom to the greatest world, all things, animate and inanimate, in their unshadowed beauty and perfect joy, declare that God is love."

—"The Great Controversy," page 678.

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## ELLEN G. WHITE WROTE ABOUT THESE BOOKS:

**CONTAIN PRECIOUS TRUTHS GIVEN BY THE LORD:** "If the angels were deceived by Lucifer's ingenious methods of misrepresenting God, if Adam and Eve were deceived by his declaration that God was withholding from them the higher education that would make them as gods, is there not danger that men today will be deceived? Please read the first chapter of *'Patriarchs and Prophets,'* and see if the precious truths contained in this book are not given by the Lord to protect His people from deceptions that are urged upon them just now."

—E.G. White Letter 212, 1906.

**SHOULD BE READ CAREFULLY:** "How many have read carefully *'Patriarchs and Prophets,'* *'The Great Controversy,'* and *'The Desire of Ages'?* I wish all to understand that my confidence in the light that God has given stands firm. . . . In my books, the truth is stated, barricaded by a 'Thus saith the Lord.' The Holy Spirit traced these truths upon my heart and mind as indelibly as the law was traced by the finger of God, upon the tables of stone."

—"Colporteur Ministry," page 126.

**BOOKS SILENT WITNESSES:** "Sister White is not the originator of these books. They contain the instruction that during her lifework God has been giving her. . . . From their pages this light is to shine on the hearts of men and women, leading them to the Saviour. . . . The Lord has sent upon His people much instruction, line upon line, precept upon precept, here a little, and there a little. Little heed is given to the Bible, and the Lord has given a lesser light to lead men and women to the greater light. Oh, how much good would be accomplished if the books containing this light were read with a determination to carry out the principles they contain!"

—"Colporteur Ministry," page 125.

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—"Testimonies," Vol. 4, page 390.

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## CONFLICT STORY

(Concluded from page 8)

volumes would be needed instead of four. Volume five of the series, now called "The Great Controversy," was the first to be revised, being published in 1888, in what is essentially its present form. The revision was begun in Basel, Switzerland, and completed in Healdsburg, California. In discussing the events of the past and of the future, Ellen White repeatedly stressed the importance of this book above all others she had written, as typified by these three citations:

"I was moved by the Spirit of the Lord to write that book, and while working upon it, I felt a great burden upon my soul. I knew that time was short, that the scenes which are soon to crowd upon us would at the last come very suddenly and swiftly, as represented in the words of Scripture: 'The day of the Lord so cometh as a thief in the night.'"—Letter 1, 1890.

"I am more anxious to see a wide circulation for this book than for any others I have written; for in 'The Great Controversy,' the last message of warning to the world is given more distinctly than in any of my other books."—Letter 28, 1905.

"The book 'The Great Controversy,' I appreciate above silver or gold, and I greatly desire that it shall come before the people. While writing the manuscript of 'The Great Controversy,' I was often conscious of the presence of the angels of God. And many times the scenes about which I was writing were presented to me anew in visions of the night, so that they were fresh and vivid in my mind."—Letter 56, 1911. — "Colporteur Ministry," pages 127, 128.

Now that the closing scenes of the great conflict had been presented in a fuller and more complete way for the use of both the church and the world, Mrs. White's mind turned back to the beginning of the conflict. This part of the story was rewritten and published under the title "Patriarchs and Prophets" in 1890.

The writing of "The Desire of Ages" was spread out over the first seven of the nine years Mrs. White spent in Australia and New Zealand. Some of the choicest passages on Christ's sufferings were written in Melbourne while she was confined to her bed or her writing chair with inflammatory rheumatism in her right arm. For eleven months, through nearly the entire year of 1892, she was in constant pain. After her release from the sick-room, Mrs. White was very often called upon to advise and help with the rapidly developing work in the Australasian field. The urgent appeals for her counsel and assistance, in addition to her extensive correspondence, delayed publication of her work on Christ's life until the year 1898.

## Much Already Published

In the preparation of "The Desire of Ages," as in the preparation of her other books, Mrs. White did not write straight through, chapter by chapter, in the order in which these chapters appear in printed

form. This was not necessary, for during the previous thirty-five years she had written many hundreds of pages on the theme of Christ's life, much of which had already been published. She instructed those who were employed as her helpers to gather what they could find on the subject, not only from her books and articles, but also from her letters and manuscripts. With this in hand she wrote many additional articles as the experiences of Christ's life were opened anew to her.

Her writings on the life and teachings of Jesus were so voluminous that they could not all be contained in one book, so what could not be included in "The Desire of Ages" was published in "Christ's Object Lessons," "Thoughts from the Mount of Blessing," and as a portion of "Ministry of Healing."

"The Acts of the Apostles," covering the first century of the Christian church, was produced in a similar way. From Mrs. White's earlier books, periodical articles and manuscript files, hundreds of pieces of material were drawn together. Then she wrote much new matter specifically for the work in preparation.

Finally, on October 15, 1911, she could write:

"My work on the book, 'The Acts of the Apostles' is completed. . . . I have had excellent help in preparing this work for the press. There are other writings that I desire to get before our people, that they may speak when my voice is silent. The book on Old Testament History ['Prophets and Kings'], which we hope to bring out next, will call for an earnest effort. I am grateful for the help the Lord is giving me in the labours of faithful, trained workers, and that these workers are ready to carry forward this work as fast as it is possible."—Letter 88, 1911.

Soon the work on "Prophets and Kings" was undertaken in earnest, but due to the pressure of other important tasks it was carried forward slowly. As the last chapters were in preparation, Mrs. White suffered an accident which made it impossible for her to give personal supervision to the task any longer. C. C. Crisler writes:

"At the time of her accident, in February, 1915, all but the last two chapters had been completed . . . and these final chapters had been sufficiently blocked out to admit of completion by the inclusion of additional matter from her manuscript file."—"Life Sketches," page 436.

Although "Prophets and Kings" was not published until a year or so after Mrs. White's death, all of the material, including the two final chapters, was drawn exclusively from her pen.

## God-given Instruction

During her last years Mrs. White frequently took pleasure in re-reading the books she had written containing the conflict story. In 1902, while still actively engaged in the process of writing and publishing, she wrote: "Sister White is not the originator of these books.

They contain the instruction that during her lifework God has been giving her."—"Colporteur Ministry," page 125.

Who can question the claim of the humble messenger that she was presenting light and instruction that she had received from heaven? Who can consistently gainsay the divine source of the information and the counsel given in these volumes, as they present the story of the conflict in such a manner as to "shed light on the fast-approaching struggle of the future"? Shall we not, with profound gratitude, give thanks to God who has through His chosen method of communicating to His people, illuminated their pathway with precious light from heaven?

## INSTITUTE OF WORLD MISSION

(Concluded from page 7)

life-styles, with relating to family, other denominational employees, national workers, and political figures in the host country.

The outgoing missionaries expressed their appreciation of the time spent at the institute and of the opportunity to learn in a few weeks what might have taken years.

Dr. Joseph Felix, and his wife Gisele, are from Haiti. They will leave in two months for Songa Hospital and Leper Colony in the Republic of Zaire, Africa.

"We are committed to helping where we can," said Dr. Felix. "My wife is a laboratory technician, and will help when she isn't caring for our two sons.

"We've never been in Africa before, but after this institute we are really looking forward to the challenge."

Richard Taggart operated a thriving dental practice in California when he and his wife, Peggy, decided that they wanted a different environment in which to raise their three children. They had almost settled in Montana when an opportunity came for him to work as a dentist in Nairobi, Kenya.

"A year ago we wouldn't have believed it," said Peggy. "Now, after Dick has been in private practice for fourteen years, we are going to live in Africa. I am going to teach the children and help him as a dental assistant."

Dick mentioned that they have plans to go on dental safaris to take care of the people in more remote areas of Kenya.

"This institute has been a blessing," said Peggy. "We learned so much."

"Prayer . . . is the only power in the world that seems to overcome the so-called 'laws of nature'; the occasions in which prayer has dramatically done this have been termed 'miracles.' But a constant quieter miracle takes place hourly in the hearts of men and women who have discovered that prayer supplies them with a steady flow of sustaining power in their daily lives."—Alexis Carrel, M.D.



Your Australasian representative reports on . . .

# Bugema Adventist College

M. J. WARD, Librarian

IT IS NOW almost thirty years since Bugema was established to be the mainstay of Adventist education in Uganda. The college is situated some twenty miles north of Kampala, Uganda's capital, on one of the many low, rolling hills that add to the beauty of the countryside. All around Bugema are the homes of the village people, with bananas, cassava, sweet potato, peanuts and other crops growing near them.

At present, Bugema's strength lies in its secondary section, which enjoys a good reputation with the Ministry of Education, and is recognized as an examination centre for the East African Certificate of Education. That our students are able to do so well in this examination (which has replaced the Cambridge O-level examinations) reflects well on the dedication of their teachers, both local and expatriate. In the 1975 examination, sixty Bugema students gained 20 distinctions, 238 credits and 155 passes in the subjects for which they entered.

On the other hand, Bugema's college section is still in its infancy. It is true that over the years many ministers,

teachers and office workers have been trained here. However, the courses that were offered came after only eight or ten years of school work. Now the college is endeavouring to offer full post-secondary work in the area of Theology, and has been granted permission by the General Conference to up-grade to full four-year college status.

This permission has brought happiness to many young people of East Africa, and has also brought well-qualified college teachers—from U.S.A., Kenya, the Philippines, and a librarian from Australia. As well, there are teachers in the secondary section who are qualified to teach at the college level, General Education subjects such as English, History and Science.

Why is it then that the college section is struggling to become established? Perhaps one big reason is the lack of college library facilities. The building presently used as a library was once a science laboratory and is used by both secondary and college students. Seating is adequate for some sixty students, which is barely sufficient for our needs. But what do the students use when they come to the library? Books, I hear you say. Yes, that is what would be expected, and they



Mr. G. Mgeni (standing), deputy headmaster, and Pastor Y. Gwalamubisi (seated), principal of the Bugema Adventist College.

do use books. But their choice is limited, as there are only approximately 6,000 books—and the shelves are full. To add the many necessary books would mean a reduction in seating capacity so that more shelving could be added. But this in turn would again limit the usefulness of the library for our students. The answer then is an expansion of the present library building, to house the many extra books needed.

Where will the finance come from for expansion? Our hope for this lies with you, our fellow Sabbath school members in Australasia and in other parts of the world. As you plan for the Thirteenth Sabbath Offering this second quarter of 1976, please remember the young people of Africa who have their sights fixed on Bugema as the college where they can train for service for God.



The Administration building at Bugema Adventist College, Uganda, also houses the college class-rooms.



A group of Theology students at Bugema.  
Photos: M. Ward

**The Thirteenth Sabbath Offering Overflow on June 26, 1976, Goes to  
AFRO-MIDEAST DIVISION. GIVE TILL IT FEELS GOOD.**



**Dundas church members are giving a strong lead in helping to provide**

## VOCATIONAL TRAINING SCHOOLS

PAULA CHESTNUT, Communication Secretary, Dundas Church, Greater Sydney

READERS may recall an article in the RECORD of 24/11/75 telling how several members of Dundas church visited certain areas of the mission field last August looking for a worthy project to assist. We promised readers more details as our plans took shape.

While there are many needy areas in the island fields, we have decided to finance the expansion of the Vocational Training School at Kukudu in the Solomon Islands. Some may ask, "Why Vocational Training Schools? Are they necessary?"

Pastor Gordon A. Lee, until recently the president of the Western Pacific Union Mission, enlightens us with the following statement:

"We have moved into Vocational Training Schools for two main reasons. The first is because the counsel of the Lord laid down in the blueprint of our educational work the principles of practical education; education that teaches the skills needed in everyday life and prepares our youth with meaningful learning.

"Second, there is a major problem in education throughout the South Pacific

Islands. Each year, large numbers of our children complete primary grades, but few have opportunity to continue on to high school. For example, of the 400 to 500 primary-school leavers from Adventist schools in the Solomon Islands, only seventy-five to eighty can find a place in a high school to continue their education.

"Kukudu was the first Vocational Training Centre to be set up. We started it in 1972 on a shoe-string budget of \$200. But God was with it, and it developed. The enrolment now reaches towards the 300 mark. Many more desire to have the privilege of learning the practical pursuits of agriculture, machinery repair and maintenance, building, sewing, cooking and home science.

"The Vocational School now established has real growing pains. Buildings and equipment are desperately needed for it to be more effective and efficient. The governments are looking to us for further leadership in this field. They believe we have a real solution to a complex problem.

"It's a soul-winner, too. It holds our youth. It gives them purpose and pride in their way of life. Youth not of our faith are seeking opportunity to share the God-given plan with which we have been so wonderfully blessed.

"Vocational Training Schools are not just another expensive gimmick. They are God's ordained educational programme, an integral part of the third angel's message."

The fund-raising committee of Dundas church is preparing for the task ahead of raising approximately \$7,000 to build the complex. We hope to raise the money by continuing with our catering service and holding a second Opera House concert.

Since its inception twelve years ago, Dundas Catering Service, involving both young and old, has worked tirelessly, and during those years, approximately 18,000 meals have been prepared. We cannot do this without your support. If we are to build the Vocational Training School we remind our readers that the catering service is still available to all in Sydney. We will cater for your wedding, social function, Conference or Institutional dinner.

To raise further funds, a second concert at the Sydney Opera House is being planned for August 21. International and top Australian artists have been booked to appear, and we feel that this concert will be even better than the first, held in 1974. We hope that many of our New South Wales readers will keep this night free on their social calendar. By the time they read this article they will, no doubt, have seen our advertising.

We hope to have some further details about the needs at Kukudu to share with our readers, so keep watching the RECORD.

## "YOU WHO BELIEVE . . . WAKE UP"

R. H. ABBOTT, Lay Activities Director, Australasian Division

"WE HAVE BEEN ASLEEP, as it were, regarding the work that may be accomplished by the circulation of well-prepared literature."—"Colporteur Ministry," page 145.

"Our publications should go everywhere. Let them be issued in many languages. The third angel's message is to be given through this medium. . . . You who believe the truth for this time, wake up."—"Christian Service," page 149.

The Australasian Division at the Annual Meeting, November 25-27, 1975, took action designating 1976 as Literature Emphasis year. A call was made for "renewed urgency in the use of literature." It was recommended "that all Conferences encourage every member to sell or give away ten or more copies each month of . . . the 'Signs of the Times.'" Church Lay Activities leaders were admonished "to choose an unentered . . . target area in which every home could be supplied

with paperback editions of the Spirit of Prophecy and other message books."

Surely it is time to "WAKE UP." But what of the cost?

"I have been shown that our publications should be printed in different languages and sent to every civilized country, at any cost. What is the value of money at this time, in comparison with the value of souls?"—"Christian Service," page 149 (emphasis supplied).

"The money wasted on needless things would supply many a table with reading matter on present truth."—"Counsels on Stewardship," page 295.

"If there is one work more important than another, it is that of getting our publications before the public, thus leading them to search the Scriptures. Missionary work—introducing our publications into families, conversing and praying with and for them—is a good work. . . . Let every believer scatter broadcast tracts and leaflets and books containing the message for this time.

. . . Papers and books are the Lord's means of keeping the message for this time continually before the people."—"Christian Service," page 145.

But is literature really the "in" thing? Do people read today? Is not reading overshadowed by other news media? Just look at the news-stands.

"Satan is busy in this department of his work, scattering literature which is debasing the morals and poisoning the minds of the young. Infidel publications are scattered broadcast throughout the land. Why should not every member of the church be as deeply interested in sending forth publications that will elevate the minds of the people, and bring the truth directly before them?"—Id., page 146.

Brethren and sisters of the Advent family in Australasia, I am deeply convinced that now is the time for each one of us to awake.

On the shelves of the Signs Publishing Company, at our Book Centres and in our church cupboards we have thousands upon thousands of copies of "The Great Controversy." These should be distributed this year and placed in the homes of the people. Yes, we can afford it and do it if we really want to.

"The Desire of Ages" is the book of the year for 1976. It is available at 50 cents per copy. Every member could place ten or twenty of these.

(Concluded on page 18)



# A Service of Love

G. V. PALMATEER, Communication Secretary, Nunawading Church, Victoria

"CORONELLA"—a small coronet—signifying the crowning years. Coronella Home is beautifully situated in Memorial Park in the City of Nunawading, its modern architectural design, generous facilities, hospital care and comfort, providing a peaceful abode for elderly citizens. This complex was officially opened by Mrs. Dorothy Goble, M.L.A., on December 10, 1972.

It is now twenty-five years since the first committee was appointed to raise finance for the establishment of a Home. The local Conference subsidized fund-raising on a pound-for-pound basis up to £1,000. Two years later, Mr. and Mrs. Barrett offered finance of £5,000, provided by the late Mrs. Snibson, Mrs. Barrett's mother. Although the building was an old guest house named "Coronella," situated at Croydon, it would serve the purpose for the care of twenty persons.

Mr. Len Jones was then appointed manager, and Miss Preuss secretary. The Barretts, who were appointed housekeepers, maintained operating finance from the garden and dairy, plus portion of their wages. This building was dedicated as a Home by Pastor T. C. Lawson and Pastor P. A. Donaldson. Sister Sperring was later appointed matron, and Pastor G. V. Palmateer as secretary.

Owing to fire risks, the Hospital and Charities Commission requested that the Home be re-built on a different site. The Aged Person's Home Act was passed by Federal Parliament in 1952, and consequently the Board applied for subsidy on a pound-for-pound basis. A portion of Memorial campground was allocated for the building of a Home, with a capacity of 100 residents.

## Start Made

In 1955, Mr. John Murphy, architect, was commissioned to prepare a prototype for self-contained flats. Two ladies immediately purchased the first subsidized apartment. The following year, plans were approved for the administrative building. The Hospital and Charities Commission granted £7,500 on a subsidized basis. Practical advice came from Mr. Armstrong and Miss Johnson from the Geriatric Services Department.

Mr. Len Jones said, "While the building programme felt the stress of economy, there seemed to be at that time some partial oversight of lavish comforts and plush appointments that could have been provided. However, the architect was instructed to economize, and comforts would come later." With the building completed, the cost of providing amenities was met by the denominational Welfare and Dorcas societies.

The Ladies Auxiliary was formed under the leadership of Mrs. P. A. Donaldson, with Mrs. Matthews as secretary. Generous gifts from the membership provided



Pastor W. J. Cole, manager of Coronella, talks with Matron Trotter.

Photo: G. V. Palmateer

a gratifying amount of money. Credit must go to Mrs. Laughlin of Springvale, whose appeal to many business companies in Melbourne brought in gifts of furnishings for the lounge, floor coverings and linen. Some of these gifts were valued at £1,500 and more. Nunawading Council granted permission to run a door-knock appeal, and a Carols by Candlelight programme was conducted on the Memorial Campground.

## First Dedication

On January 9, 1959, the first part of the Coronella complex was dedicated by Pastor Clifford, then president of the Australasian Division. Mr. Manson, M.H.R., and Mr. Palmer from the Hospital and Charities Commission, declared the Home opened. The self-contained flats were subsidized with Federal assistance, plus an ingoing amount from the original residents. Mr. T. Harrington built these thirty-one units with great attention to economy and cost, also providing a great deal of voluntary labour and bridging finance.

Much appreciation has been expressed for the dedicated service of those who care for the establishment of a Home for those who are retired. It may be mentioned that Mr. Len Jones has given honorary service for over twenty-five years on the committee as manager, continuing at present as chairman. The extra involvement of supervising the building of the first stage of the complex was readily accepted, and the accomplishment of this stage brought real satisfaction. Pastor G. V. Palmateer served as secretary, caring for the administration of the original Coronella, and continuing at Nunawading. When Pastor R. E. G. Blair was appointed manager, another eleven rooms were added to the extension of the hostel and also to the hospital, and extra units were built.

Mention must be made of the untiring services of Matron Sperring, Matron Frauenfelder, Matron Irvine, and to Matron Trotter, who is serving currently,

along with the manager, Pastor W. J. Cole. We remember, too, those on the staff who have been faithful to duty. The Ladies Auxiliary also has added many an amenity for the comfort of the Home, and the Lord Mayor's Appeal has helped the economy.

At the recent Anniversary luncheon, plaques were unveiled by Pastor Barritt, Victorian Conference president, in honour of the following persons and services:

The Pastor R. E. G. Blair Wing  
Ladies Auxiliary  
Len Jones Wing  
Harrington Court

Certificates of appreciation were also presented to the following for dedicated service:

Miss M. Preuss  
Miss I. Cornell in memory of her mother  
Mrs. E. Turner in memory of Pastor E. A. Turner  
Mr. and Mrs. Barrett  
Mrs. Laughlin  
Mrs. Dorothy Donaldson  
Mrs. Frauenfelder  
Mr. J. T. Gillespie  
Pastor R. Blair  
Pastor W. J. Cole  
Mr. T. Harrington  
Mr. Len Jones  
Pastor G. V. Palmateer.

## Coronella Needs Support

In conclusion, Mr. Len Jones said, "While this Home has operated successfully in the past, present-day inflation is causing some concern. Coronella needs the support of the church membership." The waiting list is very long, and intending residents should register immediately with the secretary, 163 Central Road, Nunawading.

Coronella is a coronet of peace to all who retire here. Its beginnings were providential, and its continuing programme is a service of love. A great many of our elderly people have expressed their gratitude for this love and care.



# Investment at Esperance

JEANNE HEATH, Communication Secretary, Esperance Church, Western Australia.

THE MORNING OF March 20 was filled with excitement, for this was Investment Day at the Esperance Sabbath school. The Earliteen, Primary and Junior divisions especially, were buzzing with anticipation.

Under the leadership of Sister Heather Slade, each child had been given the sum of 50 cents to invest in the most faithful way. The young people made their aim for the year \$100, and the shape of a kangaroo was made, to be covered with the results of Investment in 20-cent pieces.

All the members busied themselves, turning their 50 cents into garden produce, or making handicrafts. Some of these were sold privately, and the kangaroo was quickly covered in coins to the sum of \$40. Then came the problem of selling the excess products. An auction had been planned, and the day had arrived!

On Saturday night the table was laden with goodies, and auctioneer Brother Ernie Slade took up his position and enjoyed himself thoroughly, holding up items made from wool, such as "Spooky

the Spider," through to fruity jams and one member's sketches of beautiful dogs—a previously undiscovered talent. All items had been made with care. The bidding was spirited, the hammer finally going down on the last item, bringing the evening's total to \$110.

Many delightful poems were written for the occasion by the children of the Primary division. Ten-year-old Peter Smart composed the following:

"I had some money,  
I bought some bees.  
The bees made honey 'way up in the trees.  
I prayed each day that they would make more honey,  
That I would get a lot of money.  
One day I climbed up the trees,  
And got the honey from the bees.  
Soon people came to buy my honey,  
And do you know what I did with the money?  
I put it in a great big jar  
And sent it over to Africa."

## SENIORS' DAY OUT

T. STEVENS, Church Communication Secretary, Rotorua Church, New Zealand

Good food, companionship and entertainment were enjoyed recently by fourteen women and two men from the Fergusson Home for senior citizens in Rotorua, North New Zealand, by courtesy of the ladies of the Adventist Community Services.

Many members of the Rotorua church contributed to the lunch which the group enjoyed in the Community Services room, and the entertainment that followed was provided by children from the adjoining church primary school.

Poems were read, musical items rendered, and each member of the senior citizens' group was presented with a commemorative card made by the children.

Several of the visitors were shown over the recently constructed church, and were later taken for a drive around the city.

From their many favourable comments, it was obvious that the day out was enjoyed—both by the visitors and the church ladies, who were glad of the opportunity to show a little Christian kindness.

## HEALTH CARE AT CASINO

LES TULLY, Communication Secretary, Casino Church, North New South Wales

A very successful Heart-Care programme, extending over three evenings, was conducted in the Casino Community Services Centre on Saturday, Sunday and Monday evenings, on February 21, 22 and 23.

Pastor Reg Harris ably conducted the lectures, using films, film-strips and colour transparencies as visual aids. His easy and interesting manner of presentation induced quite a lot of interest in the subjects under discussion.

Altogether, during the meetings there were about twenty-two present from the general public, plus about the same number of church members. Several other people indicated that they would have attended if other matters had not intervened. We at Casino have decided that we must have another public witness so that, in some way or other, the message will find its way into the thoughts and minds of the general populace.

Another 5-Day Plan is on the board for the very near future.

## HEALTH-WISE

### THE ACTIVATED PATIENT

Dr. Vernon Wilson, former Health, Education and Welfare administrator, and currently chancellor for health affairs at Vanderbilt University, is credited with originating the concept of the "activated patient"—the person who assumes responsibility for his own health.

As part of a growing emphasis on preventive medicine, more and more people are breaking away from the unquestioning assumption that "the doctor knows best," and are learning how to co-operate intelligently with their physician.

To expedite this trend, Dr. Keith Sehnert, director of the Centre for Continuing Education at Georgetown University's School of Medicine, initiated a "Course for Activated Patients." In sixteen weeks of two-hour sessions, enrollees learn how to perform such routine procedures as taking blood pressure, how to use health-care resources more effectively, how to recognize warning signs of common illnesses, and how to save money when buying drugs, insurance, and other medical services.

The idea has caught on across the country, where similar classes are being taught in medical centres, schools, and storefront offices.

Writing in "Family Health" (June, 1975), Dr. Sehnert states: "Studies estimate that common illnesses and injuries comprise close to 80 per cent of the reasons patients visit primary-care doctors in the first place. Most of these afflictions can not only be detected, but also cared for at home."

Dr. Sehnert encourages patients to:

Ask questions about the purpose of drugs or other treatment prescribed.

Make sure a new prescription will be compatible with any other drug already being taken.

Ask the meaning of technical terms the doctor uses.

Be able to describe symptoms accurately over the phone.

Know their normal temperature, pulse and blood pressure.

Take a course in first aid and be prepared to handle emergencies.

"Health is a blessing of which few appreciate the value; yet upon it the efficiency of our mental and physical powers largely depends. Our impulses and passions have their seat in the body, and it must be kept in the best condition physically and under the most spiritual influences in order that our talent may be put to the highest use."—"Christ's Object Lessons," page 346.



**HEALTH SEMINAR**

(Concluded from page 5)

The Spirit of Prophecy has consistently indicated that a full teaching of our health message would overcome prejudice and establish confidence in our denomination. One such statement is as follows:

"Much of the prejudice that prevents the truth of the third angel's message from reaching the hearts of the people might be removed if more attention were given to health reform. When people become interested in this subject, the way is often prepared for the entrance of other truths. If they see that we are intelligent with regard to health, they will be more ready to believe that we are sound in Bible doctrines."—"Counsels on Health," page 452.

**"YOU WHO BELIEVE . . . WAKE UP"**

(Concluded from page 15)

"Steps to Christ" can be given very freely at ten cents per copy. And why not accept a goal of ten "Signs of the Times" per member and blanket whole areas with this wonderful message magazine?

"In your church and neighbourhood missionary work, let your light shine forth in such clear, steady rays that no man can stand up in the judgment and say, 'Why did you not tell me this truth? Why did you not care for my soul?' Then let us be diligent in the distribution of literature that has been carefully prepared for use among those not of our faith. . . . Let us put literature into every hand that will receive it."—"Christian Service," page 169.

**POWER IN PRAYER**

I seek God every morning  
Before my day's begun;  
I feel the strength He offers  
At rising of the sun.

He leads me, gives me courage  
Whene'er I ask in prayer;  
I always find Him ready  
To hear my every care.

I know He shares my labour  
And walks close by my side;  
He helps to solve each problem  
If I in Him abide.

I pause at night to thank Him  
For His nearness through the day  
And feel His loving Presence  
When to rest I wend my way.

Again I ask His tender care  
As night-time shadows fall;  
It's good to know I'll find God  
When in prayer His name I call!

—Esther Dauber.

**GOOD FOOD**with  
**SALLY HAMMOND**

It is often difficult to find a recipe for sweet things which are not too sweet, yet sweet enough, healthful, easy to prepare, yet lend themselves to variation, and which the family will still like! The following slice recipe, I believe, fills the bill very nicely. It is one of those easy, mix-in-one-bowl, press-into-one-tin things and is really delicious. It contains good things like wholemeal flour and nuts, and has no rising. To vary it, try substituting chopped dried apricots or dates for the sultanas. You could even make it into a more savoury crispbread by using only  $\frac{1}{4}$  cup sugar and omitting the sultanas. It is a good basic recipe which could have many interesting and tasty variations.

**SULTANA NOUGAT SLICE**

1 cup coconut  
 $\frac{3}{4}$  cup raw sugar  
1 cup sultanas  
2 cups wholemeal flour

Pinch of salt  
4 oz margarine  
1 egg, beaten  
 $\frac{1}{2}$  cup crushed nuts

Combine first four ingredients in a bowl. Melt margarine and add with the salt and the egg to the dry ingredients in the bowl. Add nuts. Mix and press into a greased lamington tin. Bake in a moderate oven 25-30 minutes till just browning. Cut into slices while warm. Cool in the tin.

**WEDDINGS**

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

**CLARK-DONALDSON.** Blue skies and glorious sunshine greeted the bride, Yvonne Maree Donaldson, as she walked serenely into the Sherwood church, Brisbane, Queensland, on the arm of her father, to link her life with the man of her choice, Ian Eric Clark. It was April 19, 1976, and a memorable day for the happy couple, who pledged before a crowded church of witnesses to share and care for each other in the joys and sorrows of life. These respected young people will establish their Christian home in Brisbane, and may God bless their united witness.

R. Tindall.

**LOGAN-VAN ITALLIE.** On April 19, 1976, in the Biloela church, Queensland, David Logan and Frances Van Itallie were united in marriage. The parents of the bride and bridegroom received the well-wishing relatives and friends at a large gathering in the School of Arts. As the new home is established in Sydney, we wish David and Frances God's blessing for the future.

G. W. Rollo.

**NAUGHTON-GALLAGHER.** In the Liverpool church, New South Wales, on March 28, 1976, Kelvin Roy Naughton, son of Mr. and Mrs. L. Naughton, and Noeline Fay Gallagher, daughter of Pastor and Mrs. A. Gallagher, were united in marriage. At an informal and pleasant reception, friends and relatives joined in wishing God's blessing on the new home.

G. W. Rollo.

**QUICK-TRIM.** Sunday, May 2, 1976, was chosen as their day for marriage by Janelle, eldest daughter of Pastor and Mrs. J. B. Trim of Wahroonga, and Phillip, youngest son of Mr. and Mrs. Aubrey Quick of Ryde, and grandson of the late Pastor and Mrs. S. V. Stratford. The ceremony in the Wahroonga church, conducted by Pastor Trim and Pastor T. T. Turner, was followed by a happy marriage feast in the nearby Wahroonga Activities Centre. Greetings and good wishes from many friends combine with the prayers of those present for God's blessings on the young couple as they establish their Christ-centred home in the outer Sydney area of Blaxland.

J. B. Trim.

**TILL HE COMES**

**BARKER.** On the morning of Sabbath, May 8, 1976, Sister Alice Ethel Barker passed quietly to her rest at her home at Christchurch, New Zealand. Born in 1889, she enjoyed forty-two years of association with our church. Her husband, John William Barker, pre-deceased her in 1961. She



leaves a family of four, Muriel Helen Wolfe, Exley J., Edgar Herbert, and Pastor Lewis Thomas Barker. For the past fifteen years she was a member of and a regular worshipper at Rangiora church. Sorrowing loved ones were pointed to the blessed hope of Christ's return. We laid her to rest on Tuesday, May 11, in the Ruru Lawn Cemetery, Christchurch, there, with her husband, to await the resurrection morning. C. V. Christian.

**HALL.** Euphemia Hall, in her eighty-sixth year, passed quietly to her rest in the Prince Charles Hospital, Brisbane, Queensland, on May 14, 1976. Though she had been a member of the Albion church for only two years, her quiet, serene presence was not unnoticed. The thoughts of the large number of family and friends who came to pay their last respects, were directed to the hope of the soon-coming Saviour and the resurrection hope for all those who fall asleep in Jesus, their Friend. The writer's closing ministry to this saint of God while she was yet conscious was, "The Lord of hosts is with us; the God of Jacob is our refuge." And now, till Jesus comes, "Peace be unto thee." A. V. Bambury.

**MASTERS.** On May 9, 1976, Thomas Masters passed away in Auckland, New Zealand, at the age of sixteen years, bringing deep sorrow to his loved ones. He was laid to rest in the Mangere Cemetery on May 11. In the services at the Koyal Oak church and at the graveside, all were directed to the time when there shall be no more death, sorrow or crying. To the sorrowing parents, brothers and sisters and near relatives in New Zealand and in the Cook Islands, we extend our sincere sympathy. Pastor L. McMurtry was associated with the writer in these services.

H. W. Hollingsworth.

**MITCHELL.** Steven Clement Mitchell fell asleep on May 2, 1970, at his "Clifton Downs" home, West Harlopp, Western Australia. Born on January 13, 1922, our brother Stevie well remembered the Bible studies given by pastor Palant that finally led to his parents' baptism in Harvey in 1953. Steven followed a little time later. He was a faithful church attendee, spending very few of his Sabbaths away from the Harvey church. He was sitting in his usual seat at church not twelve hours prior to his death. His Harvey church family will miss him, but they are consoled that he sleeps awaiting the coming of the Lord. M. Sparrowhawk.

**PAGE.** Agnes Emilie Page passed peacefully to rest in the Wamoor Hospital, Queensland, on May 1, 1970, aged seventy-seven years. Throughout many years of hardship, trial and failing health, our sister remained a devoted and faithful mother, and servant of the Most High. She leaves to mourn her passing one daughter, Dawn (Mrs. Taylor), five grandchildren and one great-grandchild, plus many friends, some of whom are to be found in the morningside and Redcliffe churches, South Brisbane, where she has worshipped over the years. "Blessed are the dead which die in the Lord." T. F. Judd.

**PETERSON.** After a prolonged illness, Dorothy Mary Peterson passed to her rest on April 30, 1970, in Auckland, New Zealand, at the age of forty-six years. Sister Peterson was baptized by Pastor E. Brownie at Dargaville, New Zealand, in 1901. Her faith and confidence in the Lord increased during the latter months of her illness, and she rests in full assurance of acceptance by her Saviour. To her husband Peter, sons Ron and Allan, daughter Catherine and many relatives, we extend our sympathy. Pastor L. McMurtry was associated with the writer in the service, where all were directed to the reunion when Jesus comes. H. W. Hollingsworth.

**SCHULTZ.** Sister Ada Elizabeth Schultz, of Nailsworth, South Australia, passed to her rest on March 16, 1976, at the age of eighty-five years, after having spent a long period in hospital. Words of comfort and hope were given from God's Word at the Enfield Cemetery, where her husband, daughter and loved ones were assured of Christ's soon coming when sickness and sadness will be no more. H. G. Josephs.

**THOMAS.** The St. Andrews Hospital, Too-woomba, Queensland, was the place where Adeline Maud May Thomas fell peacefully asleep in the Lord she loved, on Monday, May 10, 1976. She was in her ninety-seventh year. Affectionately known to our Albion church members as "Little Sister Thomas," she graced this church by her faithful attendance and Christian witness for a decade and a half. Just a few weeks ago, when the writer and a church elder, Brother Col Somerville, administered the emblems of the Lord's

Supper to her at her home, she was still able vigorously to affirm her faith in Christ and the blessed hope. Now, we quietly say, "Sweet be thy rest—Little Sister Thomas." A. V. Bambury.

**ZANOTTI.** Sister Margaret Zanotti (formerly of Hobart, Tasmania) passed quietly to her rest at Kressville, Cooranbong, New South Wales, on May 6, 1976, in her seventy-seventh year. She was a loved wife and mother, a quiet lovable Christian, and a highly respected friend. To her husband, Ben, and daughters Yvonne and Nanette, and other relatives, we extended our sympathy at a service at the Avondale Lawn Cemetery. We look forward to a happy reunion when Christ comes to claim His own. L. H. Hay.

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## FLASHPOINT

✱ WELL, it's nice to be back on the old stand, and my thanks to my colleague and brother-in-arms, James Rabe, for carrying this page with such aplomb and expertise. Thank you, Jim. We must do it again some time.

✱ Of course, he carried not this page only, but the entire magazine and even answered some of the letters which came in. You can't help loving a man like that.

✱ I never did tell you about the Australasian Club at Andrews University and their new officers for 1976, and if I don't do it now, they'll be having elections for the next set of officers. The faculty sponsor is Dr. James Cox, with associate sponsors Drs. A. Thoresen and W. Johnsson. President is Pastor Tom Ludowici; vice-president is Pastor Eoin Giller. Secretary is Carol Clifford. If you are going to be at Andrews you ought to contact the Australasian Club and they'll see you are not stranded at the airport. Write to President Tom Ludowici at 219 Lisa Lane, Berrien Springs, Michigan 49103. If you get to the airport and need a phone number, ring Pastor Tom on 471-2154.

✱ Pastor Herbert White, a former General Conference and Australasian Division departmental director, suffered a slight stroke recently in the United States. Word is that Pastor White is progressing favourably and is still expected to return to Australia to live permanently later this year.

✱ Ross W. Baines, the district director at Suva, Fiji, was ordained to the gospel ministry in mid-May at the Fiji Mission constituency meetings held at Navesau.

✱ Get ready for it! June 8 is "Bounty Day" on Norfolk Island. This year is the 120th anniversary of what has been described to us as "that event"—which doesn't help you much, does it? However, be assured that it is something like Anzac Day, Christmas and your birthday all rolled into one. A Very Important Day. This year will be an especially significant occasion because the Governor-General, Sir John Kerr, and Senator Withers (representing the Australian Government) will be there for the ceremony. On June 5 these two visiting dignitaries will be guests at the Adventist church service. It is anticipated that the Governor-General will present a Union Jack, and Senator Withers, the Australian flag. These two banners will be permanently unfurled on either side of the church rostrum.

✱ PERMANENT RETURN. From the Trans-Africa Division we have among us or on the way home:

\* Pastor and Mrs. A. L. Hefren, who have been serving as S.O.S. workers at Solusi College, where Pastor H. has been teaching English and other things.

\* John Skuse, a medical worker.

From the Afro-Mideast Division:

\* Miss Lola Hill, who has been in Africa for many a year; her most recent post has been that of matron of the Kendu Mission Hospital in Kenya, East Africa.

\* Miss Gwenyth Davis, who also has given several terms of service in Africa, and latterly at the Nairobi Clinic, Kenya. (Both Miss Hill and Miss Davis will have short holidays before taking up posts at the Sydney Adventist Hospital.)

From the W.P.U.M.:

\* The John Allum Family. Brother Allum has been secretary-treasurer of the New Hebrides Mission.

\* Miss S. Mitchell, a nursing sister at Atoifi Hospital.

✱ FURLOUGHING MISSIONARIES. Mr. and Mrs. P. J. McGruddy and family are in Wahroonga at present on furlough from the C.P.U.M. where Mr. McG. is the principal of Vatuvonu Junior Secondary School, Buca Bay, Vanua Levu, Fiji.

✱ NEWS FROM BEIRUT. Christian missionaries are continuing to work in Beirut, Lebanon, in spite of the fierce fighting that roars and rages around them. Reports from our college and church headquarters there indicate that an evangelistic centre was shelled by rocket fire in late March. No one was injured, but the building sustained considerable damage. Pastor Charles Watson, president of the Afro-Mideast Division, says that the compound has been without oil or petrol for weeks, and without hot water for several days. (Brother Watson, you're up to your NECK in hot water, we're sorry to say.) In spite of all the trouble in that part of the world, the Middle East College expects to graduate its largest class in history this (northern) spring.

✱ CALLS AND TRANSFERS.

\* S. G. Grubb to Loma Linda Foods (for three months) as an S.O.S. worker, then five months in Health Food work in Hamburg, Germany, where he will assist in the modernising and extending of the factory. Mr. and Mrs. Grubb left on May 14.

\* D. L. Oaklands has been appointed Adventist Book Centre manager in the North New Zealand Conference; he was previously accountant there.

\* Vern Wood of the Health Food Department, New Zealand, will fill the vacancy thus created and become accountant of the North New Zealand Conference.

\* Dr. Barry L. Taylor, who is presently doing research at the National University, Canberra, has been appointed to the Biochemistry Department, School of Medicine, Loma Linda University.

\* Dr. B. L. Robbie will serve for one month as relief surgeon at the Youngberg Hospital, Singapore.

\* Bernard Engelbrecht, assistant accountant of the Health Food Department, Brisbane, has been called to be secretary-treasurer of the New Hebrides Mission.

✱ A message to theologians who just can't help obscuring the issue, from graffiti found on a wall at St. John's University: "Jesus said unto them: 'Who do you say that I am?' And they replied: 'You are the eschatological manifestation of the ground of our being, the kerygma in which we find the ultimate meaning of our interpersonal relationships.' And Jesus said: 'What?'"

✱ "Finally, brethren . . .": Egotism is the drug nature gives us to deaden the pain of being a fool.