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“WHAT THE EYE DOESN'T SEE . . .”

R. A. VINCE, Director, Christian Services for the Blind

IF AFTER READING the title you find your mind hastening to complete this time-honoured adage, just hold it and think again.

It isn't always true, is it, that “What the eye doesn't see the heart doesn't grieve over”? What if you were to join the ranks of the blind? It would be bad enough wouldn't it, to have to have even this puny bit of prose read to you. What if you couldn't enjoy those latest colour prints of your grandchildren, nor be comforted by that meaningful glance in the eye of a loved one. But we *can* see—we're *not* blind—so we glibly talk about not grieving over what we *don't* see.

Did you know there are estimated to be eighteen million blind people in the world today? Every year another 4,000 are added in Australia and New Zealand alone. For them blindness can be devastating. Of course for some it comes gradually, and they learn to compensate. To others it comes suddenly, bringing a desolation of darkness that is catastrophic.

Fortunately there always remains the inner eye of the imagination and understanding and memory. But even that needs to be kept open to “behold wondrous things out of Thy law”—or it needs to be “anointed with eyesalve that thou mayest see.” If that inner eye can continue to be stimulated to reflect on the love of God and the beauties of His world—perhaps the tragedy of being cut off from books and spiritual food can be alleviated. That is the underlying reason why in May, 1973, Christian Services for the Blind was inaugurated by the Australasian Division Committee.

By 1975, 180 persons in Australasia were receiving books on tape, in Braille and in large print. Today we have 420 “readers” in Australia and New Zealand, regularly drawing from our cassette library. There we have 252 titles on more than 4,000 cassettes available on loan. It is interesting to note that if we include our 180 friends regularly receiving the Sabbath school lesson on cassette, about 1,000 cassettes are in circulation each week.

Did you know that almost half of our readers are non-Adventist? We rejoice in this community outreach. But among our most enthusiastic friends are denominational workers whose sight is failing in their retirement, and hundreds of earnest church members who in their later years are drawing blessing and consolation from the companionship of our ministry by mail.

These comments are typical of the letters we are receiving:

“On behalf of my mother . . . I wish to take this opportunity to thank you for the opening of a new life through the tapes and Sabbath school lessons. The faith, encouragement and happiness she receives from listening to them is wonderful.”

“I wish the words ‘Thank you’ could convey how much I appreciate the tapes you send. . . .”

(concluded on page 2)



Counsellor Sue Heidick with her charge, charming “Sammy” Harvey, aged eight, the youngest of the campers at the Yarrhapinni camp.

Photo: L. Schick.

**CHRISTIAN SERVICES FOR THE BLIND
SPECIAL BIENNIAL OFFERING, MAY 3**

WHAT THE EYE DOESN'T SEE

(concluded from page 1)

But what are we doing for children?

Naturally, blindness among children is the saddest of all, and they need special training and care in their early years. In this area Christian Services for the Blind makes no attempt to compete with established organisations. We do all we can to support these societies, and many of our church members hold prominent positions of responsibility with them. But we still feel we have a special facility and expertise when it comes to children and youth—and that is *camping*. So in 1979, the International Year of the Child, Christian Services for the Blind conducted our first camp for blind children at Yarrahapinni, near Macksville, New South Wales. It was a joint effort between Christian Services for the Blind and the Youth Department of the North New South Wales Conference. For five days, from December 16 to 21, thirty-eight children aged eight to nineteen years were given an absolutely free and exciting new experience. Almost all were non-Adventist children, half were totally blind, and a few were deaf also.

With a little help from the Royal Blind Society of Newcastle, and from radio and TV advertising, the children were recruited largely from the Hunter Valley—but several came from Sydney and one even from New Zealand.

The Yarrahapinni Camp was run on familiar JMV lines, where spiritual interests were recognised, and activities like crafts, water sports, archery, nature study and field trips were offered. There was one youth counsellor assigned to each blind child—and this meant a challenging responsibility for each youth who had volunteered to help. In fact, we had fifty-five staff, specialists and counsellors to care for the thirty-eight children. Perhaps that's one reason the success of the camp was assured.

One grateful parent wrote: "After the six days at Yarrahapinni, Bruce has developed more self-confidence and matured. The whole experience has helped him a lot, and we wish to thank everyone connected with the camp."

Another, thanking "the people of your church" wrote: "Jim still speaks of the camp, people, food, good times and all-round terrific trip. I don't think either of the boys wanted to come home in a hurry. I know that it did them the world of good."

Consequently the Blind Camp concept is now being studied by all our Conferences as a special opportunity for youth outreach to the community. Future camps like the first at Yarrahapinni will be financed entirely by Christian Services for the Blind. That's why this year once again we are inviting you, as a friend or relative of the blind, to give a generous donation to our Biennial Offering on May 3. It costs \$200 to pay for one child at camp. Is it too much? I'm thinking now of a State social worker in Wahroonga who pleaded with me to take a youngster from a local Catholic school for blind children. "Please fit him into your camp at Yarrahapinni," she said. "He badly needs the experience. He is completely blind, entirely abandoned by his parents, without love and natural affection." We could not find room for him at Yarrahapinni—but we could in the next camp. Will you pay for him?

Gifts and donations are continually being received throughout the year—many from our regular benefactors—many from members and friends who just want to support this growing ministry of love. We thank these kindly friends again for their gifts of \$25, \$500, yes \$1,000, that we have acknowledged. But our activities are expensive and entirely free to all who need them.

Consider these costs then:

"Steps to Christ," on cassette \$12

"The Desire of Ages," on cassette \$50

Sabbath school lesson on cassette

for one person per year \$25

To send one blind child to camp \$200

May 3—the Division-wide offering for Christian Services for the Blind, taken every two years—is your opportunity to say "Thank You" to God for the privilege of seeing, and being able to be eyes for the blind as well.

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

Week 93

Sunday

I always come away from workers' meetings with a renewed sense of appreciation for the deep Christian experience and character of my fellow ministers. Each one of us is striving for victory, and I deem it a privilege to be part of such a group.

Monday

Busy morning preparing information for tonight's meeting. Afternoon visiting. This evening had a Lay Evangelism council meeting. Our church plans a big Gift Bible outreach programme soon, and we met tonight to plan the final details of the thrust.

Tuesday

A young man phoned today asking me to explain a point in the Sabbath school lesson. He got most belligerent about the whole thing and acted as if it was my fault that the statement was there at all. As he hung up he commented that as far as he was concerned the ministry did not know what they were talking about.

Wednesday

My young friend of last night was on the phone again before breakfast. He was most humble and apologetic, and after I reassured him we made a date to have a good theological discussion over our lunch-table on Sabbath.

Surprised and pleased to see Amanda along at prayer meeting. This young woman has a simple faith and a great love for the Lord, but tonight she seemed even more exuberant than usual. Her husband is at last showing some interest in the church and has actually agreed to have Bible studies. Would I visit them for studies?

Thursday

Called on Amanda and her husband this evening. Jim seems a nice fellow and certainly devoted to his wife. He says his parents were church-goers, but as a young fellow he broke away and did his own thing. Then in a take-it-or-leave-it kind of voice he told me he liked to go to the pub with the boys and follow the horses. It was as if he was saying, "I'll listen to what you've got to say, but don't think you're going to convert me." However, we had a good study, and from his questions I gathered he had learned something he did not know before.

Sabbath

Amanda is rejoicing. She raced up to Jennifer at church and told her that since my visit Jim is really taking an interest in the Bible and asking her all kinds of questions.

Stimulating session over lunch. Our young guest, in spite of his aggressive attitude, is an intelligent thinker, and we discussed several interesting points.

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Counsellors and staff for the Yarrahapinni camp being briefed for the day's activities. Meanwhile the campers were enjoying the morning story-time.

Church Life in Cooranbong Before the Adventists Came

J. B. CONLEY, Veteran Missionary, Evangelist and Bible Teacher

IN THE LATE eighteen-nineties and early nineteen hundreds the Martinsville, Cooranbong and Dora Creek Protestant interests were cared for by one Protestant clergyman who had the responsibility of the whole area. Since there was no other means of transport than on horseback, his diocese kept him busy. He took turns preaching at the respective churches on Sunday morning, afternoon and often at a seven o'clock evening gathering. Attendances were usually good—most of the Protestants made a point of church attendance.

On Mondays or Wednesdays the clergyman visited the schools in each place and at 11 o'clock the Protestant children met him for half an hour of instruction in the church catechism as outlined in the Church of England Prayer Book. From the Protestant angle the instruction was excellent. At the lunch break the "Parson" usually played cricket or football with the boys. In this way the clergyman became very close to the local families. When a boy or a girl had learned the catechism they were given the present of a Bible. From the church angle the instruction was very thorough.

While the clergyman was involved on Sundays from church to church, those churches which had a vacant pulpit that day or evening were usually cared for by a layman. The people came and participated in a united sacred song service which was followed by a sermon presented by a local farmer, bullock driver, or tradesman from the district. In this way church life was kept alive and connected and a wonderful spirit of friendship grew up among the people. There was, I believe, an excellent atmosphere of brotherly love among the people. No liquor was allowed at any of the church-controlled entertainments.

The Blacksmith Doctor

Besides the many splendid people I have mentioned in my previous articles I would especially pay tribute to several others as I close this section.

Firstly, I would mention Mr. Luke Pringle who lived at the head of the gully that crosses the Martinsville Road, carrying the main creek through to connect with Dora Creek. Mr. Pringle was famous for many things. I believe he was one of the first to import blackberry seeds to Australia, and he planted them along the creek-banks that led through Martinsville from his property. In the New South Wales tropical climate they took possession and ran wild. But everyone who knew Luke Pringle, and the splendid contribution he made to the district when there was no resident doctor nearer than Newcastle, will forgive the blackberry intrusion!

At the call of a galloping horseman or an out-of-breath neighbour to report an accident, Luke Pringle, a blacksmith by trade, would drop whatever he was doing, and be on his way either on horseback or on foot. He would set broken legs or put ligatures on serious cuts, often caused by timber broadaxes, or bandage and massage some injury which involved a bone dislocation. To evaluate this man's service correctly it is important to note again that there were up to forty bullock teams in the district, fifty or sixty timber cutters at work on



the surrounding mountains, and local farmers struggling to cultivate the soil where they grew their food, and no doctor or medical centre nearer than Newcastle. More than this, there was no extra money to send an injured person to hospital.

I was personally aware of a number of terrible accidents that this man attended and whose victims he cared for. For his services he made no charge, to my knowledge, and in his spare time as a blacksmith he made sufficient money to care for his family's needs. He had four sons and three daughters. Martinsville was the poorer when the whole family moved to Queensland. At the outbreak of the 1914 war two of his sons were killed at Gallipoli, and another son joined the Sydney Police. However, the memory of this very helpful citizen is perpetuated in the family of the late Neal Pringle who came to Martinsville from England just before Luke left for Queensland. Neal and his family settled in the property adjoining Luke Pringle's at the head of the gully, and with a growing young family began the battle to become permanently established in the district. The Neal Pringles and the Luke Pringles were, I believe, cousins.

Visiting the Conleys

I am not surprised that the entire Neal Pringle family accepted the Adventist message in Martinsville soon after Luke moved to Queensland. A new Adventist family from Queensland had moved to Martinsville and had settled in the central location where Pringles Road joined the main Martinsville Road. They were Brother John Rosendahl, his wife and growing family.

Their approach to their Martinsville neighbours was excellent. John Rosendahl set about developing the property for the support of his family's needs, and the neighbours watched

his methods with appreciation. Together with Brother C. V. Bell, the Physiology teacher from the college, he visited each family in Martinsville and quickly made friends with many of his neighbours.

Let me describe their visit to the Conley home. I was in my bedroom next to the lounge-room where mother received visitors. When Brother Bell and Brother Rosendahl arrived I overheard from my room every word of the conversation. Brother Bell quickly came to the point as to the purpose of the visit. He recalled the long association the Conleys had had with the Adventists in Cooranbong—then asked, "Mrs. Conley, have you ever fully looked into the difference that exists between us?"

Quickly mother reiterated the traditional background of old-time Presbyterianism to which she, my father and their ancestors belonged. As I listened I greatly appreciated her presentation and defence. Brother Bell then very courteously asked, "Mrs. Conley, have you ever considered the problem of the difference that exists between us on the Sabbath question? Would you mind if I explained why we keep the Sabbath from sunset on Friday until sunset on Saturday?" Mother courteously asked him to state his case. Brother Bell very briefly and kindly explained the Adventist position and the Bible truth. When he finished, mother made one comment only. "Mr. Bell, thank you very much for coming and explaining these things. I am sorry we differ on such an important topic, but we Presbyterians believe the Sabbath was changed by God's direction. Some time I'll tell you why we observe Sunday."

Sunday Night Meetings

Brother Bell was very discreet. He quickly closed his Bible without further argument, asked if he might offer prayer, which mother agreed to, and went his way.

These two men went from home to home, making the same approach.

Associated with this visitation, Sunday night meetings were commenced at Brother Rosendahl's home. The people came in good numbers. Seating room was always fully occupied. Brother Bell was usually the speaker. A very full coverage of our doctrines was presented. A number of people gladly received the message, among them the whole Neal Pringle family—Mr. and Mrs. Pringle, Norah, Mark, Allan, Belle and Matthew. These all remained faithful. Some have gone to rest till the Master comes again, but the name of Pringle still lives on as a witness of the Adventists coming to Cooranbong and daring to live and preach their faith. Eternity alone will reveal the real results of those early years of struggle, witness and sacrifice by the pioneers in Cooranbong.

Sister White wrote a message of love which has much to say to us today. "Dora Creek and Martinsville and the other settlements in the woods in which we laboured are dear to me. I hope that the most tender solicitude will be shown for the souls in these places and that earnest efforts will be made to draw them to Christ. Much has been done in these places and much more will need to be done."—Letter 113, 1902.

Has it been done?

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A MESSAGE FROM THE GENERAL CONFERENCE PRESIDENT

This I Believe About Ellen G. White

INTERESTING STUDY and research has been going on in our church in the past several years. Among the areas being examined is the role of Ellen White in the life of the Seventh-day Adventist Church. In this area, as in all others, we want to know all that can be known, because truth has a way of invigorating the believer.

For some time there have been reports circulating that in her special writing ministry Ellen White drew an "alarming" amount of material from non-inspired books. Most, if not all, such books are known to have been in Ellen White's library, and some of them have been mentioned in her books and letters. Those who have been investigating this matter include Walter Rea, one of our pastors in the Southern California Conference. Over the past few years he has spent a great deal of time and effort in researching this subject. On January 28 and 29, G. Ralph Thompson, a General Conference vice-president, chaired a nineteen-member committee, composed of Biblical and other scholars, Seventh-day Adventist professionals, and administrative leaders. The committee met in the conference room of the Glendale Adventist Hospital in California to review not only the quantity but the quality of the work done by Pastor Rea.

The initial report from this very competent committee indicates that in her writing Ellen White used sources more extensively than we have heretofore been aware of or recognised. The committee, however, cautions against the loose use of such terms as "literary dependency," and "extensive borrowing and paraphrasing." When such phrases are not clearly and precisely defined their use can result in irresponsible and misleading conclusions.

Personal Reaction

Even though I have carefully read the report and listened to the proceedings of this committee, it is not my purpose in this communication to evaluate the helpful comments of the members of the committee. That will follow, in due time, along with certain positive recommendations. Instead, I write in order to give my personal reaction to this and other developments that must be faced honestly and openly. I can identify with the members of the special committee and with the Apostle Peter when he affirmed, "For we have not followed cunningly devised fables." 2 Peter 1:16.

In spite of what some would have you believe, there is no internal upheaval or major crisis in the Seventh-day Adventist Church. This is God's church, and He has made Himself responsible for its success. There is no reason to become alarmed, unnerved, or panicky. On the other hand, I do not want to lull you into false and comfortable spiritual security. There are still lessons of truth and faith that we will be called upon to learn and exercise. It is evident that the individual members of the church need to understand more clearly the doctrine of inspiration and just how God reveals Himself to His people.

The articles by Arthur L. White in the *Adventist Review* (January and February, 1978; July and August, 1979, now available in reprint) were especially helpful. In the 1978 articles Pastor White reviewed the doctrine of inspiration as generally understood by the Seventh-day Adventist Church. The second (1979) series reviewed Ellen White's method of preparing her publications. How she used her editorial assistants and other people in her effort to present her materials to the public, free from literary and factual inadequacies, is a fascinating story. In observing the methodology of a modern prophet, we are able to understand better how God used men and women in the past, when He revealed His gracious will to the lost, needy world.

Used by God

Other Adventist researchers have made their studies available to us in various periodicals. Several viewpoints have been expressed, but all seem to be contributing to our storehouse of understanding. In fact, my heart rejoices with every new study that gives us a fresh look at how



God used Ellen White as His last-day messenger. I would like to share with you what these studies are saying to me.

1. *Originality is not a test of inspiration.* A prophet's use of sources other than visions does not invalidate or diminish the prophet's teaching authority. Ellen White's comment that the Holy Spirit "guided the mind [of the Bible writer] in the selection of what to speak and what to write" (*The Great Controversy*, page vi) explains also how she was assisted in selecting or rejecting information from existing materials. In the marvellous operation of revelation God gives the thought "in many and various ways" (Heb. 1:1, R.S.V.), and then inspires the human messenger with perceptions whereby he or she fills out the "message" with the information available. This assisting function of the Holy Spirit guards the messenger from using materials that would misrepresent the intent of the message given directly to the messenger.

The Bible writers have also given us an insight into how they wrote their works that eventually were recognised as inspired documents. In Luke's preface to his Gospel, he explains to Theophilus his burden. Apparently many reports were being written regarding the life and teachings of Jesus, and he felt the compulsion, after "having followed all things closely . . . to write an orderly account . . . that you may know the truth concerning the things of which you have been informed." Verses 3, 4, R.S.V.

The Example of Luke

Luke was not an eyewitness. He used the materials available. One of his source materials, though he did not mention his indebtedness to it,

was Mark's Gospel, much of which was directly copied, often word for word. Luke's final product was an extended, more complete life of Jesus, which included material not found in Matthew, Mark or John. Luke's insight as a physician is reflected in the way he describes some events (Luke 4:38; 5:12; 8:43, etc.).

The compilers of the Books of Kings and Chronicles note extra-Biblical sources for their work (1 Kings 11:41; 1 Chron. 9:1). Other Bible authors such as Jude and Isaiah give evidence of borrowing from either other inspired sources or non-Biblical sources.

In other words, Bible writers frequently used the materials of others as the need arose. The Holy Spirit assisted them in the selection of appropriate materials. And that same principle of guarding and guiding by the Holy Spirit is seen in the experience of God's messenger in these last days.

2. *God inspires people, not words.* Seventh-day Adventists are not verbal inspirationists. They have never believed that the Holy Spirit, in some way, has dictated to the prophet the actual words that appeared in the autographs. They identify with those who believe that God inspires thoughts through visions, dreams, or direct address, but, except in rare instances, not the forms of expression by which those thoughts are to be conveyed to others. The messenger operates within his or her mental and spiritual capacity, and uses his or her style of expression, skilled or common, guarded always by the Holy Spirit from misrepresenting the revealed message.

We Are Not to Be Alarmed

This principle, of course, relieves all anxiety when it is learned that a messenger of the Lord has used existing materials, even another's phrases. We are not alarmed when we discover that a prophet uses editors to improve style, or specialists in certain areas to review pertinent information.

This principle of thought inspiration is one example of the fact that God does not do for people what they can do for themselves. God made men and women who could respond to Him in love and appreciate Him for the freedom implicit in love. He could have created us so that we could not sin, but then we could not love. After sin, He could have overpowered our rebellious will to prove His sovereign power, but that would not have left us as responsible beings. He simply appeals to us to respond to His gracious offer of love and pardon, to accept His power to do what He asks. The responding is up to us. God makes it possible for us to have faith, but we must do the trusting and submitting.

In much the same way, God gives His messenger the message, but not as a heavenly telex; He gives the thought, but not the encyclopaedia to check out all the historical dates, or the dictionary on how to spell words. God does not necessarily provide that which men and women can provide for themselves. But He does guide and guard His messenger by the Holy Spirit, who will protect the integrity of the message intended.

3. *The Holy Spirit helps the messenger to select his material carefully.* Frequently, while tracing Ellen White's use of such men as William Hanna or John Harris in writing *"The Desire of Ages,"* we find that she would not only not use much of what they wrote, but that at times, after using a part of a paragraph, would go on to take positions contrary to their writings. This selective skill is another instance of the guiding, guarding role of the Holy Spirit. There is no question about it—prophets, ancient or modern, selected their material well. Ellen White used authors of recognised quality such as Geikie, Farrar, Hanna, Clarke, and Edersheim. This says to me that where they helped to fill out what she had been shown to be true, she wisely used them; when they gave evidence that they did not see the whole truth, she plainly stated the facts as they had been revealed to her by the Holy Spirit.

4. *The prophet's use of existing materials does not necessarily mean that the prophet is dependent upon these sources.* No; the prophet begins with the message received; the messenger knows what must be said; in general his or her thought structure has been given by God. But the responsibility for finding historical background, descriptive amplification, and thought clarification is left up to the messenger. The employment of other authors to make the message attractive and convincing should not imply that the prophet is dependent upon others for his or her message.

The Most Important Discovery

5. *Whenever we recognise similarities we must also see the dissimilarities.* This is probably the most important discovery that I

have made, over the years, when I think about how Ellen White has made use of existing sources. The principle also applies to Biblical writers.

Biblical writers, as well as Ellen White, set forth a theological contribution that is more expansive, more complete, and more integrated than the authors they used for descriptive amplification. The dissimilarities between Ellen White and the authors she at times used are of kind and not degree.

She did more than merely gather together those gems of thought that had lain rather disconnected through the centuries. Ellen White's theological system, her organising principle—the great controversy theme—is unique in the continuum of historical theology. Her concept of truth regarding how sin developed; why Jesus came to earth; the integral role of the Holy Spirit in His life and in the believer's; the sanctuary doctrine, illustrating how the plan of redemption operates—all this gives special character to her prophetic, teaching authority in these last days.

Our responsibility is to listen to truth from wherever God speaks. And we are not left to wonder whether we are listening to the Word of God. John wrote, "He who receives His testimony sets his seal to this, that God is true." John 3:33, R.S.V. The psalmist spoke out of experience: "The unfolding of Thy words gives light; it imparts understanding to the simple." Ps. 119:130, R.S.V. God has made us with the ability to hear Him, either through the inner word of His Holy Spirit (1 John 3:24; 4:13) or the exterior word of the Bible (2 Tim. 3:15, 16).

After twenty-five years of translating the New Testament into modern English, J. B. Phillips wrote a remarkable testimony to his experience as a translator, called *"Ring of Truth."* He pitied the modern generation, which knows so little about genuine Christianity, primarily because they have never given the Bible a fair hearing.

The Ring of Truth

I agree with Dr. Phillips "that we have in the New Testament, words that bear the hallmark of reality and the ring of truth" (page 125). Such has been my experience and the experience of many people I have known. The same experience applies to those who have heard "the ring of truth" in the writings of Ellen White. No one can take that "ring" from the soul. No "new" information can shake that self-authenticating experience.

But if one's knowledge of the Bible or Ellen White is only theoretical, as it would be with an anatomy book or the evening newspaper, then almost any allegation against the Bible or Ellen White would be either alarming or just another reason to doubt.

It may be that certain things I have written in this article will sound new to some. I recognise that we are not all at the same place on the road of information or even experience. But I assure you, the confidence we may have in these agencies God has used to reveal truth to men and women will be in proportion to how much we learn and accept from the Bible and Ellen White.

I have heard the ring of truth in the Bible and the writings of Ellen White. Our mandate is to preach from the Bible, enriching our sermons by insights on the gospel found in the writings of the Spirit of Prophecy. I believe with all my heart that Ellen White was an inspired messenger of God. Based on my understanding of revelation and inspiration as taught by the Seventh-day Adventist Church, I must conclude that she is a reliable teaching authority and that she is a part of God's continuing revelation and corroboration of doctrine and truth.

As the psalmist said, "O taste and see." Ps. 34:8, R.S.V. As Samuel responded, "'Speak, for Thy servant hears.'" 1 Sam. 3:10, R.S.V. As Jehoshaphat challenged Israel, "'Believe in the Lord your God, and you will be established; believe His prophets, and you will succeed.'" 2 Chron. 20:20, R.S.V.



Neal C. Wilson,
President, General Conference.

THE SECOND IN A THREE-PART ARTICLE . . .

SILENT MERGER

FLORENCE COLLETT

ROME'S RESURGENCE to world power, previewed in prophecy and amply attested to by history, finds the whole world today going after the beast in wondering admiration, saying to the beast, Who is like you! Who can fight against you—a 700 million-strong religious-political power? Not surprisingly then, Protestants, instead of fighting, will join Rome to form the image of the beast. The "image of the beast" represents that form of apostate Protestantism which will be developed when its churches shall seek the aid of civil power for the enforcement of their dogmas.¹ It will be the Protestants of the United States who will reach over the abyss to clasp hands with Rome.² Just how far are we from this merger-point, and what can we do about it?

"The sins of Babylon will be laid open. The fearful results of enforcing the observances of the church by civil authority, the inroads of spiritualism, the stealthy but rapid progress of the papal power—all will be unmasked. By these solemn warnings the people will be stirred. Thousands upon thousands will listen who have never heard words like these. In amazement they hear the testimony that Babylon is the church, fallen because of her errors and sins, because of her rejection of the truth sent to her from heaven."³

The False Prophet
Protestantism came alive by the life-giving Word. The Bible and the Bible only was the rule of faith and duty.⁴ But the same Word says, "Thou hast a name that thou livest, and art dead."⁵ Why? Because in the wake of the Reformation religion again degenerated into formalism. Error and superstition were retained. In spite of the wide circulation of the Scriptures, in the early nineteenth century there was no corresponding advance in the knowledge of revealed truth. Men neglected to search the Scriptures; they continued to accept false interpretations of the Bible.⁶ Thus Protestantism became the false prophet and apostate.

Fearing extinction through papal persecutions in Europe, Protestants fled to America to establish there "a church without a pope and a state without a king." Unfortunately, relinquishing like her European counterpart her historic stand on the Bible, this movement fragmented into hundreds of sects and denominations, each espousing some facets of truth and error. Protestantism's distinguishing characteristic for the past four centuries has been her divisiveness. Obviously, if Protestant America is to achieve a dominant position sufficient to manoeuvre a religio-political alliance with the American Government, she must of necessity present a united front.

Analysing the specific steps this objective would necessitate, Ellen White endorsed the view, "What do we see just ahead? Another general council? A world's convention? Evangelical alliance, and universal creed!" . . . When this shall be gained, then, in an effort to secure complete uniformity, it will be only a step to the resort to force."⁷

Early in the nineteenth century the feeling grew that the state of division in the church could not be allowed to endure; that it was high time that the words of Christ's prayer be adopted as the slogan for the infant movement: "That they all may be one." Accordingly Protestant bodies in America and Europe began moving towards unity on a national level. There had been a strong and growing sentiment in

favour of a union based upon common points of doctrine. To secure such a union, the discussion of subjects upon which all were not agreed—however important from a Biblical standpoint they might be—was of necessity waived.⁸ General councils for church unity on a national level resulted in many mergers such as the National Churches of America and the Protestant Federation of France.

International Moves
It was towards the close of the last century that church union moved to an international level. Various conferences had brought together representatives from Europe and America; but the World Missionary Council of Edinburgh, held in June 1910, has been regarded ever since as the cradle of the ecumenical movement. It was there that delegates from Japan, China and Asia spoke of the insurmountable obstacles to evangelism caused by the scandalous divisions among the churches of Europe and America. With a sudden sense of humiliation, as if struck by the "horror of the shocking rending of the Lord's seamless robe," the conference could not fail to heed so striking an appeal for unity.⁹ Facing the cardinal problem of halting the amazing progress of Islam in black Africa also helped to put doctrinal differences into the background. But further progress on an international level was hampered by World War I.

It was at Utrecht, in 1939, that the World Council of Churches was finally formed with a membership of seventy-five, many of whom were insistent that confessing Christ as "God-Saviour" should become the World Council's "doctrinal basis."¹⁰ Once again the Council entered upon the stormy years of another world war, and its attention was directed to the great refugee problem and the providing of spiritual and physical relief to prisoners of war.

Finally an international council of churches was called in 1948—ending thirty-eight years of ecumenical research. Representatives from one hundred churches met at Amsterdam as the World Council of Churches to solve the social, economic and international problems that plague the universal church in a modern world.¹¹ The opening message to all delegates stated in part: "Christ has made us His own and He is not divided. In seeking Him we find one another. Here at Amsterdam we have committed ourselves afresh to Him and have covenanted with one another in constituting the World Council of Churches. We intend to stay together."¹²

The Long Road to Unity
This marked the starting-point of "the long road to unity" in which the next stages, every

seventh year, were Evanston, New Delhi, Uppsala, and Jakarta. At each stage membership substantially increased, till today it stands at 283 from 100 countries.¹³

The New Delhi meeting stands out as consequential. Some 625 delegates representing 168 member-churches, from the Salvation Army to the Orthodox churches, gathered from five continents around the theme: "Jesus Christ, the Light of the World." (Just recently the Salvation Army has suspended its membership because it is perplexed over the council's decision to send financial aid to the guerillas of Rhodesia.) New Delhi first of all witnessed the admission of the Russian Orthodox Church to the Assembly. Secondly, the Council adopted its "doctrinal basis," and thirdly, it voted the integration of the International Missionary Council into the World Council of Churches which put an end to distinction between church and mission.¹⁴ Memorable names in the history of the movement are Brent, Mott, Temple and Visser 't Hooft.

Ecumenism is the spirit of Protestants today. Universities offer degree courses in the subject; an ecumenical text of the Lord's Prayer has been adopted in many countries; a French translation of an ecumenical Bible is already under way! "A World's Convention"—The World Council of Churches—is a phenomenon without precedent. The unity of the church is not something that has yet to be established in the twentieth century. IT IS A FACT!¹⁵

Evangelical Alliance
What about evangelical alliance? The modern missionary movement started in 1792 when, on October 2, the Baptist Missionary Society was formed on two premises—"Expect great things from God and attempt great things for God." Within a century, there was an incredible proliferation of missionary activities the world around. But in the mission fields scandalous divisions and bitter wranglings began to present an insurmountable problem to evangelism. Division was reducing the militant church to impotence.¹⁶

The World Missionary Council of 1910 met to consider this vexing problem. The report rendered forcibly emphasised the immense damage caused in all fields of the Christian Apostolate, where societies who were alien to one another, who ignored, suspected and denigrated one another, wasted in ecclesiastical and doctrinal disputes energies that should have been wholly devoted to evangelisation, and so doomed their apostolic work to sterility.¹⁷ One solution lay in allocating spheres of influence, but some refrained from participating because of their world-wide commitment.

Developing into the International Missionary Conference, the Movement was incorporated into the World Council of Churches at New Delhi in 1961. Subsequently, in July of 1975, a ten-day congress on World Evangelism was participated in by 2,400 Protestant Evangelical leaders from 150 countries.¹⁸

On the home front, in Christian lands, the last two decades have witnessed unprecedented interdenominational co-operation in revival crusades, conducted by famous evangelists. Millions of dollars have been invested, and attendances are numbered in the tens of thousands. It is true that a widespread interest is kindled and many profess conversion and there are large accessions to the churches.¹⁹ On radio and TV, members from once opposing sects now join in their witness to Christ. Uniting churches pool their finance, churches and pulpits in a bid to strengthen evangelical impact. Evangelical Alliance has transcended all hopes. IT IS A FACT!

Unite on Common Points

As far back as 1880 Ellen White wrote that the churches would only unite upon such points of doctrine as were held by them in common.¹⁹ Not surprisingly then, separated by dogmatic difference, but refraining from interfering in the doctrinal and disciplinary life of others, the World Council of Churches is an organic unity in which legitimate differences do not impair their closest solidarity.²⁰

Sitting alone at the breakfast table in New Delhi, secretary Visser 't Hooft composed on his menu card a rough draft of the "doctrinal basis" of the World Council of Churches. Adopted by the Council (which in some way is founded on faith in the transcendence of God),²¹ the text reads: "The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to the Scriptures and therefore seek to fulfil together their common calling to the glory of the one God, Father, Son, and Holy Spirit."²¹ It seems difficult and indeed impossible for a number of churches whose pastors and faithful are liberal to accept the dogmatic statement which qualified Christ as God-Saviour. In the ecclesiastical idiom of the time, "liberal" meant a refusal to accept certain dogmas, in particular the literal inspiration of the Scriptures.²³ It is hardly necessary to note that a number of the Assembly were at pains to declare that the acceptance of the "basis" did not imply adherence to any particular doctrine of the Trinity. Nevertheless, the "doctrinal basis" stands as accepted in 1961. A universal creed? IT IS A FACT!

Ellen White continues: "When this shall be gained [a World's Convention evangelical alliance and a creed], then . . . it will be only a step to the resort to force. When the leading churches of the United States, uniting upon such points of doctrine as are held by them in common, shall influence the state to enforce their decrees . . . the infliction of civil penalties upon dissenters will inevitably result."²⁴ Following in the footsteps of Rome this envisages a religio-political marriage where the state is required to uphold the institutions of the church—the institution of Sunday. Such a

(concluded on page 14)



Adventist cameraman Warren Judd and Adventist journalist Phil Ward interview people who attended Pastor John Carter's opening programme in Melbourne. The people interviewed used words like "fantastic," "brilliant" and "excellent."

Photo: P. Ward.

NINE RECORDS SHATTERED

PHIL WARD

THE BIGGEST venture the church has ever made in Australasian evangelism is a dramatic initial success. Almost 30,000 people attended the opening programmes of missions using new co-ordinated TV advertising techniques. The missions were held in Auckland, New Zealand, and in all Australian capital cities except Sydney and Adelaide. Nine record-attendance figures were broken, and more records seem certain to fall. The records set in the week-ends of March 16 and March 23 were:

- **Highest-ever attendance at an evangelistic campaign in New Zealand.** A total of 5,600 attended Pastor Garrie Williams' opening programmes in Auckland. The figure is all the more impressive because all TV advertising announced that the Adventist Church was the sponsor.
- **Highest-ever attendance in Queensland.** About 6,500 attended Pastor Ray Kent's opening programme in Brisbane. "I'm very impressed with the type of people who've come out," reports Pastor Kent. The Brisbane TV advertisements also promoted a second mission—run by Pastor Bill Otto in Ipswich. His two-session opening programme was filled to capacity, with 720 attending.
- **Highest-ever attendance in Canberra.** An extra session was organised to hold the crowds. And two extra sessions for the first mid-week meeting. Pastor Graeme Bradford's opening attendance of 3,100 was so impressive the local TV station wants to use the results in an advertisement showing its selling power. Twelve members of the Egyptian embassy attended (because Egypt was the opening subject). Afterwards they asked Pastor Bradford if they could use him in a documentary on Egypt they are preparing.
- **Highest-ever attendance in Western Australia.** This record was broken twice in a week. On March 16, Pastor Geoff Youlden's Perth Concert Hall programme attracted a record 4,500 (up 500 on his last year's figure). This was a paid-admission programme. The next Sunday the programme was free and attendance was 5,500, raising the Western Australian record by another 1,000! Pastor Youlden's total figures were even higher than these figures from Perth Concert Hall because he also ran two suburban meetings with capacity attendances.
- **Highest-ever attendance in Tasmania.** Pastor Peter Roennfeldt also had to hold an extra session to accommodate the crowds. Attendance was 1,420, which is 1½ per cent of the population of Hobart.
- **Highest-ever opening attendance for a follow-up programme in Australia.** Pastor John Carter's Melbourne mission attracted 5,500. The Melbourne figure was particularly impressive because it was the second consecutive year this TV approach had been used in that city. Naturally, it is harder to draw a second audience using the same advertising as a previous year. However, experiments in Melbourne showed it is possible to draw a big follow-up audience using telephone invitations. Using the Melbourne experiments, we now expect that in future we could draw follow-up audiences even larger than the first audience. Both this new telephone advertising technique and the new TV advertising technique were pioneered in Melbourne. Both are extremely cost-efficient methods of advertising a mission. Already there is considerable interest in countries like Portugal, Canada, the United States and Britain in these pioneering evangelistic techniques.
- **Highest-ever attendance for a set of co-ordinated evangelistic campaigns in Australasia.** Total attendance for the seven missions advertised on TV (plus another at Kalgoorlie, which had not yet opened when this report was written) is almost 30,000.
- **Probably the highest-ever total opening attendances for missions in Australia and New Zealand.** No detailed records are kept of total mission attendances. However, it seems certain there has never been a year higher than this year. As well as the almost 30,000 from the co-ordinated campaigns, another 10,000 attended other Seventh-day Adventist evangelistic campaign openings. All told, about fifty evangelistic campaigns are being held in Australia and New Zealand. Your prayers for them all would be appreciated.

#

IN SOUTH NEW SOUTH WALES THE ...

Camp-Meeting Brings Rejoicing

C. G. ALLEN, Communication Director, South New South Wales Conference



As usual, part of the appeal of camp was in the social aspect, and these spill-over groups from the main tent illustrate again the fact that Adventists love to talk.

Photos: C. G. Allen.

THIS WAS TRUE for the South New South Wales Conference camp which was held at Lilac Grove, Kenmore, Goulburn, from January 11 to 19. In spite of the fact that Goulburn is known for its extremes in weather, we are able to rejoice that although it rained slightly during the camp erection, it went on to improve and turned out quite mild for the camp itself.

The delegation for our camp was as follows:

Australasian Division:	Pastor R. W. Taylor, secretary/
General Conference:	Religious Liberty; Pastor A. S. Jorgensen,
Pastor J. A. Hancock, Youth leader.	field secretary; and Pastor J. T. Knopper,



Craft time is part of the appeal of camp for the younger set. Mrs. Duffy is showing three interested Primary children just how it is done. The only generation gap here is the difference between their ages.



The Primary department sing-along was livened up by the presence of Pastor J. A. Hancock, General Conference Youth Department leader, and his piano accordion, Miss M. Dallwitz is assisting by providing some rhythmic clapping.

Publishing director.

Advent Radio-Television Productions:

Pastor D. J. Silver, manager.

Trans-Australian Union Conference:

Pastor W. J. C. Sawyer, secretary-treasurer.

Trans-Tasman Union Conference:

Pastor W. F. Taylor, Trust Services.

Avondale College:

Dr. B. Brinsmead, Dr. D. Hansen, and Pastor W. A. Townend.

The opening address was presented by the Conference president, Pastor R. W. Howes, and the hearts of the people were lifted up to the nearness of the coming of the Lord and the way He has blessed the Conference through the 1970s.

This was a camp with a difference in that several series were conducted. Pastor A. S. Jorgensen conducted a series on the sanctuary and all its aspects: it brought rejoicing to those who attended that the faith once delivered to the saints was sure and steadfast to the end of time.

Pastor W. A. Townend, who was invited by the Sabbath School Department, conducted a series on what the Bible is. There was rejoicing in finding again that the Bible is a Book of life, a Book to believe in, a Book to trust in, a Book of power, etc.



A baptism always adds a special reason for rejoicing at the camp-meeting. Here Pastor K. Lawson leads Mrs. M. H. Mawbey into the public service of baptism as she confesses her faith in the Lord Jesus Christ.

Pastor D. J. Silver built again the foundations of the home and family, showing that even in this corrupt age the families of God will and can stand strong and rejoice as we follow the principles laid down in the Bible and the Spirit of Prophecy.

A highlight of the camp was the ordination of four of our brethren to the gospel ministry. Pastors E. D. Oliver, L. J. Evans, R. B. Manners and L. J. Byrnes were welcomed into the ministry in our

South New South Wales Conference. These young men have worked wonderfully to spread God's Word, and we are confident that God will continue to lead them.

The blessing of a camp-meeting does not cease with the pulling down of the canvas, but as those attending return to their own areas, the sounds of prayer and praise may continue to shine forth from each home until the glad day when we will all rejoice in the coming of the Lord. ##



Four new pastors were ordained into the gospel ministry during the camp. They are shown here with their wives and families. From the left they are: Pastor and Mrs. E. D. Oliver, Pastor and Mrs. L. J. Evans, Pastor and Mrs. R. B. Manners and their two children, Mrs. and Pastor L. J. Byrnes and their daughter.



A Little Child Shall Lead

TRUST IN JESUS

My four-year-old boy had an accident in which he was cut, bruised and given a black eye. Next morning, I asked, "How are you today?"

"I'm all right, Jesus made me better." He couldn't even see out of his eye, but, you see, we had asked Jesus to make it better before he went to bed.

R. V. Plane,
Western Australia.

THE WIDOW'S PEANUTS

After tea we were having a few "nibbles" of sultanas and peanuts, and my six-year-old was asked if he'd like some peanuts. Looking at the half-empty jar he said, "No thank you, there aren't enough and I don't want you to be like the widow of Zarephath and have no peanuts."

Everyday Mum,
Queensland.

LOOK HERE!

In a garden I found contentment.
In a seed I found faith.
In a flower I found God.
In a tree I found patience.
In a butterfly I found beauty.
In a smile I found acceptance.
In a touch I found encouragement.
In a friend I found joy.
In a child I found trust.

—William Arthur Ward.



TEENS & TWENTIES

PART 5...

One Volunteer Missionary's Diary

Sunday

Picnic for volunteers and most of the nurses. Stayed back to work on lecture preparation, specialled R for a few hours, then went back and worked in the school till 11.30 p.m.

Monday

Staggered up to worship at 6.30 a.m., then taught nurses sponges, bedmaking etc., so they can do simple procedures while the hospital is so busy. R is still being specialled and is critically ill—was anointed tonight. Several of us gathered in the chaplain's office for prayer at the same time. Seemed a bit incongruous to have a concert afterwards, but it was the volunteer team's last night. Listened out of the window and wrote nine letters.

Tuesday

Volunteers left by plane this morning—we've all been so busy I scarcely got to know them. Supervised the new nurses sponging in relays—biggest handicap was lack of screens and linen, but they did a good job. R died quietly at 6 p.m.

Wednesday

Thought I was tired till we got a telegram that very VIPs were arriving at lunch-time today! Organised nurses to sponge patients and help clean up hospital and asked housegirl to cook for *bung* dinner. Attended R's funeral in the afternoon—the hymn "Some Time We'll Understand" seemed most appropriate—especially after he'd been anointed.

Thursday

Fed the surgical team lunch—just as well it wasn't a soufflé, as they were three hours late! No power tonight, so washed up by feel and helped the nurses for a while—they're busy with so many post-operative patients.

Friday

Surgeon left today by canoe—the seas didn't look very promising, he would have been soaked before he left the harbour. Felt absolutely flat; invited over to the Sister's for tea—I think we were all too tired to be very sociable, but it was a nice gesture.

Sabbath

Couldn't sleep last night—don't know whether to blame overtiredness or the macaroni cheese! Usual Sabbath meetings—place seems quiet with all the visitors gone. Invited the first-years to tea—we had mainly local food plus popcorn. Afterwards we looked at photo albums and played games till 11 p.m. I enjoyed it and they appeared to also.

Monday

Nurses were twenty minutes late to class, so we made it up at lunch time. After I'd finished teaching, went over and helped sort hospital mending. Must have Mondayitis—feel as if I've been slogging all day.

Tuesday

Classes started on time this morning and there were flowers on the desk as well—is it the local equivalent of the apple? Went swimming at the wharf this afternoon. Borrowed a life-buoy and floated around in it, learned to tread water and then swam from ship to shore. It was only about twenty-five feet, but I did it and have a tremendous sense of accomplishment after being terrified of water for years.

Wednesday

In the anatomy test today one student said that white fibrocartilage is found in the brain. She may be right! At the church business meeting tonight I was selected as a delegate to the Mission Session next month.

Thursday

We had a real tragedy today when a mother of four was admitted in a critical condition. In spite of ten bags of blood (the lab staff did a heroic job of cross-matching) and emergency surgery her daughter was still-born and she died a few minutes later. We wrapped them up together and relatives quietly carried the white bundle down to the wharf. If only she had come earlier!

Friday

Still teaching—it fills up so much of every day that it hardly gets a mention. Experimented with some new patties before cooking the old faithful stand-bys. Invited one of the local families to tea, and we had a relaxed conversation over lentil soup and wholemeal bread.

Sabbath

Prepared morning worship on Enoch—he is one of my favourite Bible characters—but someone else took it instead. Had the most enjoyable Saturday night since I've been here. The boat had to go across to the road head to pick up a visiting dentist, so some of us went for the cruise—the calm sea and moonlight seemed made to order. Walked two miles up the road to meet the truck, flagged it down and rode back to the wharf. It was a real treat to be able to walk on a proper road and ride on a truck again—hadn't realised how much I was missing it. Home by 1 a.m. with five bags of mail. ##

"In the heart of Christ, where reigned perfect harmony with God, there was perfect peace. He was never elated by applause, nor dejected by censure or disappointment. Amid the greatest opposition and the most cruel treatment, He was still of good courage. But many who profess to be His followers have an anxious, troubled heart, because they are afraid to trust themselves with God. They do not make a complete surrender to Him; for they shrink from the consequences that such a surrender may involve. Unless they do make this surrender, they cannot find peace."

—*"The Desire of Ages,"* page 330.

YOUTH PROFILE



Simon, or Baginas, as he is nicknamed.

Photo: N. Gate.

A FAIR-WEATHER CHRISTIAN?

NEROLIE GATE, Sepik Mission, P.N.G.U.M.

THE BOY you see in the picture is Baginas (Buginas)—at least that's his nickname. His parents named him Simon. They live at Ambunti—a place on the Sepik River requiring both truck and motor canoe for travel from Wewak. Situated at the base of the Highland mountains, it is a very hot place and the mosquitos are plentiful.

When Simon was about three years of age he was taken ill with a disease that left his legs crippled—one a little more than the other. And so now the only way he can get around is by walking on his hands, in a sitting position and supporting his limp foot on one of his hands. Instead of wearing rubber thongs on his feet he wears them on his hands. He pulls his body forward and sits on the ground as he puts his hands forward again.

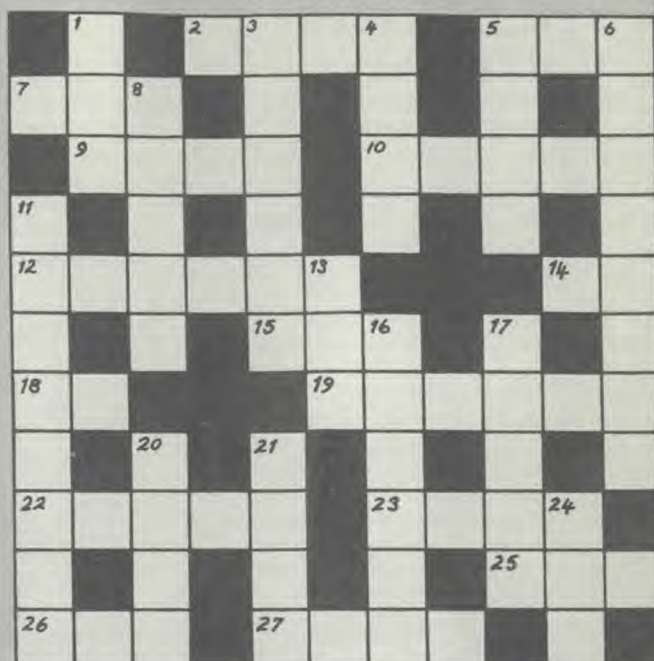
Simon's folk are Catholics, and he did his first two grades in the local Catholic school. He is able to climb up and sit at an ordinary desk. He then switched to the Government school for Grades 3, 4 and 5; and it was during Grade 4 that he met our medical orderly, Robert Sambali (Sambali), on the road one day during the school holidays. As they talked, Simon became very interested in Robert's beliefs, and so Robert invited Simon to his house and there he stayed for three days, discussing, asking questions, and learning all he could. He also met with the District director, Pastor Eric Kingdon, who taught him more of the love of Jesus. When Simon had finished Grade 5 he asked his parents if he could join the Seventh-day Adventist Church. They agreed that each person has to make his own decisions and said they would not interfere with his choice to become a "Seven Day."

Simon has joined the baptismal class, and only misses worship and church services when it is wet—for obvious reasons. He wants to further his education at Kabiufa High School and then go to Sonoma Training College and study to become an office worker. He tells me he is always second in his class, and so he would probably be able to do that—if he had the money. Simon has only two changes of clothes, but he wears with each a broad, beaming smile. After speaking with Simon, I asked him to wait while I went upstairs and brought back a white shirt (still in its packet) just waiting for such a need. At that point his broad smile changed dramatically to a look of awe and reverence as he carefully handled it and studied it from all angles. He put it in his knapsack on his back, and as he stepped off on his hands he assured me it would be for Sabbath only.

He is not embarrassed about his ailment, and he hopes to be able to study and work as other boys his age. Simon and many other young people in the South Pacific are looking forward to the new study institution where the standard will be in keeping with the rapidly developing country. In your prayers, remember Simon, Baginas as his friends call him, and his determination to gain an education in spite of difficulties.

##

BLUM'S BIBLE CROSSWORD NO. 12 GERRY H. BLUM



CLUES ACROSS

- "So let it be": one of the titles of Jesus (4) (Rev. 3:14, Deut. 27:15-26).
- He made a poor decision about territory (3) (Gen. 13).
- "And when they had sung an hymn, they went . . ." (3) (Matt. 26:30).
- Bruised, He would not break it—but it smote Him! (4) (Isa. 42:3, Mark 15:19).
- After Abraham parted from Lot, he lived on this plain (5) (Gen. 13:18).
- Hebrew word "consecrated to God" by which child could deny the request of his parents (6) (Mark 7:11).
- Is inserted twice to make sense of this text, "Which . . . and which was, and which . . . to come" (2) (Rev. 1:4).
- S for A in affirmative of K.J.V. to get affirmative in R.S.V. (3) (Matt. 21:16).
- You are, the home of Abraham (2) (Gen. 11:27, 28).
- One of two situations when flight is not recommended (6) (Mark 13:18).
- The one who sowed the tares among the wheat (5) (Matt. 13:25).
- Near, a chance to gain wages for a bag with holes (4) (Hag. 1:6).
- Used by angel No. 5 to open bottomless pit (3) (Rev. 9:1).
- Heavenly body should not be allowed to descend on one's wrath (3) (Eph. 4:26).

- Required of God's people in captivity by the rivers of Babylon (4) (Ps. 137).

CLUES DOWN

- Not sixty minutes, but having a Father in common with others (3) (Matt. 6:9).
- The Lord appeared to Saul on the Damascus Road at this time (6) (Acts 26:13).
- Amen, each animal got one from Adam (4) (Gen. 2:19).
- Similar to 4, but with "el(p)" this man will leap! (4) (Isa. 35:6).
- The Christian's investment in heaven at a "sure rate" (8) (Matt. 19:21).
- They that sow these shall reap in joy (4) (Ps. 126:5).
- Jesus asked the woman taken in adultery, where they were (8) (John 8:10).
- The kind of 4 Down which the overcomer will have in heaven (3) (Rev. 2:17).
- One of two brothers involved in the slaughter of circumcised Gentiles (6) (Gen. 34:25).
- The fir trees are the home for this bird (5) (Ps. 104:17).
- Not fat. Seven of these cows came out of the river (4) (Gen. 41:3).
- They can be raised from the ground and lifted to the hills without effort (4) (Ps. 121:1).
- A fishy container that holds no water (3) (John 21:6).

Answers on page 14.

THE LITERATURE MINISTRY IS ... STILL GOING STRONG

J. T. KNOPPER, Publishing Director,
Australasian Division

YES, STILL going strong, that's the truth of the literature ministry programme in Australasia. Sowing books, reaping souls, knocking on doors, praying with people, comforting the sad ones and rejoicing with those who rejoice.

A literature evangelist recently canvassed a lady with a set of our books. She was very anxious to possess the books, but she couldn't afford to buy. Still an order was placed, leaving the colporteur with not much hope that a delivery would take place. However, when the date arrived the books were accepted. Where did the money come from? The children had been collecting and selling cow manure, and they placed a new order for another set of books, also to be paid for by cow manure. Why? "We want to know more about Jesus."

In 1979 there were 299 full-time and part-time literature evangelists in action, knocking on doors for 251,372 hours, delivering close to two million dollars worth of literature, and seeing 264 souls baptised. Compared with 1974 this means 193 more literature evangelists, and 110,634 more hours, one million dollars more in sales, and 147 more souls baptised.

Still Time

We're sorry that some of you missed out on this exciting programme, but there is still time to join with us. Let the Spirit move you, let Heaven empower you, and let compassion for souls drive you to their homes.

A literature evangelist canvassed a lady for *Your Bible and You*. She said, "My father read that book before he died, and told my mother to call an Adventist minister to conduct the funeral." She continued, "My mother became an Adventist, and now I would like to buy this book and join the Adventist Church." How many more have gone to their temporary rest awaiting the call of the Life-giver after reading our books and embracing the message in love and conviction?

How many more have to wait to receive such a message in print for lack of workers? In spite of the fact that workers in the literature evangelist army have doubled over the past years, we need to double again in order to reach each home in our territory.

A literature evangelist canvassed another lady for *Your Bible and You*. Her response was, "This will be an added blessing to my family."

Quick Sale

Again another lady was not interested in *Bedtime Stories*. She said, "What else do you have?" The literature evangelist produced *Your Bible and You*. Before he could even demonstrate it, the book was gone. She said, "For some reason I burned my Bible, but had great regret. Now this will replace my Bible."

I could go on and on and fill page after page, but I must stop. Why are you not involved and

experiencing some of this excitement yourself? One hundred years ago George King started as the first literature evangelist, and his pioneering has not been in vain. He wrote the following in 1882: "People often hastily conclude that canvassing is a humble calling. So much is said about the difficulty of gaining an entrance into houses, of having the door slammed in one's face, of people hating canvassers, etc., that many think they would rather do anything else in the world than canvass."

"Having followed the business for years, and having met many of the best canvassers, I know that many of the difficulties exist only in name. When people have no time to talk with me at the door or to invite me in, I give them a circular, and call again. When I hear of those

who hate canvassers, I pay them a friendly visit, and show them that all canvassers are not alike. With patience and hard work, all the difficulties connected with the business can be overcome."

This could have been written in 1980, because exactly the same is true today. In this day of growing crisis in the political and economic world around us, you are needed to visit people in their homes, pray with them, comfort them and leave books with them, thus preparing a people to meet God. May the Spirit guide your mind to arrive at the right decision. Why not go see your local Conference or Mission Publishing Department director, or drop a line to the writer of this article? ##



Pastor Kevin Townend with Mr. Jack Manners, chairman of the Eastern Goldfields Technical College, outside the new chaplaincy facilities at the Kalgoorlie School of Mines.

Photo: R. H. H. Thomas.

Adventist Heads Chaplaincy Programme

R. H. H. THOMAS, Communication Director, West Australian Conference

THE OPENING of a chaplaincy at the West Australian School of Mines in Kalgoorlie has been hailed as another achievement under the federation of the college with the Eastern Goldfields Technical College. The principal of the technical college, Mr. Eric Hoare, said at the official opening of the chaplaincy that he believed his staff and students would benefit as well as the staff and student body at the School of Mines.

The chaplaincy was officially opened by the chairman of the school advisory board, Mr. Jack Manners. It is being opened in conjunction with the Eastern Goldfields Ministers Fraternal, which will man the facilities in the student guild room twice a week.

Co-ordinator of the chaplaincy programme is our man in the eastern goldfields, Pastor Kevin Townend. Pastor Townend will supervise the weekly roster, which provides an after-hours

counselling service as an extra. Members of the Ministers Fraternal in Kalgoorlie nominated Pastor Townend because of his long association and experience in organising youth activities for the Seventh-day Adventist Church.

The Kalgoorlie School of Mines is a unique institution, with a history of excellence in teaching all phases of mining, especially gold-mining techniques. Two hundred and fifty students are enrolled, some coming from interstate because of the lack of such facilities in their home states.

Pastor Townend reports that his term as Youth director in South Australia has stood him in good stead; and this, coupled with his interest in flying, has enabled him to break down the prevailing prejudice. Already Bible studies have commenced with some of his contacts.

##

Geraldton Outreach

JUNE STUART, Communication Secretary,
Geraldton Church, Western Australia

A SERIES OF NUTRITION courses was recently conducted here in sun-city Geraldton by Pastor Ron Thomas and Mrs. Glenys Thomas. Four of our church ladies took advantage of this opportunity to attend the first-ever Nutrition Instructor's Course conducted by Pastor Ron Thomas in Western Australia. It was a thrilling programme, and they were inspired to run their own programme.

The instructors first held a dinner for all those ladies that might be interested in participating in the nutrition programme. At the dinner they were encouraged to enrol for the course, and it proved an excellent idea, for many ladies signed up and a few even told their friends, adding to the total enrolment of thirty-six.

Shirley Rowney, Margaret Giblett, Dorothy Humphreys and Kay Barndon conducted the programme, which ran for five weeks. Each night there was an attractive display of home treatments, cookery books and Sanitarium foods. Gwen Boneham organised the Sanitarium display, using much-appreciated supplies sent to us from Perth. Wall posters and demonstration tables were not only good advertising, but interesting to all as the participants took the opportunity to try the various products. All appreciated the innovative animal features for Peanut Paste, Skippy Cornflakes, and the special favourite of all, the Sanitarium Honey Bee, with his blue antennae and smiling face.

Each programme commenced with a short film, followed by a health lecture and recipe demonstrations. Meta Bastian concluded each programme with a short demonstration of simple hydrotherapy treatment for use in the home.

Quite a lot of work went into the preparation for the demonstration, yet the ladies, assisted by Pastor and Mrs. Stuart, felt more than rewarded. Pastor Stuart had been involved in a similar programme in Adelaide the year before and it had also proved a success, with 166 people attending. His help in the outreach was much appreciated.

The ladies who ran the nutrition programme were thrilled to receive a letter of commendation and congratulations on the planning, organisation and running of their programme from Mrs. Joyce Nice, the new dietician for the Geraldton Community Centre. Mrs. Nice had attended and enjoyed the programmes each week. Her final comments were, "The presentation, in my opinion, was faultless. Like me, you must be believers that good food should not only be nutritious, but it must be served attractively in order to be acceptable. It is heartening to know that so many people in the community are concerned about nutrition and are willing to do something about it." ##



Pastor L. A. Dyason.

Photo: O. D. F. McCutcheon.

Life-Sketch of Pastor L. A. Dyason

O. D. F. McCUTCHEON

ONE OF GOD'S MEN, a beloved pastor, husband, father, brother and friend, Lennor Anton Dyason fell asleep in Christ on Monday evening, March 10, 1980.

Len, as he was affectionately known to so many, was born in Clifton Hill, Melbourne, on May 7, 1907. As a young man, in 1924 he attended New Zealand Missionary College. A further three years of study at Avondale Missionary College culminated in graduation in 1927.

In January 1928, Len Dyason was called to Perth, Western Australia, to commence his chosen life-work as an evangelist and pastor. During his Western Australian sojourn, he sought and won the love and affection of Janet Clark, an accountant in the Conference office in that State. Marriage vows were exchanged in October 1934.

During terms of service between 1937 and 1945 in South New Zealand, Tonga and Tasmania, three children graced their union: Colleen, the wife of Jim Williams; Dennis, the husband of Kathryn, and Gary, the husband of Jan. Three brothers, Campbell, Milton and Arthur, and eleven grandchildren (Sharon, Julie and Brett Williams, Karl, Anna, Sonja, Katrina and Megan Dyason, Nicholas, Timothy and Jane Dyason) also mourn.

Ordained in May 1942, Pastor Dyason was a man of many attributes, as were revealed in his forty-seven years of untiring, unselfish ministry to the cause of the church he loved and served so faithfully as director of several departments in the church, as a successful evangelist, and a tactful, faithful pastor.

During his years in Papua New Guinea he was liaison officer between the church and the

government in establishing an educational programme against the abuse of alcohol and drugs. Pastor Dyason was highly respected by leading government and medical personnel. Returning to Australia in December 1965, he served with distinction in the same field of temperance education within the Greater Sydney Conference for seven years, where he was continually in demand as a lecturer in Rotary clubs, high schools, colleges, police drug squads and many other such organisations. He earned the respect of state and local governments for his services to the community in the field of drug and alcohol abuse.

His years of service spanned every state of Australia, and both islands of New Zealand, Papua New Guinea, and the Kingdom of Tonga.

Although he officially retired in September 1972, three more years of his life were given in the Stewardship Department of Greater Sydney, and up until only two years ago he was a regular speaker in the Sydney area.

Len Dyason suffered much during recent months, but never lost his love of life nor his concern for the triumph of the cause he loved.

Len was a devoted husband, a loving and considerate father, a faithful shepherd, and a beloved friend of all who came within the influence of his life. Our hearts are extended in loving sympathy to those who mourn the passing of this good man who has done so much to enrich the lives of so many.

##

SILENT MERGER

(concluded from page 7)

relationship is foreshadowed in many lands where the non-observance of Sunday is punishable by civil law.

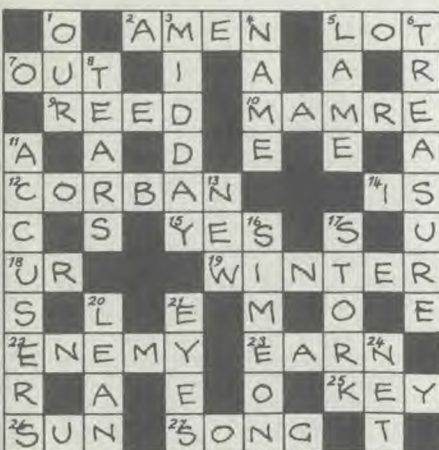
Sunday sacredness formed a bond of sympathy with Rome.²⁵ But Sunday legislation will cause Protestants to follow in Rome's footsteps, to reflect her image and become a persecuting religio-political power! Just how far are we from this moment of merger between Protestant religion and U.S. politics? Only a step away. Church union with its nominal creed and evangelical affiliations became a stark reality nearly nineteen years ago, concurrent with Rome's spectacular comeback in Vatican II. Rome is seeking global hegemony; will Protestants open the door for her to achieve this goal? ##

REFERENCES

1. Ellen White, "The Great Controversy," page 445.
2. *Id.*, page 588.
3. *Id.*, page 606.
4. *Id.*, page 205.
5. Rev. 3:1.
6. Ellen White, "The Great Controversy," pages 296, 298.
7. *Id.*, page 445.
8. *Id.*, page 444.
9. Marc Boegner, "The Long Road to Unity," page 37.
10. *Id.*, page 36.
11. *Id.*, pages 122, 123.
12. *Id.*, pages 224, 221.
13. *The Herald*, Melbourne, August 23, 1978.
14. Marc Boegner, "The Long Road to Unity," pages 223, 281.
15. *Id.*, pages 378, 42, 228.
16. *Id.*, page 36.
17. *Id.*, pages 92, 35, 36.
18. *Time*, August 17, 1976.
19. "The Great Controversy," page 444.
20. Marc Boegner, "The Long Road to Unity," page 70.
21. *Id.*, page 377.
22. *Id.*, page 284.
23. *Id.*, page 59, and footnote page 59.
24. Ellen White, "The Great Controversy," page 445.
25. *Id.*, page 588.

SOLUTION TO CROSSWORD

(from page 11)



WEDDINGS

ARCHER—STONEMAN. Sunday, February 10, 1980, was a happy day for Steven Archer and Kay Stoneman when they promised to love and cherish each other for ever. The wedding service was held in the beautifully decorated Mooroolbark Uniting church, Victoria. Steven is a son of Mr. and Mrs. William Archer of Doreen, while Kay is the second daughter of Mr. and Mrs. Carl Stoneman of Lilydale, Victoria. May the blessing of God be theirs as they establish a home with Jesus as their friend and guide.

J. P. Holmes.

ALEXIS—CLUA. Glenhantly church, Victoria, saw a large gathering of people from Australia and New Caledonia who had come to witness the happy occasion of sacred marriage between Job Alexis and Roser Clua, on February 17, 1980. The church decorations were surpassed only by the radiance of the couple as together (amid Spanish and French customs) Job and Roser committed their lives to each other and to their God. Following the service, the reception was held at the residence of Mr. and Mrs. Jim Driscoll. May the Lord bless them as they establish a home to His glory.

E. H. Winter.

OBITUARIES

CAMERON. Edith Cameron passed suddenly to her rest at Eliza Purton Rest Home, Ulverstone, Tasmania, in the early afternoon of March 6, 1980. Sister Cameron's sudden death from a stroke in her eighty-fourth year came as a shock to all who knew her because she had enjoyed good health and was possessed of a sound mind up to the last. All her family, except for her daughter Alice who lives in Michigan, U.S.A., was present on Sabbath, March 8, when she was laid to rest in the Mole Creek Cemetery. In 1943 Sister Cameron and her husband Osman Urquhart Cameron committed their lives to Christ in baptism and walked as faithful Seventh-day Adventists all their days. They rest together now, awaiting the glorious return of Jesus and the resurrection to life unending.

G. N. McKenzie.

DYASON. Pastor Lennon Anton Dyason fell asleep in Jesus in the Sydney Adventist Hospital, New South Wales, on March 10, 1980, in his seventy-third year. A memorial service was conducted in the Wahroonga church, and he was laid to rest in the Avondale Lawn Cemetery, New South Wales, on the afternoon of March 12. The esteem in which our late brother was held was evidenced by the large number of fellow ministers and friends who attended both services. Our deepest sympathy is extended to his loving wife Janet, daughter Colleen, sons Dennis and Gary, his brothers Campbell, Milton, Arthur, and eleven grandchildren. Pastors T. T. Turner, T. H. Ludowici, A. N. Duffy, and A. P. Dyason were associated with the writer in pointing those that mourn to the glorious resurrection morning. A life-sketch appears elsewhere in this issue.

O. D. F. McCutcheon.

FAWCETT. Roger Creavy Fawcett, aged eighty-nine years, passed to his rest on Thursday morning, March 13, 1980, at the Valley Private Nursing Home, Mooroolbark, Victoria. His death follows that of his wife Florence by eleven weeks, after a long and happy partnership of fifty-six years. Assisted by Pastor Harold Christian, the writer pointed the non-Adventist but Christian family to the certainty of the resurrection built upon the promises of the sacred Word.

M. Sparrowhawk.

HECKENDORF. After a brief illness, Brother Frank Heckendorf passed peacefully to his rest early on Sunday morning, March 9, 1980, at the Dubbo Base Hospital, New South Wales. Assured by God's promises, we bade him farewell at the Lawn Cemetery, Dubbo, on Tuesday, March 11. Baptised by Pastor K. J. Bullock in 1963, Frank Heckendorf was a valued member of the Narramine congregation. Known to his family for his love, devotion and unwavering faith in God, he will be sorely missed. Left to mourn are his widow Mrs. Hilda Heckendorf, daughters Marie (Mrs. Hudson of Beecroft, Sydney), Margaret (Mrs. Kerry Hawkins of Narramine), sons Gordon, Roger and Ian, all of Trangie, their families and other relatives and friends. To these we offer sincere Christian sympathy assuring them that we shall meet him "in the morning."

K. J. Bullock and G. C. Best.

HOPPING. On Tuesday afternoon, February 26, 1980, Kim Hopping was laid to rest in the Avondale Cemetery, New South Wales, following her sudden death due to a car accident on Sunday, February 24. Kim, who was a trained nurse working at the Fox Valley Medical Centre, Wahroonga, was known and loved by many people. To her family, relatives and close friends we extend Christian love and deepest sympathy. We all look forward with great anticipation and confidence to the soon coming of Jesus and the resurrection day, when, at the call of the Life-giver, Kim shall come forth clothed in immortality and eternal vigour. On that glad day, when we shall be reunited with her, our blessed Lord will reveal to us that which we now cannot understand.

R. W. Jackson.

LUKE. On Monday, March 10, 1980, Sister Eva Luke passed quietly to her rest at Gympie, Queensland. Sister Luke was born in County Durham, northern England, in 1886, and accepted the Advent message in England before migrating to Australia in 1935. She was the first, and for some years the only, Seventh-day Adventist living in Darwin, Northern Territory. After a service in the Gympie church, our sister was laid to rest beside her husband in the Hemmant Cemetery in Brisbane. Pastor E. Bartlett officiating. On one occasion, with her husband, Sister Luke was chosen as a representative of the Northern Territory and presented to the Queen. Now she rests in the assurance of final presentation to a greater and more glorious Monarch on the resurrection morning.

M. L. Woods.

PRIOSTE. Maria Prioste, aged thirty-seven, loved wife of Jaime, was laid to rest at the Rookwood Cemetery, New South Wales, on March 17, 1980. Maria was fatally struck by a train while on her way to work at 6.30 a.m. Jaime and Maria were baptised by the writer on November 30, 1979, and became members of Stanmore church, Sydney. Both were born in Portugal. The sympathy of the church goes out to Jaime at this time. Assistance was given at the service by the current church minister, Pastor C. T. Parkinson.

N. H. J. Smith.

REVELL. Marlin Maria Myrtle Revell, aged eighty-four, was laid to rest in Wynyard Cemetery, Tasmania, on Friday, February 20, 1980. She had passed quietly to rest at Ulverstone Hospital the day before, after an extended period of suffering. During her life Sister Revell bore a powerful testimony to the healing power of the Lord, twice having experienced His healing mercy. This evidence of God's grace sustained and encouraged her during the final months she spent in Eliza Purton Rest Home, Ulverstone, Tasmania. Sister Revell came to a knowledge of the truths of God's Word through the ministry of Pastor Hubbard sixty-three years ago in Burnie, Tasmania. She and nine others were the foundation members of the Burnie Adventist church. She rests now in the confident hope of the resurrection.

G. N. McKenzie.

REYNOLDS. Charles Lawrence Reynolds died suddenly in a tractor accident at Capel, Western Australia, on Sunday, February 24, 1980, aged sixty-six. That he was a man greatly beloved by the community, the church, his family of five children and his wife, was expressed and felt by all who attended one of the largest funerals conducted in the district. The service was conducted jointly by Pastor T. Potts and the writer. The Conference president, Pastor R. Moe, spoke on behalf of the Conference, and paid tribute to a man who had spent approximately thirty years as church treasurer and elder. "They shall be Mine, saith the Lord of hosts, in that day when I make up My jewels," was the thought left with all who sorrowed over such a tragic loss.

A. C. Thomson.

THOMSON. On Friday afternoon, March 14, 1980, we laid a well-respected and aged member of the Aranui Seventh-day Adventist church to rest in the Ruru Lawn Cemetery, Christchurch, New Zealand. Brother Andrew Thomson was ninety-five years of age when death overtook him. The testimony of those who knew him well was that here indeed was a man who loved his God, and lived accordingly. Relatives and friends were pointed to the blessed hope which burned so brightly within Brother Thomson's heart. We look forward to reunion with our brother on the resurrection morning.

C. V. Christian.

TILLER. After a long illness, Mary Alice Clarissa Tiller passed to her rest on March 12, 1980, at Waipukurau, north New Zealand. Deformed from birth, Mrs. Tiller bore her disabilities with courage and fortitude. Throughout her sixty years of life our sister revealed a strong spiritual commitment. As a result of a friendship with Mrs. Ireland of the Hastings church, Mrs. Tiller joined the Seventh-day Adventist Church in 1972, and died in the hope of the soon return of Christ. She was laid to rest after a private funeral in the Waipukurau church on March 14, 1980.

S. R. Goldstone.

VEGER. After a sudden terminal illness, Sister Maureen Veger passed to her rest on December 17, 1979, in Perth, Western Australia, aged forty-eight years. Once in the faith, but for many years observing the Lord from a distance, our sister closed the gap and accepted Jesus as her personal Saviour. "Those who die in Jesus will God bring with Him."

H. J. Watts.

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★ 25 years since their big day

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T.A.U.C. SESSION

Notice is hereby given that a regular session of the Trans-Australian Union Conference of the Seventh-day Adventist Church will be convened during the period July 6 to 8, 1980, at Avondale College, Cooranbong, New South Wales. The business of the Session will be as provided for in the Constitution of the Trans-Australian Union Conference of the Seventh-day Adventist Church, including minor changes to the Constitution. The first meeting will commence at 7.00 p.m., Sunday, July 6, 1980.

W. J. C. Sawyer,
Secretary.

T.T.U.C. SESSION

Notice is hereby given that the eighth Quinquennial Session of the Trans-Tasman Union Conference of the Seventh-day Adventist Church will be held at Avondale College, Cooranbong, New South Wales, from July 9 to 12, 1980. The business of the Session will be as provided for in the Constitution of the Trans-Tasman Union Conference of the Seventh-day Adventist Church, and reports will be presented covering all phases of the work carried on within the Union. The Session will open at 2.30 p.m. on Wednesday, July 9, 1980.

R. D. Craig,
Secretary.

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Throughout the Conference a number of our houses, campground buildings and Youth camp buildings are in need of repair and require the skills of a practical man conversant with carpentry, painting and general repair and maintenance work.

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Full details of work and arrangements can be obtained from the Secretary, North Queensland Conference, P.O. Box 51, Aitkenvale, Qld. 4814.

AUSTRALASIAN RECORD and advent world survey

Official Organ of the
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FLASH POINT



ON SUNDAY, March 30, a tiny plane taxied onto the runway of the Cooranbong airstrip at the unearthly hour of 6 a.m., revved its motors and swept down the straight and zoomed into the wide blue of the morning, destination, Kandep in the Western Highlands of Papua New Guinea. Seated at the controls, no doubt with his everlasting golf cap on his head (and he doesn't even play golf), was that redoubtable aviator, Leonard Barnard, whose acquaintance with the P.N.G. skies goes back further, probably, than almost any airman now plying the aerial routes of that beautiful country. Pastor Len, who must have been born in a plane, because he gets restless when he's confined to terra firma longer than forty minutes, was taking five volunteers from the Hamilton church in N.N.S.W. to spend a week of their holidays erecting the frame and roofing of a twenty-five-by-seventy-foot church building. They plan stops at Rockhampton, Cairns, Daru and Mount Hagen, arriving at the last-named on Monday afternoon. On Tuesday they fly off to distant Kandep, where they will unpack their hammers, saws, spirit-levels and leather aprons and surge into their task. They return on April 14. Splendid spirit, and God grant that the little VH-TUD will have an uninterrupted succession of happy landings.

Regard this as an advance notice, gentlemen, because you'll probably need to get a leave-pass from the little woman in order to attend. Use whatever guile you have to convince her of the necessity of your going, but my advice to you is to be there if you possibly can. At the Sydney Adventist Hospital from June 22 to June 26 there will be held the FIRST INSTITUTE OF PASTORAL CARE (note the capital letters; that's to indicate how important it is). It is "open to all Seventh-day Adventists interested in helping ministries, and it is specifically designed to show you how to minister to the ill and the hurting." Interested? Well write to The Chaplain's Department, Sydney Adventist Hospital, 185 Fox Valley Road, Wahroonga, N.S.W. 2076. I have a sneaking feeling that my old friend Dr. Tom Ludowici will be weaving his magic during the five-day institute, and that is something that I can personally commend to you.

Now it is possible that you may never have heard of the little Adventist church at Melbourne's Ferntree Gully ("where Melbourne meets the bush" as they say). If, for example, you live in Invercargill or Atherton or Geraldton, Ferntree Gully probably sounds somewhere at the end of civilisation, but it's not; it's a thriving outer suburb of Melbourne, and doesn't actually know whether to join itself to the sprawling metropolis of Warburton or affiliate with the less-important Melbourne. However, we have a splendid group of worshippers there, and I just wanted to tell you that this year, during Appeal time, they were led by that happy

dynamo, Pastor Bob Possingham, and they brought in a record \$4,500—which is something, because their church runs to only about six rows of pews on either side of the aisle. But the part of the story that I like best is that half of this sum was gathered by those who are in the six-to-thirty age group. They went out as families, and on many occasions, they went kids to one house with dad or mum going to the alternate houses. The Ferntree Gullians rate this family approach so splendidly successful that they want me to suggest that, next time, you'll find it works for you too.

I transfer your interest to the Sopas Adventist Hospital in Wabag, P.N.G., for a news-story. Sister Lola Hill, the principal of the School of Nursing there, is feeling that all the hassle of her job is suddenly even more worth while than she had thought—and she never really doubted it. She put up eleven girls for their final examinations with the Nursing Council of P.N.G., and ten passed very well indeed. One girl has to repeat one subject, but the best part of the story follows . . .

Here it is in Sister Hill's own words: "Today I received a letter from the Nursing Council—and would like to share part of it with you: 'Listed below is formal confirmation of the final results of your students who sat for the above examinations. The Education Committee have commended your school for the overall high achievement attained in these examinations, in particular the drug calculation area of the medical/surgical paper. The Education Committee would appreciate, if possible, some guidelines on the teaching methods used in your school, with regard to drug calculations, etc. Any suggestions you may have to offer may be beneficial to other schools.' " Well, Sister Hill is very happy about this request, as you will understand, and she thanks God for His guiding and help in preparing the girls for these examinations. She concludes with these words: "As this has come only two years since our Nursing School was nearly closed, we can only say, 'Surely the Lord is with us.' " My sentiments exactly, Sister Hill; and those of all your prayer-partners down in the home base too. God bless you in your work!

Dr. Helen Driscoll, formerly of the Sydney Adventist Hospital, went to Kampuchea as a volunteer; we told you about this. The sad news is that, at the time we go to press, she is ill in our Bangkok Hospital suffering from severe malaria. It appears that she is allergic to anti-malarial vaccines, and this is the result. She may have to cut short her term there, which will be a disappointment, because she is working in Kampuchean refugee camps. I have (courtesy of the S.A.H. Pacemaker) a brief description of how things are going there, but it will have to wait until next week, because the next item, just to hand, must get in immediately.

Our new plane in the New Hebrides is burnt out. That's it in a nutshell. Pilot-president Pastor Bill Townend at the controls, was preparing for take-off on Tanna, but when he opened the throttle to roar off down the runway, smoke and flame entered the cabin and he smartly abandoned ship. Fortunately, Pastor Townend was alone in the plane at the time, and when he was safely out he shut the cabin door to seal off the cockpit area and quickly found a fire extinguisher and soon had the conflagration under control. The interior of the plane appears to be badly damaged but the engine seems unaffected. The full extent of the damage and the possibility of salvage is now being assessed. That's all that we know at the moment, but when I get full details, you'll be the first to know.

"Finally, brethren . . .": Despite inflation, the wages of sin remain the same.