

AUSTRALASIAN RECORD

and advent world survey



Editor: Robert H. Parr

Registered for posting as a Periodical—Category A

VOL. 83, NO. 24

PRICE 17 CENTS

June 12, 1978

IT'S TIME TO CAPITALISE ON OUR HEALTH PROGRAMMES AND TAKE ADVANTAGE OF . . .

THE OPEN DOOR

D. E. BAIN, Director, Health and Temperance Departments, Australasian Division

JUNE 24, 1978, is the date set aside in the Australasian Division for the Annual Health Offering. In the past few years, funds contributed to this offering have been used to purchase films, slide/tape programmes, print brochures and books, buy projectors, tape recorders, flip charts and other health education aids.

The needs of the Division, however, are by no means met. We have hardly begun health and temperance work in the vast areas of the South Pacific.

Papua New Guinea, the largest single Union in the Australasian Division as far as membership is concerned, has been devoid of an organised health and temperance programme for years. Medical work has been maintained with considerable difficulty, but instruction in nutrition, hygiene, basic health knowledge and temperate living has been impossible due to lack of workers.

Now that Pastor Lester Hawkes, an experienced worker, has been appointed to head the Health and Temperance Department in the Papua New Guinea Union Mission, a new day has arrived, and he will need considerable financial aid to commence and maintain a health programme in the towns and villages of that exciting, developing territory.

The same needs apply to the Western Pacific Union Mission where Pastor John Banks is endeavouring to strengthen the Health and Temperance programme of the church while at the same time attend to a full-time responsibility as Union Youth director.

Pastor Roger Nixon in the Central Pacific Union Mission, another energetic Youth leader, has a vast territory to organise. His work

in the development of basic health material to be used at village level has been outstanding, and health evangelism is a real feature in this region.

Looking for Leadership

There is insufficient material in the form of literature, books, films and other aids to meet the demands of the South Pacific. Many organisations and local governments are doing excellent work—but they, like us, are hampered by insufficient finance to encompass the task. Our church has good relationships with these government and official organisations, and they are willing to share what they have to assist us. In turn they are looking to the Seventh-day Adventists for help and leadership. Our position on health and temperance is well understood and appreciated.

In the home Unions, the opportunity for health outreach in the community has never been greater than today. People are becoming aware of the toll degenerative diseases are taking. Many of these diseases are largely preventable. It has been adequately demonstrated by studies in California and less ambitious surveys in Australia, that Seventh-day Adventists, when they adhere to the life-style which is a traditional part of our church, not only add years to their lives but life to their years.

For too long this knowledge has been kept to ourselves. The community is looking to us for help and guidance.

The health offering you give will do much to increase the number of programmes such as Heartbeat, Wa-Rite, 5-Day Plans, Stress Management, Health and Fitness, and Nutrition that can be organised in your area. Much



Pastor D. E. Bain, Health and Temperance director, Australasian Division.

remains to be done in our own churches and schools.

Plans are under way for training health workers in every Conference who can assist in basic health programmes. Your support is needed to provide the materials that will make their work effective.

The door of opportunity stands ajar. Let us step in and play our part. ##

Special Health Offering, June 24

"GIVE AN EDGE TO THE ENTERING WEDGE"



Participants in the Palmerston North Happy Hour.
Photo: L. Davis.

Students' Outreach at Longburn College

A NUMBER of avenues for practical Christian outreach are available to students at Longburn. A successful "Happy Hour" programme was conducted for several weeks this term in the home of a church member, Mr. R. Sharp, in Palmerston North. Up to ten children from the neighbourhood gathered for an hour each Sabbath afternoon, and many of their parents were visited by the students. A second "Happy Hour," involving four to six students, has now commenced at the home of Mr. and Mrs. R. Max.

Cheerbands from the college make regular visits to local hospitals to bring singing and companionship to patients. At least once a term about forty students travel to Levin to provide a programme at the large hospital there. During the preceding week the students make small gifts to leave with the children.

Through their outreach programmes students are able to share and strengthen their faith and be a witness, in their own community, to the love of Jesus Christ.

Longburn College has begun the 1978 school year with a record enrolment of 180 students. For the first time the present boys' dormitory is full. Besides the New Zealanders there are a number of students from Australia, particularly Queensland, as well as some from Samoa, Fiji, Tonga and New Caledonia. It has also been encouraging to find that there are already enrolments and inquiries for 1979. ##

LIBERATION IN OUR TIMES!

(A somewhat lighthearted glance at one of the most rewarding positions that the church has to offer...)

RUSSELL SCHULZ

WHILE General Conference committees in far-away Washington D.C., debate the ordination of women and other weighty matters, a stand of fundamental importance has been taken by the men of Hamilton, New South Wales. The last great bastion of female supremacy has fallen. The ladies' hold on positions in the Kindergarten and Cradle Roll division is forever broken.

For twelve months now, two young (well, relatively young) Hamilton men have run the

division as co-leaders. Maurice Hawken and John McLaren have both enjoyed their year spent with the children of the church. Wearing the trousers has allowed "Uncle Maurie" and "Uncle John" to make full use of the scaled down furniture (yes, it has stood up to the test!) and even of the floor. Sabbath by Sabbath they have successfully broken down the barriers that an extra metre or so of height creates between child and teacher.

The year has been a special one for both men,



"Uncle John" in full cry as he leads the Kindergarten-Cradle Roll in their rendition of the morning songs. Our correspondent omitted to reveal the significance of the flannelboard display.

but certainly an extra special one for John. He has now added the name of Benjamin, his firstborn, to the church's Cradle Roll.

Of course, this is not one of those "It could only happen at Hamilton!" stories. Maurie, John, and the men of Hamilton predict that around Australia their fellow men will be expecting (if not demanding) a change from the chores of announcing hymns, shaking hands, and counting the eternal offerings. This year could be the one that finds men where the action is. They can handle it. ##



"Uncle Maurie" in a rare pensive moment. The pianist is Sharyn Hoysted, now at the Sydney Adventist Hospital.

Photo: R. Schulz.



Pastor Peter's Progress
being the daily jottings of a church
pastor who may be serving your
church.

A Few Thoughts on a Text



DR. L. H. TURNER

SUNDAY

"Pastor, is this where you record Dial-a-Prayer?" The man stood in the doorway of my backyard study.

"Yes. Why? What's the matter?"

"I can't believe it. My brother owned this house once. I helped him build this little shed. It was our 'dogbox' because his wife would not let us drink inside. Man! When I think of the parties we've had in here! That was before I found Christ. And now it's a pastor's study! Look at that Dial-a-Prayer machine ticking over. Imagine God using this place to do His work! Praise the Lord!"

MONDAY

Jim's comments yesterday made me think. "This place" is basically the same as when it was used for wild parties—same walls, same ceiling, probably the same coat of paint. Why was Jim so awestruck when he stood at my study door? Not because of the building. It was what went on inside the building that impressed him.

TUESDAY

Someone rang me up this evening, and it was my turn to be awestruck. My caller was an Anglican minister. He said that he could not be at peace with himself or God until he had rung to thank me for the blessing he got from Dial-a-Prayer. Time and again, he said, he came home late at night, tired and discouraged. He rang Dial-a-Prayer and invariably it answered his need.

"May the work done in this study always be Thy work, Lord. May Thy Holy Spirit always lead and guide me."

WEDNESDAY

People are like my study. It is not the height or width of the frame or the outside appearance that matters. It is what goes on inside that is important. Matt. 12:35: "A good man out of the good treasure of the heart bringeth forth good things; and an evil man. . . ."

THURSDAY

Shall take as my text for Sabbath Ps. 51:10: "Create in me a clean heart, O God; and renew a right spirit within me."

FRIDAY

Found these thoughts in my sermon preparation: Seekers for a true Christian experience must feel the Holy Spirit's creative power, receive a new heart, and labour while looking to Jesus. "Then the building, fitly framed together, will grow into a holy temple in the Lord."—S.D.A. Bible Commentary, Vol. 4, page 1165.

SABBATH

"Lord, open Thou my lips; and my mouth shall show forth Thy praise." Ps. 51:15. ##

"AND HE LOOKED UP, and said, I see men as trees, walking." Mark 8:24.

This text is drawn from the record of a unique incident among the recorded acts of healing attributed to Jesus. In every other case, people touched by Christ were instantaneously and completely cured. Furthermore it seems evident that Jesus wanted to advertise that this was only a partial cure, because He asked the man what he saw after he had been touched for the first time. And this is something Jesus did not normally do. After what he had heard of the efficacy of Christ's power, the man must have been shocked and disappointed. "I see men as trees, walking," he cried. Where there had been blindness, there was now vision, but it was vision of an inferior kind. It needed focusing.

I dare say that the disciples were devastated and more than a little chagrined to hear the man's report. Perhaps the Master was tired. He certainly wasn't up to His usual standard today. But Jesus did not leave the man in suspense. He touched him the second time, and His power flowed into the man till he was able to announce that he now saw perfectly.

The whole incident suggests that this was a "put-up job." Jesus did what He did deliberately. He had a purpose. He wanted to make a point. On another occasion when the disciples failed in their attempts at a cure, Jesus told them: "This kind goeth not forth but by prayer and fasting."

Surely He was telling us—those of us who want to enter His kingdom of heaven—that some things will take place in us at His first touch, but some things will take time.

Evangelists and theologians have often been eager to promote the concept of an instant transformation, but the word "conversion" claims for itself nothing more than a turning about, a change of perspective. It is a kind of miracle in itself, for the neophyte is reoriented. He turns away from the incentives of materialism to concentrate upon the eternal, and we have a right to believe that Paul's description of the experience in the eleventh chapter of Hebrews is as vivid as it is real. This is the first touch. It probably is the most dramatic thing that can happen to the prospective citizen. He sees what he has never seen before, but he is not cured of his earthliness.

But this is not the beginning and end of the programme of salvation. Paul's famous definition of the gospel contains a preposition with a very wide scope of meaning. In the Authorised Version it is here translated as "unto." It is, "The power of God UNTO salvation." The word suggests "towards" or "leading to." And you have only to read the letters which Paul wrote to the churches he raised up, to realise how long and how slow was their progress to the goal he had set them.

The path of evangelists through the centuries is strewn with the failures of candidates who have been led to expect too much too soon. They believed that deeply ingrained habits and attitudes, urges and emotional reactions would change overnight. They had received only the first touch. After all, we are freewill agents. We make all the final decisions. We need to present ourselves many times for healing.

I think it is a good thing that Jesus gave us this illustration of an incomplete healing. ##

GUEST EDITORIAL

Financing the Church's Programme

THE RESPONSIBILITY for caring for the tithes and offerings of the church is a solemn trust and I know it is so accepted by those who have been asked to care for them. These funds are very special because they have been given, often at great sacrifice, to the Lord. They are to be used only for His work and in harmony with the directions that He has given for their use.

An increasing number of our church members are taking a growing interest in the way the church's programme is financed. This is good because a better informed membership can render to God a more acceptable service. The fundamental principles have been given to us by inspiration and recorded in the Bible, but amplified in the Spirit of Prophecy. "What is the secret of our prosperity? We have moved under the orders of the Captain of our salvation. God has blessed our united efforts. The truth has spread and flourished. Institutions have multiplied. The mustard seed has grown to a great tree. The system of organisation has proved a grand success. Systematic benevolence was entered into according to the Bible plan. . . . As we have advanced, our system of organisation has still proved effectual. . . . It has been built up by His direction, through much sacrifice and conflict."—*Testimonies to Ministers*, pages 27, 28.

The supreme authority of the church is the General Conference, as stated in *Testimonies*, Vol. 3, page 492: "The General Conference . . . is the highest authority that God has upon earth." The General Conference has determined the broad outlines of the way the church is to be financed and has referred to the Divisions, Unions and local Conferences and Missions and the churches, their areas of responsibility and basis of support. Over the years a harmonious, but sophisticated, structure has been developed to match the organisational development which now includes all levels of organisation from the local church to the General Conference and their supporting institutions. This is a flexible structure and has proved responsive and adequate to the financial differences and variations of place and time.

That God in His providence has made it possible for His children to contribute of their means to support His work, bestows on them what in reality is a great privilege. Except as He has made it so, God is not dependent upon our means, for the gold and silver are His and that which He has entrusted to us is ours only as stewards. But God has designed a system of support for His work that is a means of bringing untold blessings to each one who fully accepts His plan. In harmony with this, practically all of the financial support for His work comes in the form of gifts from His people.

A very fundamental principle of financing the church's programme is that of sharing the church's resources. This has enabled us to maintain a very strong missionary outreach and has proved a blessing, not only to the mission field, but to the home field as well. It is a fact that those church organisations which give most generously to the mission outreach of the church are themselves blessed most abundantly.

Of first importance, of course, is the tithing system. "The tithing system was ordained by God, and it had been observed from the earliest times."—*The Desire of Ages*, page 616. In this system is a principle that applies equally to rich and poor, old and young—to all in fact who accept and seek to live in harmony with God. The acceptance of this principle is one of the things that has set us apart from other church bodies and, in a large measure, accounts for the liberality with which our programme is supported and the world-wide outreach of the Advent Message by a relatively small people. The tithe is the cornerstone of the church's financial programme. This is used to support the programme of the Conference, and divine counsel has been given in regard to its use.

While the Conferences retain the major portion of the tithe, yet some is used outside the Conference that receives it. Ten per cent is transferred to the Union, and this is the basis of the Union's financial support. A further percentage, depending on the tithe income of the Conference, is transferred to a fund at the Division, from which smaller Conferences and the mission field benefit.

The second major source of income to the church is the mission funds. The main sources of these funds are the Sabbath school offerings (including the regular weekly offerings, the Thirteenth Sabbath Offerings, birthday offerings, thank offerings, and the Sabbath school Investment fund), Camp Mission offerings, Week of Prayer offerings and Mission Extension offerings. In addition to these offerings which come from our church membership, our friends in the community are given the opportunity of supporting our programme through the Appeal for Missions campaign. These offerings are used for the development and extension of our church's mission programme and are sent on to the Division and General Conference and form part of their budgets for the support of our overseas programmes.

The third and remaining category of funds is local church funds. Each church has its own urgent needs such as local missionary endeavours, literature distribution, evangelism, maintenance of its house of worship, school needs—to mention a few. The funds raised by each church, called local church funds, are retained in the local church treasury and administered by the local church board. They are not sent on to the local Union or General Conference.

To maintain a spirit of harmony throughout the church organisation, the Division, annually, adopts a Church Calendar. The Sabbaths on which certain approved projects will benefit from the church offering given are listed and in the Calendar for 1978 the following are some of these projects: Christian Services for the Blind, Disaster and Famine Relief, Mid-Year Mission Offering, Avondale College Offering, Annual Sacrifice Offering, and Missions Extension Offering. This Calendar is recommended by the Unions to the local Conferences, each in turn adding other projects of a Union or local Conference nature which should benefit from the offering. Each level of organisation is sensitive to the needs of the other, including the local church. Of course, with so many needs to be met, care must be exercised to include in the Calendar only the most urgent.

It would seem, as we review our history, as if the Lord has given us just enough to meet our needs, but not so much that we will ever cease to be reminded of our dependence upon Him. We carry tremendous responsibilities, both spiritual and material, and feel constantly our dependence upon the promises of God to guide and bless. There are millions of people all about us who are still waiting to hear the everlasting gospel, the hope that we cherish so much.

The strength of our cause rests in the dedication of our church membership, manifested in generous and sustained support for God's work. We would like to express to you the thanks and appreciation voted by special action of the Division Executive Committee at its annual meeting each November for these tithes and offerings. May the blessings promised to those who faithfully support this work be yours in rich measure and may we all soon share in the reward of sacrificial giving and devotion to the spreading of the gospel, the finished task and the return of our Saviour.

L. L. Butler,
Treasurer,
Australasian Division.

"HELPING HANDS"

JOHN J. DEVER, Cooranbong, New South Wales

BY THE TIME the Senior Ministers' Retreat was over in the forenoon of Sunday, March 5, at the Eraring Campground, it seemed that most essentials had once more been reviewed and affirmed; that the Message had not changed; and that retired ministers had almost forgotten that they were in fact retired.

From the time North New South Wales Conference president Pastor A. H. Tolhurst declared the retreat open at vespers on Friday evening, March 3, and by design or accident had coined the expression "senior ministers," the months or years of retirement from front-line service were forgotten, and all gave rapt attention to the programme even as they were once wont to do when they were participating members of a team.

It may well be that this was the first such retreat to be held in the Australasian Division (historians may feel free to correct) but perhaps it will not be the last! For, somehow, word may spread that there is still a going among the greybeards, a dedicated allegiance to the old-time message, and a desire to pass on the torch of faith, untarnished, to younger men, to carry to higher heights and to enlighten ever-darkening fields.

Pastor A. S. Jorgensen, on loan from the Division, acknowledged that a "shaking" need not surprise us for it has been foretold (e.g., Amos 9:8-10), but reminded us that the church will go on to victory. He warned against the inroads of theistic evolution and increasing appeal of the "healing" aspect of charismaticism, and reiterated Paul's call to remembrance of the former days (Heb. 10:32-39). "Keep with the Word," he exhorted.

A Sabbath of Study

Heavy rain did not dampen the quiet enthusiasm of the seventy or more retired ministers and wives, nor that of the North New South Wales front-line spearhead evangelist, Pastor Bill Otto, who led an investigation into some of the hindrances to the outpouring of the latter-rain power. He suggested that among these, mention should be made of present prolific dissemination of unauthorised papers and articles, which are giving all too many sincere investigators of the truth, reasons for questioning whether there is in reality unity in the Advent faith.

The Sabbath school featured a song by Sister Stan Winter, a review of the growth of our world-wide Sabbath schools by Pastor Herb White, and a demonstration by Pastor W. A. Townend of how, out of the regular Sabbath School Lesson as it is presented in the lesson pamphlet, a skilful teacher may bring forth old truths in a new way, without in any way avoiding or detracting from those truths which are so beautifully old, yet so ever new.

Pastor Balharrie, the current head of the Bible Department at Avondale College, ably demonstrated his calling as he enlisted older ministers in the cause of unifying the members



Senior ministers and their wives in attendance at the Retreat held at the Eraring campground in March this year.

Photo: courtesy J. Dever.

within the church and reminding old and young of what God has done through Biblical characters and in the lives of pioneers of the Advent movement, and by testifying to what God has done and is doing in the ministers' own lives.

When a tasteful lunch, prepared by Sister Farmer and her helpers, had been enjoyed, it might have been wondered as to when the "pay off" would be extracted! But, lo! Conference president Pastor A. H. Tolhurst did no more than challenge with reports of what God has done and currently is doing within the Conference towards meeting its share of the 1978 baptism goal of 1,000 per day in the world field. For a little while "sustentation" was forgotten and all seemed again to be eagerly ready to return to their fields of labour.

Pastor Jorgensen, at the president's request, outlined our denomination's principles of organisational and doctrinal unity and encouraged all to preach and to teach "mid-line faith."

Prayer and Stories

Prayer groups brought us much refreshing, as did the lovely tea which was followed by delightful strolls with friends across the cleanly mown campground and down by beautiful Lake Macquarie.

Sabbath closed all too soon with the classic counsel of James 1:1-18 which exhorts us to seek God for wisdom as and when we are in need, and Pastor Tolhurst told of his meeting with fellow believers behind the Iron Curtain, who must live, worship and work without the privilege of open counsel.

Then followed a refreshingly presented dialogue of Conference news by the president and the secretary which updated the oldies. (Retired . . . seniors . . . call them what you like, it challenged them.) "Makes us feel we're still a part of it all," someone was heard to say.

A Sabbath day as interesting as any we ever spent in retreat in working days, was brought to its close with thrilling stories. Pastors Walter Ferris and Landa relived their years and radiated an enthusiastic sincerity which many

youth will and do emulate in service today. Perhaps it would encourage them if they heard more stories that their fathers in the faith might be prevailed on to tell. (Walter Ferris's hurricane story, and Pastor Landa's of the funeral service which opened doors and hearts in Algeria, are worth a separate page!)

Worth-while Study Themes

Sleep again intervened and served to reinvigorate all for a unique presentation by Pastor Jorgensen as he led us to conceive of the cross of Christ, not merely as of the wood of a tree, but rather as an experience; and the crucifixion as an endurance test, which began in the Garden of Gethsemane, and which had its end on Calvary. What worth-while themes opened up in the minds of men who, because now retired, may never have opportunity to preach them!

"I'm right; you're wrong!" was the arresting challenge with which the president led into a study of the contest between Job and his friends and his God. How simply and sweetly and certainly the doctrines of Justification by Faith and Sanctification by Faith were distilled out of it. "In all our years we've never heard the subject of Righteousness by Faith more clearly given," was said by more than one.

Then it was time to pull down the tent and go. No, not "back to the fields of labour" as once we were exhorted to go, but perhaps we all heard the voice of Jesus saying to us, as He did to one so long ago, "Go home to thy friends and tell them how great things the Lord hath done."

"Go, with your right hand held fast in the hand of Jesus," said the Conference secretary, Pastor O. Twist. "Continue to engage in His ministry," he encouraged, "and you will continue to be Christ's helping hands."

Retirees? Seniors? Yea more . . . "God's helping hands." It might have been the first such gathering, but it possibly will not be the last meeting of "old hands" . . . of "God's helping hands!" That future such gatherings may be as blessed was the prayer of all at this first one here in the North New South Wales Conference. ##

SIGNS OF RENEWAL?

ALFRED S. JORGENSEN, Field Secretary, Australasian Division

ON THURSDAY, December 1, 1977, the Rev. Alan Walker was installed as Director of World Evangelism for the World Methodist Council. The ceremony was held in the Sydney Opera House. To mark the occasion, *The Sydney Morning Herald*, 30/11/77, gave its "Churches and Churchmen" column over to him for his views of "the world Christian scene." Thousands doubtless scanned his message with interest. Many accepted his word as gospel. In his article he told them:

"A recent world survey claims that 50,000 people are being added to the Christian faith every day and that 1,500 new churches are founded every week. . . .

"A marked change has come over the Christian scene in the seventies. Gone is the low morale of the previous decade, and the signs of increasing church activity and growth are obvious in many parts of the world. . . .

"The heightened interest in evangelism throughout the world is a sign of recovery. For most of this century much of the church has been introverted, club-like, satisfied. Now it could be claimed a new evangelical age has dawned. Church after church is struggling to find ways of witnessing to non-Christians."

It is true that I have cited both the opening and the closing paragraphs; but anyone who cares to refer to the full article will agree (I am sure) that they state fairly the thrust of his message, as epitomised in the headline, "After the spiritual low of the 60s church confidence is growing."

On the score of Dr. Walker's assessment, one would be justified in concluding that we are witnessing a renewal within the church. And who would not wish this to be true, especially Seventh-day Adventists! But, what is the nature of this renewal? Is it in consequence of a vital movement created by the Spirit of God? Or, are there massive forces at work today, not only in world society, but within the very bosom of the church, which churchmen might well contemplate with dread? For if only to note one trend, what a tragedy when men mistake political activism for the preaching of the life-changing gospel of Jesus Christ!

Beware Counterfeit Revivals!

Now every informed Seventh-day Adventist knows that the Bible and the writings of the Spirit of Prophecy point to a counterfeit revival before that genuine "revival of primitive godliness as has not been witnessed since apostolic times." Speaking of this renewal "falsely so called," Ellen G. White declares: "In those churches which he [Satan] can bring under his deceptive power he will make it appear that God's special blessing is poured out; there will be manifest what is thought to be great religious interest. Multitudes will exult that God is working marvellously for them, when the work is that of another spirit. Under a religious guise, Satan will seek to extend his influence over the Christian world."—*"The Great Controversy,"* page 464.

We do well to observe the setting of these sentences. They appear in *"The Great Controversy,"* in chapter 27, "Modern Revivals." May I urge that, at this point, we take again our copies of *"The Great Controversy"* and read carefully and prayerfully this chapter, which commences at page 461, for of all the extremely important sections in this massive, Spirit-indited book, this ranks as second to none. Consider our own role as a

church in the world. Why are we here? Is it not to promote revival? Is this not the burden of the three angels' messages? Deny this, and our *raison d'être* as a distinctive people is destroyed. Very well; as vitally concerned with revival, we should be enormously concerned to know how to distinguish between a work of renewal implemented by the Spirit of God and that manipulated by another spirit!

How earnestly therefore we should reflect on passages such as these: "But many of the revivals of modern times have presented a marked contrast to those manifestations of divine grace which in earlier days followed the labours of God's servants. It is true that a widespread interest is kindled, many profess conversion, and there are large accessions to the churches; nevertheless the results are not such as to warrant the belief that there has been a corresponding increase in real spiritual life. The light which flames up for a time soon dies out, leaving the darkness more dense than before."

"Popular revivals are too often carried by appeals to the imagination, by exciting the emotions, by gratifying the love for what is new and startling. Converts thus gained have little desire to listen to Bible truth, little interest in the testimony of prophets and apostles. Unless a religious service has something of a sensational character, it has no attractions for them. A message which appeals to unimpassioned reason awakens no response. The plain warnings of God's Word, relating directly to their eternal interests, are unheeded."—*Id.*, page 463.

And certainly we should not fail either to observe the tremendous principle established in the closing paragraph of the chapter: "It is only as the law of God is restored to its rightful position that there can be a revival of primitive faith and godliness among His professed people."—*Id.*, page 478.

Days of Destiny

These, for sure, are destiny-fraught days. The ends of the ages have come upon us. World events—not least those in the religious scene—are shaping up for the final crisis. Who more than Seventh-day Adventists should be alert, informed, redeeming the time? And how better can we be abreast of every contemporary development than to be familiar with the blueprint, so clearly outlined for us in the Word of God and in the writings of His messenger to the remnant church?

Indeed, it is for this very purpose that the Lord has given us these writings. As Ellen G. White herself declares: "God gave me the light contained in *'The Great Controversy'* and *'Patriarchs and Prophets'* and this light was needed to arouse the people to prepare for the great day of God, which is just before us. These books contain God's direct appeal to the people. Thus He is speaking to the people in



Pastor A. S. Jorgensen, field secretary, Australasian Division.

stirring words, urging them to make ready for His coming. . . .

"Many will depart from the faith and give heed to seducing spirits. *'Patriarchs and Prophets'* and *'The Great Controversy,'* are books that are especially adapted to those who have newly come to the faith, that they may be established in the truth. The dangers are pointed out that should be avoided by the churches. Those who become thoroughly acquainted with the lessons in these books will see the dangers before them, and will be able to discern the plain, straight path marked out for them. They will be kept from strange paths. . . .

"Those who make a careful study of the instruction contained in them, and will receive it as from the Lord, will be kept from receiving many of the errors that are being introduced. Those who accept the truths contained in these books will not be led into false paths."—*"Colporteur Ministry,"* pages 129, 130.

My dear fellow pilgrim on the Advent highway, isn't it time—high time—that we took down these precious volumes—alas, so often gathering dust on our library shelves—brushed away the cobwebs of neglect, and once again "read, marked, learned, and inwardly digested" them for our eternal profit!

"The Name"

DR. R. M. ELLISON

THE MIGHTY POWER of the name of Jesus is still with us today. Through His name, souls are saved, peace is restored and demons are cast out. We live in the day when "grace doth much more abound."

Yes, this was the right address (we had sought the Lord in prayer before leaving the car), the door opened in welcome, and my wife and I were ushered into the lounge by the charming young hostess. Could this indeed be Jan, the lifelong spiritualist, now reaching out for deliverance?

Introductions were scarcely over when Jan, gasping for breath and clutching her throat, began sliding down the big lounge chair as if she were being pushed into it. Quickly we brought Jan to her knees and I prayed simply for Jesus to help us. By the time I had finished praying, the enemy was in full retreat and she was again her own smiling self.

Jan was attacked again and again that first night, and sometimes a number of spirits simulated voices, blocking off her hearing and concentration, especially when she was listening to critical aspects of the plan of salvation. On every occasion, our prayer was completely effective, and Jesus restored the situation to normal during the prayer. Jan was attended by five spirits whom she termed "my people" or "my friends," and she found it difficult, at first, to accept that they were demons rather than the "good" spirits of dead people. She also found it confusing to be tormented night and day by "friends" who assured her of their kindness and good intentions.

Gradually, however, she came to see the great gap between their profession and their behaviour. When, at last, she realised that they had deceived both herself and her family, she wept bitterly. Slowly her sobs subsided and, looking at my wife, who had been comforting her, she whispered, "There's something very nice coming from you! Something very nice!"

The Blue Elephant

Again and again during the initial contacts, the spirits would block out Jan's recall in some way, and she became distressed, saying to me, "I'm glad you came, 'they' made me forget it—tell me The Name . . . The Name . . . I cannot remember The Name!"

"You mean Jesus?"

"Oh . . . yes . . . that's The Name!"

The spirits knew that they were powerless against the Name of Jesus and used their skills desperately to prevent Jan recalling it. Soon, however, their power to do this became ineffective as her mind came under the control of the Spirit of God.

During the months of studies and discussion we learnt that Jan and her husband had depended upon "her people" for guidance in a wide range of activities. There was the "blue elephant" to which she and her husband were taught to pray when they wanted direction in

their affairs. When Jan was convinced of the true origin of these messages and learned to call upon the name of Jesus, she threw the "blue elephant" into the toy-box, and I have it in my possession today.

She was accustomed to call on "the power" when she had need for all kinds of household tasks like opening bottles with tight screw-top lids or difficult sewing jobs. As time went on, however, "her friends" became more and more demanding and less reliable in their "help." Often, Jan was directed to vacuum the house five times daily, and before going shopping she must "touch wood," which meant every separate piece of wood in the house—and this could take up to three-quarters of an hour to complete. For disobedience she feared, and often suffered, physical and psychological harassment. For instance, for failing to "touch wood," "they" threatened to remove their protection from Jan when she was driving the car—too big a risk to play around with. Later, she told "them," "I am not afraid of your threats, Jesus will take care of me now."

Sometimes when she returned to the house, the five spirits who attended her could be seen in the corners of the room, one much taller than the others. All her life Jan was taught by the spirits in much the same way as she received

other messages—by strong impressions bordering on or accompanied by spoken words.

The Last Message

The education she received at their hands was a mixture of truth and error. In this way, she learned how to worship "them" reverently (I have seldom heard worship pronounced so meaningfully) and to depend upon "them" for her very existence. She also learned falsely that death was part of the system of reincarnation, and that "her friends" were the spirits of dead people.

When Jan asked their names they said, "Call us the Almighty One." On the subject of God "they" lied as they attempted to comfort her, saying, "We are God; just do as we say and don't worry any more about it." Gradually, Jan learned again to use her true God-given powers and to think for herself. One day she exclaimed, "Well, at least I don't need to learn how to pray; I've been doing it all my life; but to the wrong people. Do you understand?"

Finally, the day came when Jan was ready for baptism. As she stood outside the church, by herself, awaiting the arrival of her husband to witness the baptism, Jan had her last message from the spirits. Suddenly she experienced a deep feeling of utter rejection and she seemed to hear the words, "This is it. You've had it now." Just then, her husband arrived and they went into the church. Some months before, the spirits had threatened to embarrass her, if she was baptised, by making her talk in tongues. As it transpired, the occasion was one of peace and happiness as Jan followed her Lord in baptism. Today, she rejoices in the truth and in the power of The Name.

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Hobart University Graduate

V. B. PARMENTER, Communication Director, Tasmanian Conference



NOT all ministers' children become ministers!

Paul de Ville, son of Pastor and Mrs. Keith de Ville, recently graduated from a B.A. degree in Geography and Administration. Paul, twenty years of age, was the youngest in his class but passed with high marks. He is now pursuing post-graduate studies in Librarianship.

Pictured with Paul on the evening of his graduation are his mother and father, Pastor and Mrs. Keith de Ville.

##

Dr. Ellison is a pastor and marriage counsellor who is located in Perth, W.A.

Sopas—for Dedication and Excellence

L. N. HAWKES, Health Director, Papua New Guinea Union Mission

The year 1977 was a very low one for the fifty-three-bed Sopas Adventist Hospital and Nurses Training School. Following the transfer of Dr. Trevor Kerr to the Warburton Hospital, Sopas was nine months trying to locate a replacement doctor. A hospital without a doctor is, of course, hardly a hospital. At least that was how the local people felt. So trucks would go past headed for some other hospital miles away.

Every day the Sopas sisters and nurses worked valiantly, going the second mile. But, without a doctor, it was a losing battle. Patient numbers dropped to as low as twelve bed-patients. Eventually the P.N.G. Nursing Council looked into the matter and decided the Sopas School of Nursing must be deregistered. With no patients and no doctor what could one expect? The year 1977 was Sopas's lowest year.

We can but thank God that things are now changed. Finally a doctor all the way from the U.S.A. accepted the call to care for Sopas. Dr. Hilda Rainda is a real gem. Immediately after her arrival the patient numbers began to climb. Today as many as thirty patients cannot find a bed, but must sleep on the floor. Strong representation was made to the Nursing Council for re-registration of the School, resulting in limited re-instatement of the Nursing School Registration, with a promise of full re-instatement to be granted, dependent on continued good patient average and the fulfilling of other requirements.

Allow me to tell you something of the wonderful staff who presently care for Sopas.

No Spare Time

Dr. Rainda dropped everything at "Wildwood" in Georgia, and with her husband and two teenage boys came at the Lord's call. Few people work as hard as our doctor. Firstly, she is the only doctor to care for a complete hospital full of patients ranging all the way from major surgery, through obstetrics to all that a general hospital's administration and care involves. At the same time she is supervising the high school studies of her two boys; she has daily classes to teach in the nursing school, not



These people met at a Workers' Retreat at Sopas Adventist Hospital, Papua New Guinea, in April this year. Pastor R. H. Parr, speaker at the Retreat, is in the centre of the group.

Photo: P. Sundquist.

to forget the care of a home where visitors seem to be the rule rather than the exception. With all this and much more, there is no spare time at all.

All this imposes a twenty-four hour, seven-day-a-week responsibility. Few doctors would accept the load she has accepted. But to all these burdens she has felt compelled to add a few more. On Friday nights she conducts

special classes for the staff where she presents the Spirit of Prophecy concept of health. On Sabbath morning she is often seen on the trail to a mountain branch Sabbath school. At work the nurses are taught the methods and values of more rational forms of treatment, such as fomentations, hot and cold baths, etc. How often she expresses her longing for the time when by some means the hydrotherapy room in the hospital will boast running hot water! Or, more hopefully, steam for foment preparation.

Dr. Rainda, That Is Dedication

Readers must surely feel as we do: we must have a second doctor located at Sopas soon, (a) to share the heavy load she carries, and (b) to make sure we never again have the disastrous break such as occurred in 1977. The nursing school could not survive another such break.

Ernie Rainda is the anaesthetist, X-ray technician, plus general maintenance man. I have several times seen him come in at 1.30 a.m. having been up the hill, in the rain, clearing the blocked water-race in order to allow water to supply again the hydro-electric system on the station. Next morning he will be up again at dawn to work in the gardens. You see, to make financial ends meet, the gardens must produce \$12,000 profit per year. To accomplish this goal when the garden is situated at 7,300 feet altitude (higher than the summit of Mt. Kosciuszko, 7,249 feet) requires dedication. When grown, the produce must be trucked eighty miles over very poor roads which rise to more than 9,000 feet. And when he reaches the



The Rainda family, who came from the United States to fill the desperate need at Sopas. From left, they are: Danny, Stewart, Ernie, and Dr. Hilda Rainda.

Photo: L. Hawkes.

township, he must hawk the goods to stores, hotels, markets, etc.

That Is Dedication

Olive Fisher has been a sister at Sopas for the past sixteen years. Officially she retired two years ago, but she won't go home. She feels the hospital needs her. And, frankly, we wonder how it would operate without her free service. Olive rises at 4 a.m. daily for her time of personal study. Before daylight she is out with her hoe, doing her part in the garden beside her house. For the rest of the day you must run if you wish to speak to Olive, for seldom is she known to walk. On Sabbath morning she exchanges her hoe for a picture roll and gum-boots and sets off on the branch Sabbath school trail.

That Is Dedication

Matron Lola Hill, originally of Wahroonga, has been with us only since late 1977, having come from some years' experience as matron of several African Adventist hospitals. Much could be said of Lola's dedication, but let one fact suffice. A few weeks after her arrival it became evident that we would urgently need a trained tutor sister in the nursing school. Without any fuss, Lola voluntarily relinquished her position as matron to become tutor sister.

That Is Dedication

By the time this reaches print the new matron, **Gwen Davis** from Warburton, will be at work. Gwen has given up a very good position at the Sydney Adventist Hospital to work at Sopas.

That Is Dedication

Next I must tell about our wonderful volunteers, people who come to work without receiving wages for what they do, people who come for reasons of dedication alone.

I am not in a position to tell too much about **Sister Ngarie Bird** who comes to us from New Zealand. She is such a quiet, hard-working girl, who seems always to be on duty—so much so that I was able to learn practically nothing about her other than the deep appreciation and respect which is felt for her by the staff and patients alike.

That, Too, Is Dedication

Sister Jan Ridding, an Australian volunteer, is a very different person. Jan has been Officer-in-Charge of several Bush Nursing Hospitals in such romantic places as Birdsville, Ceduna, etc. She has ridden a camel through the dead heart of Australia, from east to west. She has successfully operated opal mines and understands "black-tracking" secrets. Seldom has anyone lived a life so full, and still been so full of life. To see her, on the back of the open Sopas truck, in the rain, singing and laughing together with a group of adoring nurses as they go off on some errand, is something not too easily forgotten. Jan gave up much to come and donate her services to the Lord.

That Is Dedication

Geoff and Daphne Bradley sold their home in Tarce, New South Wales, early this year, then disposed of other personal items so they could come out and give a year's free service. Daphne as a ward sister, Geoff to give his skill to restore function to some long-unused machinery.



Ernie Rainda and a hospital helper (left) with a picture roll sheathed in bamboo, set off for branch Sabbath school with some village men.

Photo: L. Hawkes.

That Is Dedication

Very soon we expect to have **Peter and Ria Westein** arrive. They are at the moment in the process of settling personal affairs in New South Wales so that they, too, may join God's work. Ria will care for the laboratory. She is a laboratory technician, and Sopas has sorely needed such a person for years. Peter is highly qualified in the welding trade, and so can give much valuable assistance. They plan to remain at Sopas till the end of the year.

That, Too, Is Dedication

The question will arise in some minds, "Why so many to care for maintenance?" The facts are that for years such good doctors as Paul Truscott and Trevor Kerr, and others, tried desperately to keep things going. Of a morning, you would see their hands in gloves, performing surgery. An hour later their hands were black with dirty oil as they delved into the "intestines" of the truck they must get going again that day. This was such a daily routine that I fear the enormity of the task overwhelmed them. Who'd blame them? Thank the Lord we have these volunteer men to deal with the back-log of "elective" mechanical surgery this year. But what of next year? I wonder what we will do then? Volunteer help is marvellous. But soundly run institutions are based on permanent staff, not changing volunteers.

Plans for Next Year

There are so many things about Sopas Hospital you would like to know and I would like to tell you. But I must confine this article to one last feature. We must begin immediate plans to establish the new Registered Nursing Course commencing in 1979. The old enrolled Community Nursing Course will no longer be acceptable in P.N.G. In order to enter this more relevant course we must make big changes at Sopas. There must be an increased tutorial staff (one tutor to ten students is laid down). A new nursing school with extra classrooms, offices, library, etc., must be erected. Two more general wards must be added to the hospital. Will it be ready by year's end? Most unlikely, seeing we do not have a budget for these things.

How will we do it? At this stage we do not know. But we will go ahead anyway. A few years ago the only other Adventist nursing school was threatened, the old Sydney San. At that time the Adventist family demonstrated its dedication to the tune of some \$8 million.

Today our only nurses training school apart from the "San," is threatened. We are confident the dedication of God's family will demonstrate itself again with the few thousand dollars required to set it up with necessary buildings and trained staff, so that from its lighted doorways will flow a steady stream of consecrated, dedicated young people to all parts of the mission harvest-field. ##

"Satan is constantly seeking to cause distrust, alienation, and malice among God's people. We shall be often tempted to feel that our rights are invaded, when there is no real cause for such feelings. Those whose love for self is stronger than their love for Christ and His cause will place their own interests first and resort to almost any expedient to guard and maintain them. When they consider themselves injured by their brethren, some will even go to law instead of following the Saviour's rule. Even many who appear to be conscientious Christians are hindered by pride and self-esteem from going privately to those they think in error, that they may talk the matter over in the spirit of Christ and pray for one another. Contentions, strife, and lawsuits between brethren are a disgrace to the cause of truth. Those who take such a course expose the church to the ridicule of her enemies and cause the powers of darkness to triumph. They are piercing the wounds of Christ afresh and putting Him to an open shame. By ignoring the authority of the church they show contempt for God, who gave to the church its authority."—"Testimonies," Vol. 5, pages 242, 243.

Should the Seventh-day Adventist Church Be Involved in Health Screening?

R. J. SWANNELL, Health and Temperance Director, Trans-Tasman Union Conference

IN RECENT TIMES several departments of the church have been experimenting with a new type of medical outreach programme—health screening. This involves the performance of a number of simple medical tests on members of the public, and the evaluation of their health status based on the results of these tests.

In practice, health screening has taken one of several forms:

1. "Heartbeat": A coronary risk factor detection programme based on a detailed questionnaire, physical examination and a blood test. Because an overnight fast is necessary prior to taking the blood test, and because the evaluation takes a considerable length of time, it is usual to operate this service on an appointment system. It is most commonly performed in a health centre or suitable hall.

2. Health screening in shopping malls: This involves a less detailed screening procedure than undertaken in "Heartbeat." It does, however, give opportunity to detect deficiencies in health status in several important areas. Because less-sophisticated testing procedures are involved, and because no blood test is done, larger numbers of people can be screened "off the street."

3. Health Screening in Mobile Vans: This is essentially the same as the health screening in shopping malls. In this case, however, the testing facilities are set up in a specially designed caravan. It is thus possible to undertake the screening wherever people congregate—in suburban centres, in country towns, in factories or in schools.

As indicated previously, health screening programmes have already been conducted by the church in a number of areas throughout Australia and New Zealand. A number of Conferences currently have under consideration the purchase of suitable mobile vans so that this type of programme can become a more permanent feature of their work.

Because of the growing interest in this type of community service, it is, I believe, appropriate at this time to ask ourselves a number of pertinent questions:

Should the Seventh-day Adventist Church be involved in health screening?

What justification is there for involving men and resources in this type of service?

What benefits, if any, can be expected to accrue to the work of the church?

Is there any evidence that screening has any impact on the long-term health status of those who are screened?

The remainder of this article is an attempt to answer these questions.

JUSTIFICATION FOR SCREENING USING MEDICAL CRITERIA

It should be said at the outset that although part of the screening process involves the detection of abnormalities, the overall thrust is directed towards creating an awareness of the need for individuals to accept responsibility for their own health. In other words, disease detection is not the primary objective, but rather it is to motivate people to look at health from a positive perspective.

Health, as a positive attribute, is difficult to define. It is even more difficult to demonstrate



The mobile Health Assessment van used in the South New South Wales Conference.

Photo: R. K. Brown.

objectively. Therefore, despite what has just been said, the evaluation of a person's health status can only be done readily by setting out to detect abnormalities in selected physiological variables. People are able to relate to these demonstrable abnormalities more easily than to the rather nebulous concept of health.

Screening for these abnormalities is justified only if certain criteria are met:

1. The condition being sought should be an important health problem for the individual and the community.

2. There should be an acceptable form of treatment for people found to have the condition.

3. Treatment of the condition should favourably influence its course and prognosis.

4. The benefits derived by detecting the condition need to be balanced against the cost involved.

Let us look at some of the tests performed in the screening process in the light of these criteria.

Blood Pressure: The detection of high blood pressure, or hypertension, is a simple, inexpensive exercise. It has been shown that the treatment of asymptomatic hypertension reduces the likelihood of subsequent complications such as stroke and coronary heart disease.^{1 2} A recent study reported in *The Lancet* was of a large group of hypertensive middle-aged men who were randomly divided into two groups, one of which received

treatment and one which did not. Table 1 shows the results at the end of a four year period:³

It is clear that treating people found to have hypertension can be effective in preventing or postponing coronary heart disease.

Approximately 15 per cent of the adult population in Australia and New Zealand are hypertensive, and of that number 50 per cent are unaware that they have the condition.

Mass screening for hypertension is a positive contribution to the continued well-being of a large segment of the population.

Respiratory Function: The measurement of lung vital capacity (the maximum volume of air that can be expired in one breath) and the peak expiratory flow rate (the maximum rate at which the breath can be expired) are simple tests which give an objective evaluation of respiratory function. The most common cause of impairment is cigarette smoking. Abnormal respiratory function tests are found in quite a significant proportion of smokers.

The results of many studies are convincing that pulmonary function in smokers who have a cough improves dramatically after cessation of smoking.⁴

When the dangers of smoking became known some years ago, many people stopped smoking. It was found in a study of British doctors, who as a group reduced their amount of smoking substantially, that a significant

Table 1

	Treatment Group	No Treatment Group
Rate of fatal heart attack	0.8%	1.5%
Rate of non-fatal heart attack	2.8%	5.4%
Total rate of fatal and non-fatal heart attack	3.6%	6.9%

decline in deaths associated with chronic bronchitis was subsequently experienced.

The risk of developing lung cancer, coronary heart disease and a large number of other diseases is known to be reduced as soon as smoking is stopped. It continues to decline for a period of approximately ten years, at which time the risk of developing these diseases is almost the same as it is in the person who has never smoked at any time.

Other Tests: Other tests and questions are designed specifically to identify:

1. The obese person.
2. The cigarette smoker.
3. The heavy alcohol consumer.
4. The person with an inactive, sedentary life-style.
5. The person with poor dietary habits.
6. The person who is under stress.
7. The person with elevated levels of cholesterol in the blood.

These are all important risk factors of disease, and their identification is a necessary first step to correcting them. Experience has shown that merely making people aware of the presence of these risk factors is one of the most powerful methods of motivating them to take appropriate measures to correct them.

JUSTIFICATION FOR SCREENING USING DENOMINATIONAL CRITERIA

The involvement of the church in any activity can be justified only if it relates to its primary purpose in the world—the saving of souls. Medical work is such an activity. "Nothing will open doors for the truth like evangelistic medical missionary work. This will find access to hearts and minds, and will be a means of converting many. . . . Medical missionary work is the right, helping hand of the gospel, to open doors for the proclamation of the message."²

How does health screening measure up in this regard?

I would like to answer this question by considering it from three different aspects:

1. It directs people to other established health programmes:

As a church we are operating, very successfully, a number of health-oriented programmes, including the 5-Day Plan, Wa-Rite, classes in stress management, and nutrition and cooking schools.

The screening process is a very effective means of alerting people to the existence of these educational programmes and of motivating them to attend.

Recently a shopping mall screening programme was conducted in Christchurch, New Zealand. Over 1,200 people were screened. The week following saw forty-nine people at two 5-Day Plans; eighty-five registered for Heartbeat and fifty-nine for a Wa-Rite

programme. A large number of people enrolled in a nutrition programme.

2. It indicates in a practical way to the community that the Seventh-day Adventist Church is a church which cares for people.

The image that the Seventh-day Adventist Church enjoys is not always a flattering one. Indeed, in the minds of many people it is indistinguishable from, and often closely allied to, certain other denominations which have poor public relations.

Health screening is a means of creating for the church an image of an organisation which is concerned for the welfare of others. Both participants and curious onlookers are given the opportunity to form a favourable opinion of Seventh-day Adventists.

When the mobile health screening van operated by the South New South Wales Conference was in Tumut late last year, a leading businessman of the town said, "This is doing more for your church's public relations than anything you have ever done in this town before."

Ellen White says: "We are to do all we can to remove the prejudice that exists in the minds of many against our work and against the Bible Sabbath."³

3. It can be a means of awakening a spiritual interest in people.

I would like to quote from an article entitled, "Breakthrough in Health Evangelism."⁴

"Approximately 7,000 people a month are being screened by three Seventh-day Adventist hypertension screening vans, operated in New York City by the Greater New York Inner-city Community Service Department. More than 1,000 persons a month are requesting Bible studies. Requests for studies are pouring in in such numbers that a separate Bible Correspondence School has been established."

The article goes on to reveal that many TV and radio stations are giving free coverage to the service, some on a daily basis.

"More and more New Yorkers are learning of the Seventh-day Adventist Church as the TV and radio spots go on day after day and week after week. . . . People are attending church, being baptised and continuing to search for God's plan for their lives."

Clearly this is a fulfilment of the words penned many years ago: "Medical missionary work is the pioneer work of the gospel, the door through which the truth for this time is to find entrance to many homes."⁵

I believe I have given sufficient evidence in support of health screening to be able to answer in the affirmative the question asked in the title to this article. I believe that an involvement in health screening by the church can be justified both on medical grounds and from denominational considerations. I believe that it can and will be an effective means of demonstrating that



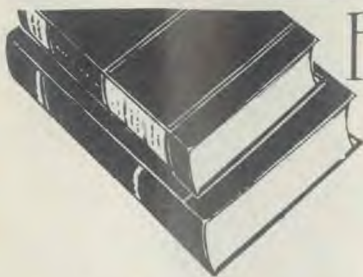
this church has a positive contribution to make to the well-being of the community.

I would, however, add certain qualifications which I consider are necessary before screening is undertaken:

1. That in each Conference in which screening is to be done an advisory committee be established. Wherever possible this committee should include a number of selected Adventist medical practitioners.
2. That those who are doing the screening should be suitably trained so that results will have validity.
3. That the entire programme of screening be uniform throughout the Division.
4. That the programme be an on-going one so that a large proportion of the population can be covered.
5. That screening be carried out only when other health educational programmes are scheduled to follow.

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BOOKS ACROSS MY DESK

Conducted by Robert H. Parr

THE DOCTRINE OF GOD, by Herman Bavinck; published by The Banner of Truth Trust, 1977 (originally published in Holland in 1911). Publisher's U.K. Price: Three pounds fifty pence.

"In the beginning, God . . ." applies to all knowledge as to creation. And the old catechisms set forth the end of man's existence as "to know God and enjoy Him forever." Here then is a book designed to express both theologically and philosophically all that we can learn about the nature and personality of Deity from Holy Writ. As such the well is deep, and though the volume is a treasured classic in its field, it must be confessed that only one person in a hundred would be able to battle through to the last page.

Author Bavinck was well known in Holland and beyond as preacher, theologian, and politician. For years a member of the Upper Chamber in the Dutch government, he was also a public lecturer in great demand in many countries, including the U.S.A. His death-bed words were, "My learning does not help me now; neither does my Dogmatics; faith alone saves me." This was no repudiation of his theology but a confession of the simplicity of God's plan of salvation through Christ alone.

The volume has for its chief sections discussions of God's incomprehensibility (in the absolute sense) and His knowability (through Scripture); the Divine Names as revelations of the character of God; His incommunicable attributes (independence, immutability, infinitude, oneness); communicable attributes (goodness, holiness, righteousness); the Trinity and the Eternal Decrees.

Chapter one reminds us that Calvin began his famous *Institutes* by discussing the knowledge of the divine nature and of human nature. While Zwingli affirmed that "of ourselves we are ignorant with respect to the nature of God as is the beetle with respect to the nature of man," Calvin assented to that thesis but added, "There is not an atom in creation but reveals gleams of His glory." Scripture does not solve the mystery of the nature of Deity but tells us just as much about God as we need to know, which reminds us of Ellen White's statement that "the Bible was given for practical purposes."—"Selected Messages," Book 1, page 20.

In his discussion of the theistic "proofs," Bavinck prefers to call them "testimonies," for he declares that in this matter of the existence of God the heart and not the mind makes the final decision. No finite arguments alone can prove the Infinite One. We believe in God for the same reason we believe in the existence of the sun—not because we are able to gaze at it but because *by it* we are able to gaze at all else. Bavinck also rejects so-called "innate ideas" of God but states that man by nature has that

aptitude which naturally and necessarily issues in some knowledge of God, and of right and wrong. In summary the author says:

"All people and tribes have heard something of the voice of the Lord, and their universal consent confirms the fact that God has not left Himself without witness: it is mankind's answer to the voice of God. These testimonies, which in the interest of man proceed from God and are evident in the entire universe, are arranged and classified in the proofs. Their syllogistic form does not give them greater force, however. But though they are weak as proofs, they are strong as testimonies. They do not force the mind of the unbeliever, but they are signs and testimonies which never fail to leave an impression on the soul of any person. . . . Just as no one believes in the love of God *because* everything reveals His love, but rather notwithstanding everything which causes doubts to arise, even so every one is *a priori* convinced of the existence of God: the proofs do not produce one's faith, and the objections do not cause it to suffer shipwreck. In every sphere difficulties multiply upon further reflection, but no one will for that reason cast overboard as mere foolishness the law of ethics and of logic, of religion, of art, and of science for the sole reason that his mind is not able to explain all the acknowledged phenomena and to defend them against all objections."—Pages 79, 80.

The discussion on the Trinity would prove enlightening for most readers, though possibly some statements spring more from philosophical reflection than pure Scriptural pronouncement. The following is worthy of all acceptance as it would protect believers from the heresy of Tritheism—the popular belief in Three Gods rather than in the Trinity:

"The Doctrine of the Trinity teaches that within the Divine Essence there are three distinct Subjects, *not existing alongside of One Another, but in, through, and unto Each Other*, in such a manner that the Divine Essence in all its fullness is possessed by Each and by All. The Persons differ from each other in their personal attributes: paternity, filiation, and procession."—Page 296. (Emphasis ours.)

This statement is Scriptural and should be laid to heart. Bavinck also points out that some divine works are more particularly ascribed to one Person, and others more especially to Another; "creation to the Father, redemption to the Son, sanctification to the Holy Spirit."—Page 317. He does not mean by this that the other Two Members of the Trinity had nothing to do with the specific work of the Third but that

they were accessory rather than primary. Thus Bavinck would warn us against substituting the work of the Spirit in sanctification for the work of the Son in redemption. As Spurgeon once declared, this error makes the Third Member of the Trinity into antichrist. And another writer says to the same effect that "nothing can be more unscriptural in itself, or more pernicious to the souls of men, than the substitution of the gracious work of the Spirit in us, for the vicarious work of Christ for us, as the ground of our pardon and acceptance with God."—James Buchanan.

This book is recommended for scholars only, but we praise God that such exhaustive (though for some exhausting) works exist, pointing us to the infinite depths of truth in Scripture with reference to those matters which are most primary to our existence.

Desmond Ford



LETTERS to the EDITOR

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

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

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

"OFF THE HANDLE"

Dear Editor,

Now wait a minute, Pastor Parr. Cool down a moment and take a fresh look at your Editorial 20/2/78. Mrs. D.P. of Queensland may have put a shot across your bows for your comments but has it occurred to you that she may be just one soul who may have missed your point and not been one of the thousands who have enjoyed your similar experience with helping people? But I was not so much taken with her comments as with your editor's note (20/3/78).

Far too many Christians today are effectively silenced in their witness in their office, workshops, etc., by a single person's remarks, and you of all people are open to broadsides by

all and sundry. So how about retracting your statement "of minding your own business and carrying your secrets to the grave with you." I enjoy your down-to-earth Christianity and would not like to see it thwarted one iota.

Cliff Newman,
Auckland.

[My apologies to the New Zealand readers for that editor's note. They are too far away to have seen my tongue in my cheek as I wrote that. Ed.]

TWO THANKFUL HEARTS

Dear Editor,

As I read "The Song of a Thankful Heart," RECORD 13/2/78, I could not help but say, "Why is it so hard to say Thank you?" I am no writer, but I do want to say, "Thank You, Lord, for all the wonderful moments You have given my husband and myself together in the gospel ministry." Then to say "Thank you" to all those who have at some time or other written articles in our periodicals which have been a big help to us; also the articles which our editor has written in which we felt impressed by knowing him and could tell it was written by our friend before we finished reading the article.

My husband has come to the time of retirement, or should I say of being a "re-tread." We would like to say "Thank you" to all the ministers and their wives with whom we have been associated, and for their help from time to time. December 31, 1977, saw this event culminate thirty-four years of service.

To our family and friends, we want to say "Thank you" for their understanding and love.

To those in leadership at home and in the mission field we say a big "Thank you!"

This has been written by two very grateful and thankful hearts. God bless every worker in His cause.

Helen Elsie Lofton-Brook
(Retired Minister's Wife),
North New Zealand.

THAT VASE AGAIN

Dear Editor,

Let me hasten to your defence in the classic case of the broken vase, Letters to the Editor (RECORD 20/3/78). Your primary concern was not the broken vase but the broken heart and the broken soul. Your exemplary kindness was not wasted (your 2s. 6d. was). There are plenty more kiddies (and bigger ones, too) who need kindness, so keep up the good work. By the way, I don't believe in Santa Claus; they don't have them in China; but I do think you'd make a good one.

J. Chan,
Victoria.

[Unfortunately, I do not make a good Santa Claus. The whiskers that I must wear inevitably bring on an attack of hay fever so violent that I have been known to sneeze the whiskers off. And a whiskerless Santa Claus is almost a contradiction of terms. Nevertheless I thank you for your kind suggestion. Ed.]

THE OTHER SIDE OF CB

Dear Editor,

As a reader who enjoys the RECORD and particularly the Letters column, I must take exception to the recent attack on CB Radio by

Ken Moore (RECORD 17/4/78).

If the only contact Mr. Moore has had with CB Radio is in the metropolitan area, then we must excuse his biased opinion. I would like your readers to hear both sides of the story.

As an amateur radio enthusiast from way back and a CB operator for over a year, I can speak from first-hand experience. The CB enthusiast pays dearly for his hobby, and thus the government's coffers are supplied with more than adequate funds to enable them to operate a very efficient police force of radio inspectors. Any complaints concerning interference are investigated promptly, and while I am not dismissing Mr. Moore's claims, at least the situation is not without remedy.

Too quickly we hasten to join the national pastime of knocking everything and overlook the need to live in the seventies and educate ourselves and our families to use correctly each new invention. Do we not use TV, radio and other media in our evangelistic outreach? So also can we use CB Radio.

I enjoy "D-Xing" i.e., long distance contacts, and regularly speak to all States of Australia. Each contact is followed up by mail with some *Faith for Today* or similar suitable literature, and I have received letters thanking me for my personal witness in this way.

The propagation of political and religious material is illegal on air; however, any subject can be discussed and I know personally that a great influence for good can be extended by sharing our Christian viewpoint with those whom we contact.

As a motorist travelling in excess of 50,000 kilometres annually from Albany to Cairns, I



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can personally attest to the value and desirability of being in touch twenty-four hours a day anywhere in Australia. I could list scores of times when I have assisted at traffic accidents, breakdowns and other emergencies (for example, floods, bushfires).

Here in Greater Sydney we have formed the Adventure Airways of Australia CB Radio Club which is primarily intended as a social and evangelical form of outreach. Membership is not restricted to church members, and already we have many new members who are getting to know Adventists and learning more of the Good News as they associate with us on air and at our social functions.

At this point, maybe you will excuse me extending an invitation to any prospective new members; if you are interested please write to AAA CB Club, P.O. Box 126, Pymble, New South Wales, 2073.

Mr. Moore's claim that this medium is a dangerous one is fortunately incorrect and I'm pleased to say that Satan gets no joy from my transmissions. Yes, Mr. Moore, you certainly are biased. May I invite you to join me along with other triple-alpha members on our radio net each Sunday morning from 7.30 a.m.? Get to know us and what we stand for, and perhaps rethink your CB attitudes.

John W. Hunt, AAA/11 NAE 799,
Greater Sydney.



TILL HE COMES

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

HEAPS. Brother Albert Heaps was born at Charlton, England, on July 6, 1906, and passed away at Box Hill, Victoria, on May 3, 1978. He had been a faithful member of Mont Albert church since his baptism by Pastor J. B. Conley in 1956. He now rests in Christ at the Templestowe Cemetery where his loving wife also awaits the resurrection morn.

G. D. Giles.

SIMPSON. Our "loving and lovable" Olga Mary Simpson peacefully passed to her rest in the Royal Newcastle Hospital, New South Wales, on May 6, 1978. In supporting her late husband, John Lennard Simpson, she rendered many years of self-effacing professional service in the cause of God. Both of them were graduate nurses of the Sydney Sanitarium. Increasing disabilities and pain did not take from Olga her winsome smile and kindly disposition, but rather increased her faith and happiness in her Saviour. At the Avondale Cemetery, Pastors Roy Anderson and Les Coombe associated with the writer in extending sympathy and hope in the glorious resurrection morn, to her surviving sisters, Mrs. J. D. Gillespie of Melbourne and Mrs. Freeda Hopkins of Newcastle, and the many relatives and friends who so dearly loved her.

A. P. Dyason.

GOOD FOOD

with SALLY HAMMOND



Recently I gave you an amended recipe for bread. Combined with the following filling it is particularly delicious, as the dough is not sweet and blends well with the savoury flavours of the filling. Use them for picnics, school lunches or as an accompaniment to a not-so-filling soup meal. These pies are really Piroshki, which hail from central Europe. If you don't want to (or haven't the time to) make individual pies, line a biscuit tray with dough, add the filling, cover and seal with more dough and you have the big brother—a Pirogi. Once you get started I am sure you will think of many other savoury fillings you could use.

SPINACH BREAD PIES

Make a bread dough as usual (a two-loaf amount will make about 36 pies). Divide into pieces and let rest 10 minutes. Roll each ball in your hands and then roll out with a rolling pin into a thin circle about 5" in diameter. Place two heaped tablespoons of filling in each circle. Draw up edges and pinch together to seal or fold over, cornish pasty style. Pinch edges (don't wet them) to seal, and place on greased sheets—six to a tray. Let rise 20 minutes. Bake at 400°F 25 minutes or till nicely browned. May be frozen and reheated.

FILLING

1 lb fresh or frozen spinach
2 teaspoons salt
1 onion, chopped finely
1 cup cottage cheese
1 egg

2 tablespoons grated cheddar cheese (optional)
¼ teaspoon mace
1 tablespoon lemon juice
2 tablespoons chopped parsley

Chop spinach finely, squeeze off juice. Mix all ingredients together. Makes enough for about 18 pies.

THOMSON. Ian James Thomson, aged thirty-eight, was tenderly laid to rest in the Avondale Cemetery on May 4, 1978, following his untimely death as the result of a road accident on his way to work. Our brother Ian was a valued employee of the Sanitarium Health Food Factory, Cooranbong, and a dedicated member and officer of the Dora Creek church, New South Wales. His wife, Valerie, and children, James, Linda, Peter, Andrew and John are comforted by their faith in the Lord to sustain them at this time. Pastor J. D. Beyers assisted the writer in pointing the large group of mourners to the certainty of our hope in Jesus of an eternal life and reunion at His coming.

E. H. Clark.

WATTS. Rupert Watts, who was born at Port Pirie in South Australia on March 10, 1897, died on May 1, 1978, at Wahroonga. He was buried at Avondale the following day. Brother Watts was a devoted member of the church for over fifty years. He was a faithful worshipper and loyal servant of the Lord. He leaves a son, Keith E. Watts (secretary treasurer, Central Pacific Union Mission), and a daughter, Mrs. Yvonne Trood (Wahroonga), who with their families mourn his passing. The assurances of God's Word were ministered to the bereaved at the graveside by Pastor G. W. Maywald and the writer.

A. P. Salom.

WILSON. When Cicily Margaret Olive Wilson, aged ninety-two years, passed to rest at the Bicton Annexe, Western Australia, on May 8, 1978, church members exclaimed, "The West will miss this Mother in Israel who for long years served God in anticipation of ever being ready for Christ's returning." For over thirty years while attending South Perth church she found much pleasure in providing floral arrangements every Sabbath. Three happy years were

spent at Sherwin Lodge where her presence was a delight to all. Now resting at the Karrakatta Cemetery she awaits the morning of Christ's returning. To her son, Arthur Wilson and family of Swanbourne, Western Australia, and her daughter Dorothy (Mrs. Beeson of New Zealand), we convey our sympathies.

G. I. Wilson.

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**ALCARE MANOR
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This new hostel for retired ladies and gentlemen is open in Cooranbong, N.S.W., close to Avondale College. Every modern convenience is installed for the residents' comfort, and rates have been set which are within the reach of each person. The hostel has delightful views and is set on 5 acres at the edge of the Wattagan Forest. For further particulars phone or write, The Manager, Alcare Manor, Lot 15 Matthews Valley Road, Cooranbong, N.S.W. 2265. Phone (049) 77 1377.

**BACK TO MOE. 25TH ANNIVERSARY, OCTOBER 14
AND 15**

All past ministers and members are warmly invited to help us celebrate our Silver Anniversary. If unable to attend, would you please send greetings, snippets, photographs. Please contact Mrs. M. Lapham (Savage), 18 Delburn St., East Newborough, Vic. 3825, Phone (051) 27 1573.

BRISBANE ADVENTIST SCHOOLS

All former teachers and students of Mount Gravatt Adventist Primary School and Brisbane Adventist High School are cordially invited to attend the opening of extensions to both these schools on Sunday, June 18, 1978, at 1:30 p.m. Five new classrooms and two music rooms have been added to the primary school, and eight new classrooms to the high school.

Pastor Brown, Assistant Director of Education, General Conference, will officially open the extensions, and it is hoped that local members of parliament and council will be present. We look forward to seeing you there.

Lawrens Adair and John Moldoveanu,
Public Relations Officers.

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75th ANNIVERSARY****JUNE 1978****NURSING SEMINAR****"Christian Ethics in Nursing"**

Dr. Jack W. Provonsha, M.D., Ph.D.
Professor of Philosophy of Religion
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"Stress Management"

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Dean, School of Nursing,
Walla Walla College, Washington.

DATES: June 19 and 20, 1978,
9.00 a.m. - 4.30 p.m.

PLACE: Wairoonga Activities Centre,
183 Fox Valley Road,
Wairoonga

REGISTRATION FEE: \$30.00 (including
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For further details and registration form,
phone:

Secretary,
School of Nursing,
487 9111 Ext. 392

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REUNION

The Spotswood S.D.A. church, which was formed 25 years ago by the union of the Footscray and Newport churches, is planning a reunion on July 14 and 15, 1978, to celebrate 25 years of existence. If you would like to attend the special services being arranged, please contact Pastor N. F. Smith, 6 Wandsworth Avenue, Deer Park, Vic. 3023, Phone (03) 393 3015.

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[N.B. Prices quoted are American; please allow a little more for transport costs, etc.]

WANTED TO BUY. The following S.D.A. publications: (1) "Problems of Bible Translation," published by General Conference as S.D.A. Book of the Year for 1952, (2) "Our Authorised Version Vindicated," published in 1930 by Benjamin Wilkinson, Ph.D. (S.D.A. lecturer and author). Reply to F. Hancox, P.O. Box 14, Otaki Railway, New Zealand.

**AUSTRALASIAN RECORD
and Advent World Survey**

Official Organ of the
AUSTRALASIAN DIVISION OF THE SEVENTH-DAY
ADVENTIST CHURCH

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

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

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Each additional 5 words	- - - - -	20 cents

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

FLASH POINT



☆ **MAKE A SPECTACLE OF YOURSELF.** Had a letter from Division Health director, Pastor Don Bain, who, in turn, had a letter from Pastor Les Webster who is the No. 1 Man for the church in the Gilbert and Tuvalu Islands. (I think the Tuvalu Islands must have recently appeared above the surface of the ocean, as I don't recall seeing them on the map; I think they appeared about the time the Ellice Islands were submerged.) Well, Pastor Webster has a problem and YOU might be just the one to help him solve it. But you mustn't even crack a grin when you read it, because this is deadly serious. . . .

☆ Over in the Gilbert and Tuvalu Islands the problems of sight are the same as here. Some people have long sight; some have short sight; some have astigmatism; some stay around long enough to get plain "old sight"—and they all need glasses. Well, you can't just pop along to the optician and have him bring you up to 20/20 vision with a scientifically correct prescription. So the mission people do the next best thing, and they give them a pair of glasses which suits them, working on the principle of trial and error. You try on a pair of glasses—no good; another pair—terrible; another pair—hey! not bad! another pair—they hurt your nose; another pair—TERRIFIC! I'LL TAKE THEM!! Now, this sort of thing may have the fastidious clucking their tongues in righteous horror, but the plain fact is that this method is infinitely superior to letting the sight deteriorate to the point of oblivion so that they can't see a blind thing. Right? RIGHT!

☆ So here's where you come in, dear hearts and gentle peepholes. If you have any old spectacles lying around in that bottom drawer, why not put them to use? Sooo-o-o-o, if you can donate a pair of glasses; or two pairs; or half a dozen or whatever, whip them in to Pastor D. (as in Donate) E. (as in Eyeglasses) Bain, Australasian Division, 148 Fox Valley Rd., Wahroonga, N.S.W. 2076, and he'll do the rest. BUT pack them so that when the post office date-stamps the package (for which purpose they usually use a jackhammer) and then some football enthusiast drop-kicks the wee parcel into its appropriate bag, the contents will not shatter. O.K.? I'm depending on you. And you can count on me for a pair, Don.

☆ Sometimes I get letters beginning like this: "I know that you do not usually announce births. . . ." Then I know that someone has a Blessed Event which they will think is easily the second-most-important birth ever to be chronicled. The usual treatment is to sadly shake the head and say, No, we just don't announce births; not policy. Then, oh, about three times a year, someone will get an inspiration and suggest that, along with Weddings and Obituaries, we ought to run a birth column. We have quietly turned thumbs down on that one with regular regularity. But just once in a decade, something, someone slips under our guard. And I say,

Policies are made to be bent occasionally even if we don't actually break them, and I'm sticking the old neck out just this once for a couple of very nice people who suddenly became three. . . .

☆ Brother and Sister Mel Ovenden, regular correspondents of the RECORD, formerly of far-away Abyssinia, missionaries of the first order but now in Nairobi, Kenya (where the climate is not quite so hot, if you know what I mean), and after fifteen years of marriage and seven years in Africa, welcomed a little stranger into their home, and she'll be a year old by the time you read this. The Ovendens' present address is: Kamagambo Secondary School and Teachers' College, P.O. Box 591, Kisii, Kenya, Africa. So if you owe them a letter, now you have no excuse; you have their address and something to write about.

☆ Those Longburnians are a pretty bright lot, one way and another. I remember when they put their heads down and went for the Investment Plan and sold everything but the Tasman Sea, raising funds for the Good Cause. Now they have come up with an even brighter idea. Richard Milne (who once made the snide comment that the trouble with my wife was that she was R.H. Positive—Oh, a pretty wit!) writes to me and asks me to let bygones be bygones and tell you about their brilliant idea. The Music Department of the College over there has come up with an idea for making the learning of texts so much easier. They've set them to music. They have a little booklet (he sent me one) with the second quarter's MV texts set to tunes and the Third Quarter's and the Fourth Quarter's are on the composers' drawing boards right now. You want one? Write to the Music Dept., Longburn College, Box 1, Longburn, N.Z. Send ONE DOLLAR for a copy. Order next quarter's and the next by faith and you'll be delighted with the little booklet. You should hear the editor of the Signs of the Times (who stole my copy) warbling around the office in that cracked falsetto of his, "And He shall give His angels charge over thee. . . ." Oh yes, better add a bit of postage when you send for them, otherwise the venture will run at a loss, and then they would never get that piano for the social hall that they are aiming for. Should be a good thing (the booklet, not the piano) for the MV societies, church schools and even for worship at home. They're waiting for you to drop them the order; sitting with envelopes in the typewriter just waiting to address YOUR envelope. Be in it!

☆ Pastor G. Vandeman writes: "Thank you, Division workers, for having gone out of your way to make Lonnie and myself feel at home in Australia. This is my fourth visit to your wonderful field, and I find workers and believers everywhere eager and willing as we launch this seminar series. Already God has abundantly blessed, and advance word from the rest of the field is filled with excitement and anticipation. Our prayer is for a rich harvest of precious souls."

☆ Carmel College is just about a legend with its Ingathering. Each year it tops the previous highest-ever. This year the 150 students have collected an amazing \$14,800, which ought to remind any who need such a reminder that there are some excellent young people around these days, in spite of what you are inclined to think if you're over fifty.

☆ "Finally, brethren . . .": The best way to learn to think fast on your feet is to be a pedestrian.