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FAREWELL to the FARAGS

R. R. FRAME



Dr. and Mrs. S. A. Farag.

IN 1963, Dr. S. A. Farag, together with the members of his family, transferred to this division from the United States. The Farags located in New Guinea, where Dr. Farag did much valuable work, particularly in the area of Public Health. He served the Coral Sea Union as Medical secretary, and then in 1967, upon the decease of Dr. S. A. Kotz, he was called to carry the responsibility of division Medical secretary. This work Dr. Farag also carried with distinction.

When the Farag family took leave to go to the United States in 1968, Dr. Farag's services were co-opted by the State of California, and he was asked to head up a large committee to study and re-write the health care laws for the State. This work occupied a period of more than twenty months, and in August of this year Dr. Farag resigned his position as Assistant Director of Public Health for the State of California and returned to Australasia. He resisted the offers to remain with the U.S. Government, and counselled with the General Conference regarding return to this division.

In October, 1971, Federal and State authorities in the United States strongly urged the General Conference to release Dr. Farag from denominational service for a time

in order that he may return to California and give guidance as the new health laws are brought to legislation. A representative meeting was held at the General Conference, and the brethren agreed to recall Dr. Farag and grant him a limited period of leave to enable him to re-connect with the State Department of Public Health.

Dr. Farag has acceded to the request of the General Conference with reluctance, and we sincerely regret the fact that his services will be lost to the Australasian Division. All that he has done as a health administrator and as a minister has meant much in this field. Dr. Farag's first love is, of course, the church of God, and his greatest desire is to continue to be engaged in denominational service. He fully anticipates that within a year or two he will again be working for the church in a full-time capacity.

I am confident that the church at large joins in expressing its appreciation to Dr. Farag, and takes this opportunity to wish all members of the family much of God's blessing as they return to California.

In giving consideration to the loss sustained, the Division Committee will work closely with the General Conference in the election of a successor to Dr. Farag.

An Open Letter to Adventist Parents in the Australasian Division

C. V. CHRISTIAN, Youth Director, Australasian Division

IT IS with a feeling of concern for the welfare of our youth that I pen these lines to Adventist parents in this division. We are living in an age of which Christ said predictively that "because iniquity shall abound, the love of many shall wax cold." Matt. 24:12. This waning love for God and all that is good is evident particularly among the youth of the great religious communions. It is a known fact that some of the well-established churches are losing 95 per cent of their youth to a world which grows ever more attractive as sin is glamorized.

We cannot afford to shrug off lightly the 50 to 60 per cent of youth we are losing from our communion, because they take with them talents which ought to be devoted to the church in its outreach. That which bothers me as a youth leader is that we place so much emphasis upon leading through the front doors of our churches men and women who have given the best years of their lives to the world and finally offer God what is left, while we allow young people who are capable of giving a LIFETIME of service to God to slip quietly out of the back door. There is no fanfare of trumpets to announce their departure. It is all so undramatic, but in so many cases it is tragically permanent.

Three Agencies

The forces which conspire to attract our youth from the church are tremendous, but God has not left us alone in the work of saving youth. He has provided three effective agencies by which we may counteract the magnetic pull of the world. Of the three the home is the most important. The servant of the Lord writes in "Ministry of Healing," page 351: "It is by the youth and children of today that the future of society is to be determined, and what these youth and children shall be depends upon the home. To the lack of right home training may be traced the larger share of the disease and misery and crime that curse humanity. If the home life were pure and true, if the children who went forth from its care were prepared to meet life's responsibilities and dangers, what a change would be seen in the world."

So much could be said about the importance of good home training and the influence of parents. Suffice to say that children will judge Christianity largely by what they see displayed in the home. Nothing is so bewildering and disgusting to youth as a Christianity which is put on with the Sabbath clothes and proclaimed in pew and pulpit, only to be negated by example during the other six days of the week. If we advocate prayer, then our children should find us frequently on our knees. If we believe in Bible reading, they should often find father and mother with the open Book on their

knees. This kind of religion commends itself to our children. Pastor Eric B. Hare tells a pertinent little story in his book "Those Juniors":

"It is said that a minister, while calling at the home of one of his church members, was met at the door by a child. 'Is your mother home?' asked the minister. 'Well—but, are you sick?' hesitated the little one.

"Oh, no, I'm just the minister, and—"

"Well, are you hurt?" continued the little girl.

"No, no, my dear. You see, I'm—"

"Well, is anyone else sick, or anyone else hurt?" persisted the little six-year-old.

"No, no—I just—"

"Oh, well, then you can't see mother, for she always prays from nine o'clock to ten o'clock, and unless someone is hurt or sick, she doesn't come out!"

"The minister looked at his watch. It was twenty minutes past nine, but he wanted more than ever to see and talk with that praying mother. 'May I come in and wait?' he quietly asked.

"Oh, yes,' the little girl sweetly replied, as she showed him to a chair in the sitting room.

"At ten o'clock the mother came into the room, her face radiant with the divine presence; and then the minister knew why that home was so bright, why two sons from that home had entered the theological seminary, and a daughter was in the mission field. In commenting on this experience, he said, 'All hell can't tear a boy or a girl away from a mother like that.'"

Thousands Made Sceptics

The second vital agency is the church school. In this age of infidelity and immorality every school-age Adventist youth should be found in a Seventh-day Adventist church school. Here are two statements from the pen of inspiration which should give us cause for meditation.

"It is a terrible fact, and one that should make the hearts of parents tremble, that in so many schools and colleges to which the youth are sent for mental culture and discipline, influences prevail which mis-shape the character, divert the mind from life's true aims, and debase the morals. Through contact with the irreligious, the pleasure-loving, and the corrupt, many, many youth lose the simplicity and purity, the faith in God, and the spirit of self-sacrifice that Christian fathers and mothers have cherished and guarded by careful instruction and earnest prayer."—"Ministry of Healing," page 403.

"Philosophical speculation and scientific research in which God is not acknowledged are making sceptics of thousands. In the schools of today the conclusions that learned men have reached as the result of their scientific investigations are carefully taught and fully explained; while the im-

pression is distinctly given that if these learned men are correct, the Bible cannot be. Scepticism is attractive to the human mind. The youth see in it an independence that captivates the imagination, and they are deceived. Satan triumphs. He nourishes every seed of doubt that is sown in young hearts. He causes it to grow and bear fruit, and soon a plentiful harvest of infidelity is reaped."—"Ministry of Healing," page 439.

It is unfortunate that we do not have more church schools and that some parents are forced to send their children to the schools of the world. There surely cannot be an excuse, however, for parents who, because of the financial consideration, deliberately place their children within the orbit of a state school education rather than a church school training.

Youth Must Be Involved

The third agency and a very vital one is the church. I say "vital" because in some instances the first agency is not as forceful as it might be. A divided home, for example, is not an ideal home, and we have numbers of those. A home where there is friction between husband and wife is not an ideal home, and unfortunately we have a number of those. A home where parents do not follow the inspired counsels of the Spirit of Prophecy in relation to child training is a weak home, and we have some of those. The church is vital, secondly, because in so many instances the second agency doesn't exist. This means that if we are going to hold our children, the church must operate a youth-oriented programme, which will involve its youth in church-centred activities.

A church which is doing its part for its youth will operate a soul-reaching Sabbath school programme, a successful JMV-Pathfinder society on Sabbath afternoon, and a JMV-Pathfinder club on Saturday night or Sunday, and for its senior youth a progressive MV society. However, a church may provide all of these for its youth, and yet lose them simply because the parents do not care to involve their children with the church's activities. They consider that if they attend Sabbath school and church service that this is sufficient exposure to the atmosphere of the church. What is two hours compared with the hours and hours of exposure to the world in a state school where infidel ideas are taught as gospel?

Some of our young people are more involved with the world than with the church. Can we wonder if they finally join the world where their interests lie? It is not sufficient for a child merely to attend Sabbath school and church service. He needs the added exposure to the church which the JMV-Pathfinder programme provides, a balanced programme of physical, mental, social and spiritual activity.

(Concluded on page 13)

Medical Launch Planned for Indonesian Borneo

CLINTON L. SHANKEL

Lay Activities Secretary, Far Eastern Division

BORNEO! The name always rings with a certain challenge. Borneo is one of those continental islands, very large, very strange, very intense, very hot, very humid and very beautiful. Borneo has a range of high mountains running the length of the island, striving to hold on to the low-lying swamp lands that surround them. Borneo has rivers that emerge from the mountains and crawl to the sea for hundreds of miles in a lazy, winding fashion. Borneo's people, almost ten million, live along the rivers that form the only "roads" of any distance on the island. Borneo is located on the equator, and is passed by trade ships of the East and West. Yes, Borneo is at the crossroads of the world; yet somehow the world has passed it by. Has the church, too, passed it by?

The Indonesian part of Borneo includes almost three quarters of the island and about 80 per cent of the population, or eight million people. Indonesian Borneo is more than twice the area of the state of Victoria.

Seventh-day Adventist work started in an organized way only after World War II came to an end. So far, only a small beginning has been made. In fact, there are only about 750 Adventists in all of this vast territory. We have no academies, no colleges, no hospitals, no launches and no aeroplanes. There have never been any permanent missionaries from outside Indonesia on this part of the island.

Borneo is part of West Indonesia Union Mission, which in size and population is about the same as the Inter-American Division; yet the funds that are received to carry forward the work in Indonesia are pitifully small. Why? Because Indonesia is only one part of the Far Eastern Division, which also has demands in many other countries.

While I was in Borneo recently, a worker told about another mission group. They had just held a baptism in the interior, and had baptized over 1,500 at one time in one place. He reported that they had purchased aeroplanes, and are building fifty airstrips in Borneo. They are also building launches to



"PHARMACY." This village medicine girl is likely to be out of a job once the Adventist mission has enough funds to operate a launch in her area. But she and her people will then be able to have reliable professional medical care for the first time in their lives.



GOOD NEWS. Waterways are about the only highways existing in Borneo, and a launch operating on these waterways will have access to communities otherwise inaccessible. Thus the news of salvation can be brought to thousands more by literature evangelists, mission workers, doctors and nurses.

carry on their work. Today is the day of opportunity in Borneo! Other missions are making use of this new day; so should we. About \$US5,000 is invested each year in our mission work in Borneo. Our workers there are thankful for this, but they feel that much more needs to be done. They are hoping that this coming thirteenth Sabbath will be the beginning of a new era for Adventist work in Borneo. With funds from this Thirteenth Sabbath Offering overflow, a new launch will be purchased to work on the Mahakam river. The launch will be stationed near Samarinda, a city of well over 100,000 people. There is a small Seventh-day Adventist church in this city, and there are also some small churches farther up the river, accessible only by boat. A launch site has been selected, and all that is needed now are the funds.

This will be a beginning, but we will need to follow it up with an effective programme requiring four launches, two aeroplanes and three or four missionary families. This would probably cost about \$US200,000. On thirteenth Sabbath, if each Sabbath school member gave about ten cents extra, this sum would be raised. So little, but yet so much, if we all give liberally. Remember Borneo on Sabbath, December 25.

THIRTEENTH SABBATH OFFERING, DECEMBER 25, 1971

EDITORIAL



THE SABBATH RE-EXAMINED-6

THE NEXT portion of the article, "Remember the Sabbath Day," as taken from the "Protestant Review" of September, 1971, seems to wander far from the point of the Sabbath, and digresses to other themes. Lest we be accused of dodging the issue, we continue with the article, though we feel that much of this material is not germane to the question.

S.D.A. INCONSISTENCY

Pictures of Christ: Apparently the aura surrounding the Fourth Commandment allegedly seen by Mrs. White blinded her eyes and the eyes of her followers to the Second Commandment nearby. Books produced by them are lavishly illustrated, with many pictures representing the Lord Jesus Christ. The Second Commandment clearly forbids any visible representation of an object of worship because of the possibility of worshipping the image rather than the One represented. The S.D.A.s do believe in the Deity of Christ, yet all their pretensions of fidelity to the Ten Commandments become a mockery when, for example, they reproduce on the cover of "Signs of the Times" (April, 1969) a garish crucifix (Christ on the Cross)—an insult to our Risen Lord and a visible representation of Christ, Who, as God is worshipped, in open violation of the Second Commandment.¹

We interrupt this section of Mr. Shelton's thesis to comment upon Adventism's "flagrant ignoring of the second commandment." We would say that, if we are guilty of such a sin, so is 99 per cent of Christendom (which, of course, would not necessarily make it right). So we go to the commentators to see whether, in fact, we are guilty as charged.

We take up "A Commentary on the Old and New Testaments" by Jamieson, Fausset and Brown. And on Exodus 20: 4, 5 (the second commandment) the Rev. Jamieson (of St. Paul's, Glasgow, and hence, we suspect, a godly Presbyterian) has this comment: "... Under the auspices of Moses himself, figures of cherubim, brazen serpents, oxen, and many other things in the earth beneath, were made, and never condemned. The mere making was no sin—it was the making with intent to give idolatrous worship."

It becomes apparent, too, as we read the Scriptures, that the point to the second commandment is the prohibition to make such images, etc., FOR THE PURPOSE OF WORSHIP. Otherwise, God Himself is guilty of having men break His own commandments. Observe: "And Moses said unto the children of Israel, See, the Lord hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah; and He hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship; and to devise curious works, to work in gold, and in silver, and in brass, and in the cutting of stones, to set them, and in carving of wood, to make any manner of cunning work." Exodus 35:30-33.

Here then, is a man in whom is the Spirit of God, who is called upon to prepare some of the trappings of the temple, and he must carve and engrave. Is not God interpreting the commandment for us when He calls a man to do such a task?

And we would ask Mr. Shelton, as politely as we can, whether he owns a camera. If he does, let him beware lest he put a film in that camera. If he does, and the shutter should click, he may be guilty of breaking this second commandment—according to his interpretation. Or if he idly doodles as he talks on the telephone, and produces what might be the caricature of man, beast or fish, then he has broken this second commandment (according to his lights). For let it be remembered that it is not only a representation of God that the commandment forbids; it is the "likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth." So it is breaking the second commandment for a teacher to draw a picture of a cow on the blackboard! Or for an artist to sketch some pastoral scene!

Is this not hair-splitting? Of course it is! It is the MOTIVE behind each such representation that counts. If some artist

conveys his representation of Christ on the Cross, and does so in a spirit of reverence and for the purpose of bringing home to those who see in it the suffering and the humiliation He suffered for us, then that, hardly, comes within the condemnation of the second commandment. But if such "holy" pictures are worshipped; if anyone should produce such in order to pray before it or for others to pray before it, then that would contravene the letter and spirit of the second commandment which, in the eyes of every Seventh-day Adventist, is as serious an error as trampling upon the fourth or any other commandment.

We shall not comment specifically upon the cover-picture mentioned, except to say that no piece of art ever produced will appeal to everyone. Suffice it to say that we had those who did not care for the cover; others wrote (from as far afield as the United States) to tell us that it was the best cover they had seen on a religious magazine. We can assure Mr. Shelton that the purpose behind the cover that he mentions was not to insult the Risen Christ; its purpose was to point out that His suffering and death for mankind was a barbarous and evil thing, but that He went to the Cross and despised its shame that man might share in His subsequent resurrection.

CHRISTMAS AND EASTER: Loud and long have Protestants been harangued by garrulous S.D.A.s for following Sunday. Mr. Sleight² dramatically claims: "God says that it belongs to this anti-Christ power. Rome claims it as her day" and so all Protestants are accused, wittingly or unwittingly, of following the Roman Church in this matter. But who is following the Roman Church? Much to our surprise—the Seventh-day Adventists! Without one shred of Biblical authority, they blithely follow pagan and papal Rome in their celebration of Christmas and Easter. Christmas is "Christ's Mass" and Easter has the dubious honour of being named after the goddess Astarte—and these festivals were introduced by Rome as a sop to paganism, without any command or example in the Word of God. "Signs of the Times" (December '69)³ carries a Nativity scene on the cover and with articles inside on "The Celebrators," "What to Give," "Phillips Brook's Carol of Remembrance" and "One Family's Christmas." "Signs of the Times" (April '68) carries a clear article by David Sibley on "Easter: Its Origin and Message" where the origin is clearly seen as pagan, but they are quite content to celebrate it, especially as they contort its message to "prove" conditional immortality.

So Rome has the vast majority of Protestants and all S.D.A.s in tow in unbiblical commemorations of Christmas and Easter. The Reformed⁴ principles of worship, however, may only be derived from Biblical precept and example. All other practices and "holy" days are to be excluded.

Mr. Shelton is in full cry now. He is getting down to cases and naming names. But still his facts are awry. We will not attempt to deny what "Mr. Sleight" said, because we did not hear what the gentleman said, not being present at the time. But we can conveniently call upon the editor of the "Signs of the Times" to answer for himself; he is of age, let us ask him.

First of all, it must be pointed out to Mr. Shelton that Adventists do NOT celebrate Christmas or Easter. By this we mean we do not have special services in our churches for these two events. Unless Christmas Day falls upon a Saturday, we do not have any service for Christmastide. As we informed this good man in a personal letter, if Easter and Christmas are mentioned in our churches, it is purely at the whim of the individual preacher, and then only to magnify the Christ, not the festival. There is no attempt made to "celebrate" the festivals, because we know as well as he that both have their origins in paganism.

We do, however, make no secret of the fact that we celebrate the Christ of Christmas, by which we mean that we honour Him for what He means to us, for what He did for us, and for what He has enabled us to look forward to in hope. We venerate

His virgin birth, His victorious life, His vicarious death and His glorious resurrection. And if we mention these festivals in our paper, "The Signs of the Times," it is to establish contact with those of the Christian world who at these seasons of the year are thinking of Christ—for some of them the only such occasions when they do think of their Redeemer. But ALWAYS we are at pains to point out the fact that it is not the feast we are celebrating but, rather, the One who is behind these two festivals—Jesus Christ.

Mr. Shelton mentions the article by David Sibley—which he describes as "clear." It is a pity he did not read this article a little more carefully than he did, for herein he would have found the teaching of the Adventists. The opening sentence of this article is: "The word 'Easter' is not an English name but an Anglicized form of Astarte or Ishtar, the name of a heathen goddess much adored by primitive people of the past. She was also known as the Queen of Heaven, and associated with her worship was a forty-day lent, with its fasting and weeping, dyed eggs, and crossed buns. What God thought of such worship may be seen by reading passages in Jeremiah, chapter 44, and also chapter 7:18 . . ." (We have subsequently sent Mr. Shelton Pastor Burnside's tract on the origins of Christmas, Easter and Lent.)

We would say that even Mr. Shelton must admit that this is an indication that we are well aware of what the roots of this festival are, and that we are not in favour of it as a Christian element in the church's calendar. Nevertheless, David Sibley then goes on to discuss the MESSAGE of "Easter" as Christian people see it, and plainly shows how Adventists are people who heartily believe in the resurrection and, moreover, regard this as the very key-stone of the Christian faith. The actual words he used were these: "When a former Archbishop of Canterbury wrote in his book, 'Nature, Man and God' that the Bible doctrine of a future life 'is a doctrine, not of immortality but of resurrection,' he was Scripturally accurate; and when he wrote that the Bible 'regards this resurrection as an act and gift of God, not an inherent right of the human soul as such,' he was just as correct. This is really the message of Easter." We can only exclaim, "What a pity that all Christendom does not see it as clearly as that!"

We will not side-track to discuss the matter of conditional immortality, as the author under review would seem to like us to do; we are here discussing the Sabbath. But we reaffirm, for all to know, that we do not celebrate Christmas or Easter as religious festivals. Can we state it more plainly than that?

The article continues:

SECRECY: The Christians in the early Church were not ashamed to be known. But the S.D.A.s in many of their activities hide in a cloak of anonymity. At the time of the Papal Visit many Christians were tricked into believing and even distributing S.D.A. propaganda with a leaflet issued by "Australians United for a Fair Papal Visit" which offered free "A Prophet Speaks to America" (i.e., Ellen White). They shamelessly copied the cover of a Presbyterian Reformed tract and put in their own material and just labelled themselves as P.R.I., Post Office, Cannon Hill [Brisbane].

They have many publishing houses: this is a partial list: Signs Publishing Company, International Health Institute, Pacific Press Association, Review and Herald Publishing Association, Inspiration Books, the Voice of Prophecy.

Why don't they identify themselves clearly? It seems that in many ways they are seeking advances and recognition along with Bible-believing Christians.

We are not ashamed to be known, Mr. Shelton, although it is true that we do want to be recognized as "Bible-believing Christians." In fact, that is exactly what we are. We have the Bible as our only rule of faith and practice. Ellen White's writings (to anticipate your objection) merely lead us closer to the study of the Word of God.

"The Signs of the Times," which is obviously well known to Mr. Shelton, bears this legend on the masthead of EVERY copy: "A publication of the Seventh-day Adventist Church . . ." Can we be more frank and honest than this?

Our TV programmes are announced as being sponsored by "Your friends, the Adventists," and even our anti-smoking campaigns are usually so tagged. If they are not, you may be sure that it is not done intentionally to defraud.

On the other hand, it is true that, in the rather dim past, public prejudice did force some evangelists to cover their denominational identity until contact had been made with the people. We feel now that there is less of this blind prejudice than formerly, and we do not see the need to engage in secrecy as to our identity.

Just a couple of corrections, however, Mr. Shelton. In your list of publishing houses (actually, there are about forty-five around the world, and we are modestly proud of that), Inspiration Books and the International Health Institute are not Seventh-day Adventist publishing houses. Our sales manager, who keeps a close watch on these things, has never even heard of them. Our Year Book does not list them. The Voice of Prophecy is a radio broadcast, rather than a publishing house. It is unnecessary for us to point out that, to the knowledgeable reader, inaccuracies in simple and easily-verifiable statements such as this, throw considerable doubt on the rest of the article's scholarship.

Now for a word on the matter of the papal visit. Seventh-day Adventists recognized—at an official level as did the majority of the laity—that the Pope had every right to visit his fellow-religionists in this country. As such, they made no protest, either publicly or privately. If there were Reformed Presbyterians in Italy, we feel sure that Mr. Shelton would want the privilege of visiting such believers there, as we would want the right to visit fellow-Adventists in that country. Whatever else they believe in, Adventists believe in religious liberty. We therefore made no attempt to cast any aspersion on Roman Catholicism at the time of the papal visit, nor did we enter any formal protest. Let that be very clear.

Now what of the leaflet which Mr. Shelton mentions? What of the trickery he accuses us of? And what of the free offer of "A Prophet Speaks to America"? It is in this latter "free offer" that we get our clue. This is a publication put out by some—a mere fraction of the laity—whose zeal is more to be applauded than their methods. They sought to speak for the church when they had no authority to do so. They took it upon themselves to speak out for Adventists in various places, but all were unauthorized, and all such public statements were deplored and disowned by the leaders of the Seventh-day Adventist Church in Australia.

Many of us know that "A Prophet Speaks to America" is a compilation circulated by a group of Adventists whose leaders have been disfellowshipped. We believe that, even at best, it represents a poor choice to offer at such a time and occasion. But we absolutely repudiate any suggestion that this group was speaking for the church, and we categorically deny that we, as a denomination, had any hand in its distribution or its planning. We were, it is true, embarrassed by the unwise statements many of these people made at the time of the papal visit, but no words are too strong for us to use in denying that the Seventh-day Adventist Church had any hand in the distribution of these leaflets, offers, or anything connected with it.

As far as "shamelessly copying the cover of a Presbyterian Reformed tract," we can only say that the above paragraph, surely, dissociates us from any such malpractice. We will, however, express our regret that anyone even purporting to be an Adventist, would be guilty of such unprofessional behaviour, and we offer an apology on behalf of those who so acted, trusting that the plagiarism was ignorantly done, and not with malice aforethought.

Next week, we shall conclude the examination of Mr. Shelton's article.

Robert H. Parr

1. We believe that this sentence should not be understood to convey the idea that the author does not believe in the deity of Christ. We feel it could have been expressed to better advantage.
2. We think that "Mr. Sleight" should read "Mr. Sleight."—Ed.
3. See also cover for December, 1971, Mr. Shelton.
4. The "Protestant Review" is published by The Reformed Presbyterian Church.

A BOLD STEP IN SYDNEY SANITARIUM AND HOSPITAL DEVELOPMENT

S. A. FARAG, Medical Secretary, Australasian Division

A Report to Our Constituency in Australasia

THE SYDNEY Sanitarium and Hospital, under the able leadership of Dr. H. E. Clifford and his associates, has embarked on a bold seven-million-dollar multi-faceted programme to upgrade almost every aspect of that institution.

New Medical Centre

The development programme commenced in September, 1970, when ground was broken for the New Medical Centre on Fox Valley Road, a few feet from the main building. This centre, completed on May 19, 1971, is already proving a most efficient and attractive unit and is making a good contribution to the hospital programme. The facility incorporates nine doctors' consulting rooms, a dental suite with two surgeries and a dental laboratory, a clinical conference room, and supporting services. These include a minor operating theatre, procedure and sterilizing rooms, and a clerical and accounts office.

Patient amenities have received special attention. The entrance and waiting areas are most attractive, and a mothers' room for the care of small children is also provided.

It is planned to extend the centre's clinical service to the community by offering opportunities for consultation in most disciplines of medical practice. Already the

medical centre, with its adequate parking provision, pleasant environment, fine amenities, and enlarged services has increased patient attendance considerably.

A new broadened policy has been developed which would enable a large number of specialists to be connected with the sanitarium on a full- or part-time basis. Detailed study is now being given to the requirements of the new institution and the most favourable type of association in each case, recognizing that the circumstances and requirements differ from one speciality to another.

It is hoped that under this new arrangement Adventist specialists in different fields will establish practices associated with the Sydney Sanitarium and Hospital, which will extend the influence of Adventist practice in the community within the framework of an organized Adventist medical programme.

It is felt that Adventist practice and influence could be developed much further in the future by this flexibility in the approach to the involvement of medical practitioners. This applies particularly to the consultant group.

New Main Hospital Block

Work on the main six-million-dollar hospital block is now in its fourth month and

proceeding on schedule. The contractual date for completion of the main building is October, 1972, but taking average delays into account, occupation will probably take place early in 1973.

The new hospital will have 300 beds. There will be general, surgical and medical wards, and an intensive and coronary care unit enlarged to ten beds. There will also be a special children's ward, which is something quite new for the sanitarium. Accommodation for obstetric patients will be doubled to fill a need which has been acute for several years. The obstetrics and gynaecology section will occupy the whole of the present surgical wing of the hospital.

A suite of six operating rooms, enlarged radiology and central sterile supply departments, and an extended laboratory are all critical to the continuation of the Sydney Sanitarium as a major general training hospital.

On every floor and in each department, the needs and interests of patients and the public have been taken into careful account, and amenities have been provided to give the hospital a character worthy of its objectives.



The architect's drawing of the new Sydney Sanitarium and Hospital.

New School of Nursing Building and Recreation Hall

The construction of the new School of Nursing is a joint venture with the Wahroonga church social hall project. This building, housing the two independent units on one location, is sited conveniently between the hospital and the church, and surrounded by a large car park which will serve the hospital, the church and the social hall.

The School of Nursing, which is located at ground level, includes four classrooms, a demonstration room, library and tutorial offices. Its surroundings are very pleasant, and the location of the nursing school in a separate building is considered to advance the stature and potential of the already greatly respected Sanitarium School of Nursing. The scheduled date for completion of the combined building is February 28, 1972, and occupation may be expected soon thereafter.

Other Building Units

A new eighty-eight-room addition to the nurses' residence has already been completed and is partially occupied. It will provide for the foreseeable needs of the hospital's residential staff requirements. Many other projects, peripheral to the main hospital block but none-the-less essential, have either been completed or are under construction at the present time. These include an electrical sub-station, extensions to the kitchen and dining room, reception facilities for the nurses' home, and a new boiler house, construction of the latter still to be commenced.

A major development in itself has been the construction of new roadways and parking areas. These have been substantially completed, except for the circuit at the front of the hospital which will follow at a later stage.

Aggressive Outreach Programme

Despite the distractions, noise and inconveniences normally associated with such a building programme, the dimensions of the hospital's activity have continued to increase in all departments.

Determination to advance in outreach has characterized the programme of the

hospital, and even in the throes of the development and construction, 5-Day Plans have been operating almost monthly with excellent attendance.

Pre-natal classes conducted over the past year have also been well received. Hundreds have attended since the programme began a year ago. This exercise is strongly supported and much appreciated by mothers and fathers, and affords a unique opportunity of sharing important aspects of our truth in a way that is particularly appreciated.

The hospital is also becoming increasingly involved in drug education programmes in the community. Pastor D. E. Bain, chaplain of the Sydney Sanitarium and Hospital, who is also a qualified pharmacist, has participated in numerous outreach education programmes outside the institution. Requests for drug education programmes have come from Jewish, Catholic, Methodist and Baptist groups.

Finance

The rebuilding of the Sydney Sanitarium and Hospital is probably the largest single investment the denomination has made outside of North America. Finance for this project is to come largely from denominational sources in Australasia, with some help from the General Conference.

The Sydney Sanitarium and Hospital can now maintain its nurses' training programme in harmony with the requirements of the New South Wales Nurses' Registration Board. Over 1,000 nurses have graduated from the School of Nursing connected to the Sydney Sanitarium and Hospital. These nurses have served well not only the medical institutions in this field, but also those in all of the world divisions.

We salute the Sydney Sanitarium and Hospital nursing graduates for the excellent reputation they have built for themselves and their Alma Mater; and we salute the dedicated administrative staff and the Board and Building Committee of the hospital for their tireless effort in guiding the affairs of the institution in this critical and challenging period of the history of the institution.

TEMPERANCE in WHANGAREI

I. GODBER

THE WHANGAREI CHURCH members, North New Zealand, felt that after a break of a few years, it was time to again make an entry into the Winter A. and P. Show which was open for a period of five days.

It appeared that our application for a stall was not to be accepted. However, two church members who run their own business in Whangarei had applied for three stalls, but found that the third was not necessary for their requirements. The secretary of the Show agreed at the last minute to allow this space to be occupied by our Temperance section of the Seventh-day Adventist Church.

Joining forces with the conference Temperance secretary, Pastor D. I. Jenkins, our plans were formulated to display "Smoking Sam" with various posters, and to show the film "Crutch for All Seasons." With a final burst of stupendous energy, four stalwarts put up the display booth in an area that at first seemed out of the way, but as it was an entrance-way to the sideshows, we found that all and sundry had to pass and become acquainted with "Smoking Sam." We were greatly indebted to our church school in that the partitions erected in the old church hall for school blackboards now came in handy for fast erection of walls to create an area to show our film.

As the public passed by, young and old stopped to look, question, and talk, and many were the varied and congratulatory thoughts expressed for a work well done.

The number who desired to quit smoking was amazing. To assist such earnest seekers, we also erected across the top of the stall a large "5-Day Stop Smoking" poster that all could see as soon as they looked down the passageway after entering the hall. "Smoking Sam" increased in popularity in Whangarei and surrounding districts, as time and again the public stopped to become acquainted, blocking the alley way.

We have often wondered whether people take notice of these displays. Our children at the public schools soon informed us that "Smoking Sam" was the main topic of conversation.

Our members were not idle in giving away "Alert" magazines and approximately 1,500 tracts. The "suckers" who really wanted to quit smoking, signed up—thirteen of them for the 5-Day Stop Smoking Plan—which was conducted by Pastor Jenkins a week later. The booth was good advertising, and when the Stop Smoking Plan commenced, eighteen people turned up, of whom seventeen were successful. One man testified later that his family were so thrilled at his attending that they left a message of encouragement for him each night when he returned home.

Whangarei has been pleased to have had an active part in this work, and plans to run further 5-Day Plans in the near future.



The new medical centre.

AVONDALE MEMORIAL CHURCH OPENS

[This article appeared in the "Newcastle Morning Herald and Miners' Advocate" of November 1, 1971.]

OFFICIAL OPENINGS of churches are usually left to bishops, archbishops and presidents of church conferences, according to the Minister for Transport (Mr. Morris). At the opening of the Seventh-day Adventist Avondale Peace Memorial church yesterday he said it was the first church he had opened in his sixteen years in state parliament.

About 1,500 people attended the opening of the Seventh-day Adventist church at Cooranbong yesterday.

The church is known as the Avondale Peace Memorial church, and it is the largest Adventist church in the southern hemisphere. It is one of 863 Adventist churches in Australia, New Zealand and the Pacific Islands.

The Minister for Transport (Mr. Morris) performed the opening ceremony which was the climax to three days of commemoration on the seventy-fifth anniversary of the Adventist Church in the Cooranbong area.

The church has been built on the grounds of the original church. The auditorium seats 1,000 people, with 300 in the gallery. A chapel behind the gallery has room for 150 worshippers. A church hall built beneath the front of the building will take 600. A dais behind the pulpit will

seat a choir of 120. The church has a large entrance foyer, two sound-proof rooms with glass partitions, offices for deacons and treasurers, and a special welfare section.

Mr. Morris said the building was magnificent and added that it was a fitting monument of "gratitude to the goodness of God over seventy-five years."

The Lake Macquarie Shire president (Cr. MacDonald) said the church was a splendid achievement, a milestone in the history of Lake Macquarie Shire.

Pastor L. C. Naden, who gave a brief history of the Avondale church, said the original was dedicated in October, 1897. It held 450 people, cost \$1,100 to build, and was completed in eight weeks. The site for the present church was rededicated in May, 1970.

The large framework for the new auditorium was built over the old church. The old church was demolished after the basement hall had been finished. Services were held in the downstairs hall until this week. The building was constructed in less than two years. Pastor Naden said about a quarter of a million bricks were used.

Pastor S. G. Winter, the church pastor, welcomed those present. Pastor R. R.

Frame, president of the Australasian Division of Seventh-day Adventists, gave the occasional address.

Others present included Messrs. Hunter and Jensen, M.L.A., and Pastor L. S. Rose, president of the North New South Wales Conference.

The church was designed by Sydney architect, Mr. G. Richardson, and built by E. G. Menzies and Sons Pty. Ltd.

Be Like Joshua

O. K. ANDERSON

Public Relations Secretary, Avondale Memorial Church

A THRILL made the hearts of all members of the Avondale Peace Memorial church tingle with delight when the State Minister for Transport, Mr. Milton A. Morris, stepped into the spacious foyer of this beautiful building along with the rostrum party and read the following words inscribed on the plaque: "Avondale Memorial Church of Seventh-day Adventists—ERECTED in gratitude to God, the Author of Peace, and in memory of those who in



The new Avondale Peace Memorial church. (Photo: O. K. Anderson.)

two world wars gave willingly of their service and indeed of their lives that peace should not perish from the earth and that this historic site selected by loyal pioneers of the Advent Faith should continue to proclaim 'On earth peace, goodwill towards men.' Unveiled by Hon. M. A. Morris, M.L.A." He then declared the Avondale Peace Memorial church open as a place of worship and prayer for all people.

Mr. Morris in his special message said that he was pleased to offer congratulations on behalf of the government of New South Wales for the splendid achievement in erecting this magnificent building.

It was obvious from his challenging address based on the accomplishments of Joshua that he enjoys a strong Christian experience. "As Christians, be like Joshua," Mr. Morris said. "We should review the past. A life occupied by the present is very shallow indeed. The past is too full of rich experience for us to ignore. It is full of fragrance of great pioneers who built the town of Cooranbong to become the strongest settlement of Adventists in the whole of Australasia.

"Joshua's message is one we should emphasize on this seventy-fifth anniversary. His message was that not one thing has failed of all the good things which the Lord your God spake concerning you; His blessing has gone with you over all these years and, as you look back, may your hearts be stirred and uplifted by the faithfulness and goodness of God. I believe that's why you are here!

"Many of us have failed. We have failed God. God has not failed us. As we look back over seventy-five years, the experiences we have been through will make us more courageous. Let us renew our covenant of choice; 'Choose ye this day whom ye will serve.' I thank God for the Seventh-day Adventists. I thank God for what they stand for.

"The greatest social evil in life, the greatest polluter of the individual, of family life, is alcohol. I thank God for your uncompromising stand in relation to this great social evil. May you be blessed, may you be encouraged by the presence of all here today. We shall rejoice with you today and pray for your work and witness in this place in the years that are before."

"Great Progress"

The Lake Macquarie Shire president, Mr. Wal McDonald, after offering his congratulations on behalf of his council, said, "The great progress the Seventh-day Adventists have made not only at Avondale, but around the world, is well known." The emphasis we place on our system of education is unique. This he recognized.

Mr. Harry Jensen, M.L.A., said, "I, too, am glad to express my congratulations to the members of this congregation on their splendid achievement." Mr. Jensen (one-time Lord Mayor of Sydney) was pleased that he could make mention of the great medical and humanitarian effort which, as a people, we have undertaken.

Pastor R. R. Frame, president of the Australasian Division, after expressing his pleasure at being privileged to attend this seventy-fifth anniversary service and to have the pleasant task of declaring to all that the "certainties" of the glorious third angel's message will soon be heard and published throughout the whole world, exhorted, "Let us never forget that the ultimate triumph of truth is certain and that we may hasten that glad day by giving the world about us a glimpse of the image of the Master by our words and actions.

"By the grace of God, may the Lord say to us all at His coming, 'Well done, thou good and faithful servant, enter thou into the joy of thy Lord.'"

History Recounted

PASTOR L. C. NADEN reminded the congregation of the history of the church at Avondale. His address is reproduced here in part.

"We do well to remember that the ground on which this tabernacle stands is holy ground. In fact, it is one of the most sacred church locations in Australasia. It was located and purchased, we believe, through the direct leading of the Lord. The original house of worship erected here was built to accommodate 450 persons at a cost of \$1,100. It was built in the remarkably short period of eight weeks, and dedicated, debt free, on Sunday afternoon, October 17, 1897, seventy-four years ago almost to the very day.

"What vision those pioneers had! They purchased 1,450 acres of land, of which this church site formed a part. They did that when the church was in its infancy and had no membership of which to boast. In fact, when the original church was dedicated, its membership, which included students from the nearby college, numbered exactly 116. They had tremendous faith in the promise revealed to this people that here in Australia 'God had a people who would be a glory to His name and have a part in His kingdom.' Time has shown that God honoured their faith.

"Today there is no area in the Australasian Division that can claim a greater assemblage of Adventists on the Sabbath day than that of the combined membership of the three companies which at present meet on the old Avondale estate.

"The needs of a spiralling work and the ravages of time so glaringly apparent on the old building, causing it to be totally inadequate for the church's needs and most unrepresentative of our God who made all things lovely and beautiful in this world, moved leadership at all levels from the division to the local church, to heed the word of the Lord as recorded in Haggai 1:8: 'Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord.'

"This we have done, and we no longer stand rebuked by the statement of Ellen G. White: 'Some build large convenient houses for themselves but cannot afford to spend much upon a house which they are to dedicate to God.'

"I am sure we all rejoice today over our decision to arise and build again a house to the glory of His name.

"We congratulate the architect, Brother Geoff Richardson, the Building Committee, the builder, Brother Guy Menzies, and Pastor Stan Winter and all the enthusiastic volunteer labourers, too numerous to mention, and the many sacrificial donors who have done so much to make this beautiful house of prayer and worship a reality and a monumental witness to the cause it so fittingly represents."

Governor-General Visits Fulton

J. CERNIK
Principal, Fulton College

HIS EXCELLENCY, Sir Robert Foster, Governor-General of Fiji, visited Fulton College on October 13, in order that he may become better acquainted with the work of the college.

On a previous visit during the school vacation, His Excellency had expressed the desire to return when the college was in operation. Accordingly, with his Aide-de-Camp, His Excellency spent two hours of Wednesday morning informally visiting the classrooms, taking a keen interest in the pupils' work, and chatting with the staff members over glasses of lime squash at recess time.

Girls at shorthand demonstrated their speed, while in the Homecraft section, baby care was the order of the day. Maths in Form 4 presented as much a problem to visitor as it did to pupil, although Natural Science in Forms 1 and 2 was just as intriguing as it was fifty years ago. The eye-catching display of "original" art in the Infants' Room did not go unnoticed.

Visiting from room to room, His Excellency asked many questions, the answers to which combined to build up the concept of a multi-racial Christian college, working harmoniously in the achievement of its aim of citizenship and service.

As he was leaving, His Excellency said that he regarded Fulton as one of Fiji's major schools, and was very grateful for the opportunity afforded him of becoming better acquainted with its aims and objectives, and its scope of training given to the youth of Fiji and the South Pacific.

He was very interested in the college magazine, "Makosoi," and was also presented with a copy of "The Builders"—a photo survey of the world-wide work of Seventh-day Adventists.

An Adventist Confession of Faith—3

I BELIEVE

in the incarnation of Christ: that He died, was resurrected, and ascended to heaven to make intercession for us.

V. NORSKOV OLSEN

A PERSON'S RELIGION is reflected and expressed more distinctly in his god-concept than in any other way. His god may be an object of nature, an animal, a philosophical doctrine, or a metaphysical idea, but whatever it is, we are thereby able to perceive something of the essence of his "faith." To understand the real character of Christianity we must begin with God; accordingly, the study of the Christian religion is called theology—the word about God.

When we say, "I believe in the incarnation of Christ," we are expressing the uniqueness of Christianity, that God became "flesh, and dwelt among us." Everything that God says about Himself and that we have to say about God is anchored in Jesus Christ. In all theological quests we must begin and end with Jesus Christ; outside Him there is no saving knowledge about God. "The Father loveth the Son, and hath given all things into His hand. . . . If ye had known Me, ye should have known My Father also. . . . He that hath seen Me hath seen the Father." John 3:36; 8:19; 14:9.

The plan of redemption as expressed in the incarnation, death, resurrection, and ascension of Jesus Christ was not an afterthought but is rooted in the character of God and in the nature of life as it originated with God. The mystery of redemption was hidden in God and "ordained before the world" (1 Cor. 2:7), and Christians are chosen in Christ "before the foundation of the world." Eph. 1:4; see also 2 Tim. 1:9.

In the beginning God, as the Creator, established the covenant of life between Himself and His creatures in the principle: obey and live; disobey and die. Since God is omnipotent, omniscient, and omnipresent, this covenant had to be a commanding one. However, it was anchored in love or in the essence of life itself. The proof for that is, that at the moment the covenant of life was formulated, the covenant of redemption was made. God cannot annul man's freedom, which is part and parcel of His plan for the world. He cannot override the conditions that are involved in the nature of a moral, as opposed to a mechanical, universe.

Angels Cannot Save

However, in His own freedom and love God can choose to take upon Himself the catastrophes involved in the words **disobey** and **die**. The eternal choice and decision of grace is a part of God's essence. Thus Christ is "the Lamb slain from the foundation of the world." Rev. 13:8. No creature, angel or man, could be a saviour; it had to be God Himself. At the same time, by taking into His heart the pain and punishment of sin, God demonstrated that the covenant of life is rooted in love. The Son is not only the true God, He

is also Jesus of Nazareth. He is also true man, and as such, the representative of mankind, the second Adam who through Himself reunites the first Adam with God. The redemption that was hidden in God and "ordained before the world" was given "unto our glory" and manifested "according to the eternal purpose which He purposed in Christ Jesus our Lord." 1 Cor. 2:7; Eph. 3:11.

Religion is man's search for God, but Christianity is God's search for man to such a degree that God became incarnated to meet man in his own conditions of life. "And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth." John 1:14. The phrase "the only begotten" has no reference to birth or to the idea construed by some, that there was a time when Christ was not. **Monogenes**, the Greek term involved, is composed of two words: **monos**, "one" or "only," and **genos**, "kind." It thus means "one of its kind" or "unique." The incarnate Jesus Christ our Lord, very God and very man, is the only one of His kind. He is unique, and it is in the mystery of this uniqueness that the salvation of Christianity is anchored.

When Jesus Christ is referred to as the Son, it is not intended to convey the idea of subordination. In Holy Scripture, "son" is used to express the characteristics of a personality apart from the idea of generation. See John 8:44; Eph. 2:2; 5:6. Christ exemplified in His life the principles of righteousness, the character of God; therefore, He was described as the Son of God.

When Abraham and Isaac in their own lives experienced the covenant of redemption, Isaac asked the father: "Where is the lamb?" Abraham answered, "My son, God will provide Himself a lamb." Gen. 22:7, 8. John the Baptist pointed to God's provision when he said: "Behold the Lamb of God, which taketh away the sin of the world." Accordingly, the "disobey and die" had been conquered in Him. The grave could not hold Him; He was resurrected from the dead.

The Resurrection

In the glorious resurrection chapter of 1 Corinthians 15, the apostle affirms that the denial of Christ's resurrection would undo the whole structure of the Christian faith. He details the consequences of such a denial by saying that it would empty

the gospel of its very substance, so their preaching and faith would be "in vain." The apostles would be proved to be "false witnesses," and the believers would still be in their sins. Those dead saints who fell asleep trusting in Christ for blessed immortality would have perished if Christ was not risen. Likewise the living Christians, who in their sacrifices and tribulations looked to a future glory, were "of all men most miserable." But Paul's triumphant assurance is that "now is Christ risen from the dead, and become the first-fruits of them that slept."

For the apostles the resurrection of Jesus Christ carried implications of incalculable significance. It was a present fact that demanded recognition and personal decision; furthermore, the resurrected Christ had ascended to heaven to make intercession for them. The Apostle Paul speaks about "the riches of the glory," "the exceeding riches of His power," "the exceeding riches of His grace," and "the unsearchable riches of Christ" and tells us that Christ is "able to do exceeding abundantly above all that we ask or think." Eph. 1:18, 19; 2:7; 3:8, 20. At the same time Paul says that we have these exceeding riches "in heavenly places in Christ Jesus." Chapter 2:6. Christ ascended to heaven, to which Christians are now raised by faith in Him, sharing in the blessings Christ is providing by His intercession in their behalf.

The Epistle to the Hebrews is especially devoted to describing that sovereign spiritual influence that Christ after the ascension exerts as the Mediator between God and man. The mediating work can be performed only by Him, who is the unique One. As the nature of God and man is united in Him, so only can He bridge the gulf between God and man. Metaphorically, with the one hand He takes hold of God and with the other He takes hold of man.

In the hands of prophetic interpreters the Book of Revelation often leaves the reader with a one-sided picture of its message, namely that of apostasy and anti-christ. The last book of the Bible should be read from the viewpoint that it is not only a revelation from Jesus Christ, but also about Jesus Christ. We ought to find the Christ of that book before we preach anti-christ, however significant the latter is. The Book of Revelation is a companion volume to that of Hebrews in describing the work of the ascending Lord who "ever

liveth to make intercession." Heb. 7:25. For example, no less than twenty-seven times is Jesus Christ referred to as the Lamb. He is the "Lamb slain from the foundation of the world," and the saints become victorious "by the blood of the Lamb." Rev. 13:8; 12:11.

The Biblical doctrines of the incarnation, death, resurrection, ascension, and heavenly intercession are not merely religious symbols, philosophical thought patterns, or metaphysical concepts. The God of Biblical Christianity is a living, personal, and loving God, the Creator and Sustainer of the universe. Christianity is a historical religion, and its saving message is rooted and anchored in certain definite acts in which a personal and loving God, in a unique way, broke into history and made historical acts become part and parcel of His redemptive work. These Biblical truths are referred to as "the mystery of godliness (1 Tim. 3:16) or "the mystery of our religion" (N.E.B.). Mystery here conveys, according to New Testament usage, a secret which now has become known. In a stanza of six lines Paul tells us about it.

"God was manifest in the flesh,
justified in the Spirit,
seen of angels,
preached unto the Gentiles,
believed on in the world,
received up into glory."

"Anti-christ"

At the close of the first century the Apostle John called the one who denied the incarnation of God, anti-christ. (1 John 2:18, 22; 2 John 7.)

Early in the second century Ignatius, one of the apostolic fathers, reaffirmed and combated any tendency to deny the saving acts of God as manifested in history.

We began on the note regarding the significance of a person's god-concept, and we will close on the same. The Christian church was founded on the day of Pentecost, when the Third Person of the Godhead came to convince the hearts of men and women of the mighty acts of God as they had been revealed in the life of Jesus Christ. Peter stood up and said: "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Acts 2:36. The early Christians had their faith anchored in the truth that Jesus Christ is Lord. In these names are expressed what the Bible means when He is referred to as the unique one. Jesus of Nazareth refers to His humanity. Christ means the anointed one. Only the priest and the king were anointed; thus in Christ as the true priest and king were the Messianic expectations fulfilled.

But this Jesus Christ is also Lord, that is, the Yahweh of Israel and the God of Creation. He has been given "a name which is above every name," and "at the name of Jesus" all shall "bow" and "confess." Phil. 2:9-11. As "son" is used, so also is "name" to express the characteristics of a personality. See Psalm 29:2; 34:3; 54:6. We say our prayers and offer our petitions in "the name of . . ." because

we believe that in "the character of . . ." or in "the personality of . . ." our Intercessor or Mediator, we will receive an answer, and that answer will be in accordance with "the character of . . ." God's name was considered so holy that no Jew would ever pronounce it. We are here referring to the Hebrew name **Yahweh**, translated into the Greek Old Testament (The Septuagint) and Greek New Testament with the word **Kurios**, and found in the English Bible (King James Version) as **LORD** with capital letters. One day all shall "confess," that means "agree to" and "publicly declare," the name of Jesus, that is, the name belonging to Jesus.

The incarnation with the subsequent acts makes Christ "the only one of its

kind" throughout all eternity. "In taking our nature, the Saviour has bound Himself to humanity by a tie that is never to be broken." ("The Desire of Ages," page 25.) The everlasting result is that God's covenant of life stands for ever vindicated, but more than that, Jesus Christ our Lord is the everlasting emblem of God's love that for ever has conquered the universe and made a repetition of sin impossible. "Wherefore God also hath highly exalted Him, and given Him a name ["the name," N.E.B.] which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2:9-11.



LETTERS to the EDITOR

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

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

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

"Jac" IS Justified

Dear Editor,

I have just read sixteen tight inches of letter from "45 Vintage, Avondale, M.P.R. I." in the RECORD of 1/11/71.

Your writer deplores the insular nature of the editorial content of "Jacaranda," the Avondale College's annual book of student doings. "It's bought out of loyalty rather than intrinsic interest," he writes.

Personally, I support "Jacaranda" as a top grade magazine.

With a growing family of four—all potential students for Avondale one day—I know of no better way to interest them in the activities and results of the college than an annual sub. to "Jac."

To me it's a cheap, effective, chances-of-results way of keeping up their interest in church-oriented efforts.

It gives them a basic goal to work to. After all, in this over-materialistic world, it's hard for them not to become side-

tracked with the weight of printed material in favour of the world.

The smart, provocative, professional and "with it" format of "Jac" makes it attractive and competitive.

Maybe "Jac" does nothing more than bore our older readers but if it directs our younger ones to Avondale, it will be doing a sterling service and one justifying continued support by everyone.

John F. Knight,
Sydney.

The Children's "Special Corner"

Dear Editor,

Heartily do I endorse Mrs. Wilson's plea for the "Children's Story" as part of the divine service. (RECORD 1/11/71.) In fact, as we returned home last Sabbath with our own youngsters, I decided to write concerning this very lack, before seeing today's letter.

How well do I remember in my own childhood, really looking forward to "our" story, as well as the "Children's Hymn" (also sadly lacking nowadays). I believe they helped me then to pay more attention to the rest of the service.

Now, it seems, we must concentrate on providing special "church toys" and books to keep our younger ones quiet. These props certainly have their place . . . but would there be as MUCH need for them if our children knew to expect and look forward to their own REGULAR part in the church service?

"In every [N.B. EVERY] sermon, let a little corner be left for their [the children's] benefit."—"Gospel Workers," page 208.

"If properly instructed, very young children may have correct views of their state as sinners and of the way of salvation through Christ. Ministers are generally too indifferent to the salvation of children and are not as personal as they should be. Golden opportunities to impress the minds of children frequently pass unimproved."—"Testimonies," Vol. 1, page 400.

May it be, perhaps with a helpful "brushing up" on the techniques of "Christian Story-telling," that we may soon REGULARLY look forward to that "special corner" which children of all ages always enjoy?

"Mother-of-Salem," New South Wales.

1972 DEVOTIONAL BOOKS

SENIOR DEVOTIONAL—"PREPARE THE WAY"—

Joe Engelkemier

After Christ's resurrection, He left His followers here on earth with a mission—to prepare the way for His return. To be a contemporary John the Baptist, however, each Christian first needs to practise Christian principles in his own daily life. Topics in this devotional book concern aspects of daily Christian living such as money, education, family life, and many others. Prayer and study are emphasized as avenues to a revival of the real Christian spirit in each life. This daily devotional book has been written especially for 1972—the Year of Evangelism—when every Adventist church member is called upon for a concentrated and consecrated effort to tell the world of Christ's return. De luxe binding—stamped in gold.

READY NOW

Price \$2.95.

JUNIOR DEVOTIONAL

"MORE PRECIOUS THAN GOLD"—Mabel Hillock

Life is more precious than gold, and the way to life through Jesus Christ is pointed out in this junior youth devotional book for 1972. The scriptures, illustrations, and thoughts for each day show the way to a practical, living Christianity that every junior youth can experience. Another outstanding devotional book for our youth, that will help to mould strong characters for Christ. Colourful cover.

Price \$3.45.

PROCURABLE FROM YOUR LOCAL BOOK AND BIBLE HOUSE

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JUNIOR SABBATH SCHOOL INVESTMENT, ECHUCA

J. D. VYSMA

A JUNIOR/EARLITEEN Sabbath school division with a membership of just twelve. An antique car race with a mile-post to which the car would move forward for every Investment dollar brought in during the quarter. Would five mile-posts for each of the Junior and Earliteen classes be too much to expect? Five dollars from each class—a total of ten dollars for such a small group?

Week by week the cents came in. Odd jobs accounted for the first dollar, and the Juniors' car was off to a good start. Before many weeks had gone, the Juniors' car had reached the four dollar mile-post, with the Earliteen's car rapidly catching up.

But behind the scenes something had happened. The spirit of "investment" was taking hold of the hearts and minds of the young folk concerned.

Lynette had taken two very sick baby lambs as her Investment project. She spent much time with them day after day, teaching them to suck from a bottle, then from the finger, and finally from a dish. In the midst of coping with a heavy school load, this necessitated rising extremely early in the morning, and working late at night. On the thirteenth Sabbath, Lynette happily handed in the ten dollars for which she had sold the lambs.

A very sick baby calf was born to an equally sick heifer early one Sabbath morning. "Very little hope for it," said the vet, as he shook his head, even as he massaged the heart of the little calf and started it breathing. "Dad, if I look after it and if it lives, may I have it as an Investment calf?" asked Rodney. So the struggle for its little life began. Rodney also had to spend much time and effort, and he prayed as he worked for that calf, and surely God laid His life-sustaining hand over it.

Gradually it strengthened, and before the end of the quarter Rodney was able to sell it for eighteen dollars, all of which he proudly handed in to the Investment fund. Altogether, by washing cars, etc., he handed in twenty-two dollars during the quarter.

Walkathon

But somehow Neville had caught wind of something going on in the Earliteen class. The Juniors just could not be beaten, he thought. Why don't we try a Walkathon? Quickly—for the end of the quarter was now in sight—plans were made, and people canvassed for support. Generous sponsorships were made by folk who were happy to help with a plan thought of and organized by the Juniors themselves. Three Juniors, plus three or four "ring-ins," set off early one Sunday morning to walk six miles "there" and perhaps the six miles "back." The "ring-ins" included two little girls, one five and the other eight, who

walked four miles and six miles respectively for a total of \$7, and the pastor, who walked for "the love of it."

While walking, the Juniors decided to make the trip even more profitable by collecting all the bottles and aluminium cans they spotted along the sides of the road, and piling them at each mile post to be picked up later by "Mum." Special treasures they kept with them and deposited in the car when it came along. These included, among other interesting items: One old part-of-a-belt with a broken buckle ("for the buckle"), an ancient truck-tube ("to sell the valve at the service station"), and somebody's old shopping list scribbled on a piece of cardboard torn off the side of a box. (I never did discover what that was for.) The result, along with several sore feet (and excluding any refunds subsequently collected on the old bottles and cans!) was a grand total of just under \$30.

We are proud of the twelve Juniors and Earliteens we have the pleasure of working with. Their efforts for the quarter, under God's hand of blessing, resulted in an Investment total of \$63.11.

AN OPEN LETTER

(Concluded from page 2)

Painless Process

I personally feel proud of this God-given programme of JMV-Pathfinding, with its emphasis on adventure in God's great out-of-doors, its combination of brain and brawn in the various skills it teaches, and its painless process of teaching boys and girls of widely different backgrounds to work and play in a social atmosphere. Ask any JMV-Pathfinder and he will tell you it's fun to be a member of the club. The one regret I have is that some parents are not sufficiently interested to get their children involved with these activities.

In the days when I was personally operating youth camps, I found that there were always some children who refused to become involved with the programme. When there were games in progress, they would be sitting under the trees looking on. They were too tired. When it was swim-time, their skin was sensitive to the sun, so they couldn't go in. When there was a hike, they were the ones who had pulled

a muscle, for certain! These are the young people who today are missing in our churches, while those who were always in the thick of it, whatever was on, are the young men and young women who are today involved with the church's outreach programme. If they don't become involved with the church, the church will lose them, and that's a tragedy.

Someday, we must face the question of the One who gave us our children, "Where is thy flock, thy beautiful flock that was given thee?" How shall we answer if our children are not with us? Will we be able to say that we did our best for them? Parents of Australasia, I appeal to you to support your JMV-Pathfinder leaders by sending your children to the society meeting on Sabbath afternoon and the club meeting on Saturday night. Get your children involved. Better still, get involved yourselves. Our societies and clubs need leaders who have a personal interest in the activities of the organization. The JMV-Pathfinder organization needs you and your children. Your children need the JMV-Pathfinder programme. Support it!

RESURGENCE AT WAGGA WAGGA SCHOOL ?

J. G. WALLACE

WHEN the Australasian Division was formed, the old South New South Wales Conference was divided, and the provincial city of Wagga Wagga was chosen as the headquarters of the newly constituted South New South Wales Conference.

At that time (1949), Wagga had a small church of twenty-eight members; it was situated in Murray Street. Came 1952, and evangelist Austin Cooke was called to run a campaign, which commenced in January of that year. Pastor Cooke stayed

for two years and the membership grew to ninety-three.

In January, 1953, when the membership was a mere sixty-two, we made our first moves to commence a church school, and this was accomplished—using the back room of the church. However, on December 4 of that year, the church was shifted to Coleman Street, next door to the conference office, where there was ample room for both church and school. We were all greatly encouraged. Immediately we laid plans for the building of a school that would be adequate for our needs.

The school was officially opened by Alderman Jack, the Mayor of Wagga, in March, 1954. There was an enrolment of thirty-nine. The building itself consisted of three teaching rooms, including an excellent laboratory and other amenities. It functioned as a nine-grade school, in the main, although for a period it catered for eleven grades of work. Things looked tremendously favourable for the future.

Of course, the way was not easy; we "old-timers" can remember the day—and the night—when, to fulfil a contract to cart oats to raise funds for the school, the men worked all night and then went to their own work the next day.

We have been blessed with a fine group of teachers in nearly twenty years of the school's operation. We recall these names with affection and some nostalgia: Ray Wilkinson, Maureen Butler, Jean Bond, Ray O'Hara, Milton Krause, Ansley Hurdle, Hilma Wallace, Elaine Tutty, John Duffy, Bev Reye, Arnold Reye, Vada Heggie, Don Hansen, Des Rice, Veronika Szeszeran, Robina Bastian, Zoe Corker, Jenny Hoult and Denis Charlton (the present teacher).



The Wagga Wagga school, 1962. The teachers are Mr. John Duffy and Miss B. Reye.

(Concluded overleaf)

HILDA BARTLETT'S

Menu
Masterpieces

Mrs. D. Gray of the Cook Islands has requested a recipe for Gems. Gems may be served hot, as they contain no yeast. They keep well and may be reheated to freshen.

Flours used for variation are wholemeal, millet, rye, maize or corn, soy flour, garbanzo flour, sesame meal, sunflower meal.

Wheatgerm and clean bran may also be used as supplements.

WHEATGERM GEMS

1½ cups milk	1½ cups whole-wheat flour
½ cup oil	2 eggs, separated
1 tablespoon salt	1 cup wheatgerm

Beat milk, salt, egg yolks and oil together. Add flour and wheatgerm. Fold in beaten whites. Have gem irons piping hot and well oiled. Fill each cup nearly full and bake twenty minutes in hot oven.

SULTANA GEMS

1½ cups wholemeal	¾ cup milk
pinch salt	¾ cup sultanas
1 egg	

Separate egg. Beat white until stiff. Mix other ingredients. Add egg white. Spoon into piping hot gem irons. Cook at 500 degrees fifteen to twenty minutes.

WAGGA WAGGA SCHOOL

(Concluded from previous page)

"Something Happened"

But then something happened. The conference office was transferred to Canberra, folk moved away—and children grew up. From the peak year of 1962 when we were operating in top gear, our enrolment has slipped to a mere ten primary children. This does not reflect upon the efficiency of the teachers; it rather testifies to the fact that we do not have the child population that we once had. And we would like to see the glories of the sixties restored.

Fondly we look at the 1962 school photograph (reproduced on page 13) and wish for those good days. We invite anyone who has children of primary school age to consider moving to Wagga, where we have a good teacher and all the facilities, and where we need more children. Give your children the benefit of living in the country. Wagga has opportunities bursting out all over it; it is a good place to live. It is a growing provincial city.

Like to join us? And send junior to our church school? Then write to

Mr. J. G. Wallace,

P.O. Box S 98,

Wagga, N.S.W. 2650.

In the meantime, we're praying for our church school. We feel that it needs a blood transfusion that you and your family could supply.



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

ARMSTRONG—LAPSLEY. Doctor Bruce Konrad Armstrong and Margaret Helen Lapsley chose August 15, 1971, as the day when, in the Perth church, Western Australia, they united their lives in marriage. Doctor Armstrong is highly respected in the church and in the medical profession. Margaret, as a trained nurse, has prepared herself well to be a helpmeet to her husband. We are sure that friends everywhere will join those who were present at that occasion, in wishing this dedicated couple the presence of God in their married life.

S. R. Goldstone.

AVELING—ROWE—DEVER. Before pronouncing Kenneth Robert Aveling-Rowe and Merilyn Ruth Dever "man and wife" in the Aitkenvale church, North Queensland, the bride's father and escort, answered "I do" to the challenge of associating minister Chester Stanley, and then placed the hand of his daughter in that of her waiting groom, who led her to their trusting place, where, in the sacred atmosphere of Scripture, music, song and verse, love's story was told again and love's vows made. On Wednesday, October 27, 1971, the long-standing friendship between many members of the Cox, Rosendahl, Dever, Aveling and Rowe families was cemented anew. As these young folk face a dedicated life of study and Christian service together, prayers will daily ascend from many altars on their behalf.

J. J. Dever.

BALMER—McAVOY. On Sunday, November 7, 1971, the Eight Mile Plains church (Brisbane, Queensland) witnessed the exchange of wedding

vows between Graeme Ross, son of Brother and Sister Edga Balmer of Kuraby, and Rose Laur-elle, daughter of Mr. and Mrs. McAvoy of Woodridge, Queensland. Bright sunshine broke through the heavy storm clouds just before the bride arrived at the delightfully decorated church. Later, the guests gathered at the C.W.A. Hall, Kuraby, to express their good wishes to the bride and groom at the commencement of their journey through life as husband and wife.

K. E. Martin.

BURNSIDE—BENHAM. When John McMaster Burnside and Dawn Alice, daughter of Samuel and Bertha Benham, joined hands in matrimony in Dawn's home church at Charters Towers, Queensland, on Monday, October 25, 1971, two Adventist families, one in the far south-west and the other in the far north-east of Australia were bonded anew in ties never to be broken. To her wheat-farmer husband John, Dawn will bring years of experience as a market-gardener's daughter and as a nursing and tutor sister at Mona Mona, in New Guinea, and in Africa. May their witness together ever prove a blessing to their country, community and church. The bride's uncle, Pastor Ray Holt of the Bowen church, associated with the writer in the religious service.

J. J. Dever.

FLEMING—KIMPTON. While a hail-storm beat harmlessly at the exterior of the beautiful South Brisbane church, Queensland, on November 7, 1971, the sacred ceremony, linking the lives of Robert Fleming and Elizabeth Kimpton, proceeded in perfect peace. This was a fit symbol for the couple exchanging their promises, for they know, having been reared respectively in the Christian homes of Brother and Sister Fleming of Carina, and Brother and Sister S. Kimpton of Wynnum, that whatever the conditions around them, the constant canopy of Christ's love above will make their home a place of total peace and unending joy. This is the basis of the confidence in which these young people step out together in Christian home building.

W. F. Taylor.

WILLIAMS—BAIRD. "I'll tie a knot today that's bound in heaven," said the writer when he solemnized the marriage of Mario Glen Williams and Reatha Fay Baird in the Kuranda church, Queensland, on Sunday, November 7, 1971, joining together two of the old Mona Mona families. On the Sabbath day preceding the wedding, the young couple, together with the bride's father, Henry, presented themselves for baptism. As baptismal vows and marriage vows alike were said on earth, they were surely recorded in heaven. Aboriginal church elder, Lalfie Thompson, their life-long family friend from mission days, invoked Heaven's blessing on these newly-weds, and on other Aboriginal young people contemplating walking as Christ would have them walk.

J. J. Dever.



BARLASS. Sadness overshadowed the Seventh-day Adventist community of Christchurch, New Zealand, when it was learnt that Carol, eldest daughter of Brother and Sister Noel Barlass of Tennyson Street, had been killed in a motor-car accident on Friday afternoon, October 8, 1971. Many of Carol's friends and relatives met at the Linwood crematorium to extend their sympathies to the sorrowing parents, sisters and brother. Assisted by Pastor Bullock, we were able to lift everyone's thoughts beyond the sadness of today to the glorious resurrection so soon to take place when Jesus comes.

E. A. Ferris.

BEAUMONT. In her eighty-third year, Lydia Harriet Beaumont of Deervale, via Dorrigo, New South Wales, slipped quietly to rest at Dorrigo Hospital on September 1, 1971, leaving behind her husband Albert, a very alert Christian of ninety-five summers, as well as seven sons, four daughters, and a total of 140 descendants. Brother and Sister Beaumont were baptized at Coff's Harbour twenty years ago, and though distance made regular church attendance impossible, they remained faithful ever since. During the funeral planning, our brother's desire for all his relatives and friends to learn about our resurrection hope showed that even at ninety-five, one can still be missionary-minded. In the Methodist church at Dorrigo, which was packed to capacity, and later at the graveside, the writer complied with the wish of this aged saint by proclaiming the glory and the nearness of that blessed hope, emphasizing the willingness of Christ to give everlasting life to every willing and earnest seeker.

J. D. Beyers.

GIBLETT. On Thursday evening, October 7, 1971, in her fifty-ninth year, Lily Leonne Giblett passed away suddenly at her home at Manjimup, Western Australia. Sister Giblett was a keen student of the Scriptures, and rejoiced in the blessed hope of the soon return of Christ. She was a regular visitor to the hospital and homes for the aged, and will be remembered for her kindness to the aged and sick people of the district. She was reared an Adventist in Perth, and has been a member of the Manjimup church since her marriage to Brother Ivan Giblett in 1938. A large gathering of friends met at the graveside service to pay their respects and to express sympathy and hope to her sorrowing loved ones. She leaves to mourn, her husband and six children. We feel confident that she sleeps only until Jesus comes. The writer was assisted at the graveside by Pastors G. Maywald and C. Lowe. H. G. Bone.

GROSSKOPF. Sister Marie Bertha Grosskopf passed peacefully from this life on October 8, 1971, at Kingaroy, Queensland. Sister Grosskopf became an Adventist through the witness of the Ford family of Kingaroy, the Voice of Prophecy, and the Anderson mission in Brisbane. Although suffering failing health in recent years, Sister Grosskopf insisted on being helped to attend church each Sabbath. Her faith was an inspiration to all who knew her. She loved her Lord and looked forward to meeting Him on the day of His appearing. L. G. Shields.

HANSEN. Sister Gladys Leslie Hansen passed to her rest on October 7, 1971, in the Ipswich General Hospital, Queensland. For forty of Sister Hansen's seventy-nine years she had been an Adventist, believing in the blessed hope. After a private service in the funeral parlours, Sister Hansen was interred in the Lutwyche cemetery. We were privileged to direct her son William and other close relatives to the glad reunion of the resurrection morn. J. Ludlow.

HYNDMAN. On October 7, 1971, Richard Percival Hyndman, late of Lane Cove, New South Wales, passed away at the Royal North Shore Hospital, Sydney. A kindly disposed gentleman, he was held in high esteem by his many friends. Among those who mourn his passing are his wife, Sister A. Hyndman, a member of our Chatswood church, one son, Richard, and three daughters, Norma (Mrs. C. Branster), Molly and Joyce. He was laid to rest in the Northern Suburbs Lawn cemetery, until "the day break and the shadows flee away," and God's children "come again from the land of the enemy." H. G. Bryant.

JONES. Following a tragic accident as he made his way home from church school, little Murray Jones, son of Brother and Sister Ross Jones of Perth, Western Australia, passed quietly to rest in the Princess Margaret Hospital in the evening of Wednesday, October 20, 1971. Murray was only nine years of age, but all who knew him were impressed by his manly ways and courteous nature. He is sadly missed by his parents, and also by his little brother, Anthony. Many people, including teachers and students of the Victoria Park Adventist School, gathered in the church to pay their respects, and to seek comfort from God's Word. Following these services, we tenderly laid him to rest in the Karrakatta cemetery, to await the life-giving call of Christ. A. H. Tolhurst.

JUNG. Florence Amelia Jung passed quietly to her rest on October 7, 1971, at the age of eighty-four years, after a short illness, while holidaying in Darwin. Five days later, a large circle of relatives and friends gathered at the Ballina church and later at the Ballina cemetery in northern New South Wales, to pay their last respects to this lovable Christian woman who endeared herself to all she met. Found by a colporteur, studied with by a layman and baptized by the late Pastor Charles Reynolds forty years ago, she and her husband, the late James Stanley Jung, were the first Adventists in Ballina. Left to mourn are her two daughters, Lenore (Mrs. N. Weir) and Pauline (Mrs. P. Shah), and one son, Norman, all of Darwin, and sons Stan and Noel of Ballina and Lismore respectively, many grandchildren, and eighteen great-grandchildren. She rests in the sure hope of the resurrection. H. A. Dickins.

LAWRENCE. Sister Marion Ewart Lawrence fell asleep in Jesus on October 10, 1971, at the Waipukurau Hospital, New Zealand. For more than sixty of her seventy-eight years, Sister Lawrence had been a faithful member of the Seventh-day Adventist Church. This long asso-

ciation with the church of God revealed a depth of Christian experience and a love for her Lord that gave her a constant smile and a heavenly peace in the months of suffering before her passing. Sister Lawrence leaves two sons, both teachers, Rae (Rotorua), and Graeme (Waipukurau), and one daughter, Marie (Mrs. F. Thomas of Adelaide) to mourn her passing. In the service at the Waipukurau church, her sons, Rae and Graeme, and many friends found comfort in the special blessing the Lord has pronounced upon those who die in the Lord from henceforth (Revelation 14:13). We tenderly laid our dear sister to rest in the lawn cemetery at Waipawa to await the call of Him who is the resurrection and the life. F. M. Slade.

LORD. It was a very moving occasion in the Wollongong church, New South Wales, on October 8, 1971, when loved ones and friends of Sister Willemina Lord gathered to pay their last respects to this young mother of three small children. Stricken with a very rare and incurable disease, Sister Lord spent the last three months of her life in the Wollongong hospital. During these last months, she proved to be a source of inspiration to her friends and loved ones, and after her decease, a diary was found which revealed her deep love for her Saviour and her concern and appreciation for her family and loved ones. To her husband, her mother and members of her family with their many friends, the writer brought the consolation of the blessed hope of the resurrection morning. N. K. Peatey.

MC CREARY. Hilda Coral McCreary was born at Geraldton, Western Australia, in 1889, and passed away in Perth on October 13, 1971. During her earlier life she was a practising Salvationist. Her love for the Word of God led her to a deeper study of His Book. She was guided first by Pastor Bradley, and finally Pastor Grolimund led her through the waters of baptism in 1940, at Kalgoorlie. Throughout the years she has remained faithful; her love for the Bible remained with her and became her sustaining power. Her Bible has many notations on the margins and beside her favourite texts. We laid her to rest in the East Guildford cemetery, knowing she loved the Lord. Her surviving four children, Ern (Kalgoorlie), Ray, Eva (Mrs. Back) and May (Mrs. V. Zanotti) of Perth, are pointed to the great reunion day and the comfort of the Word of God. C. O. Lowe.

MACKLOW. On the Sabbath afternoon of October 16, 1971, our beloved Sister Eva Macklow, aged seventy-six, of the Royal Oak church, was taken to her waiting place at Purewa, New Zealand. Wonderfully peaceful was her falling asleep after long months of pain. Although alone in the Adventist faith, she was loved by her family for her staunch adherence to the Sabbath and all she so devoutly considered to be the truth. The private family interment enabled her voice of faith to be the more articulate in the words of the blessed hope. R. Pavitt Brown.

MARTIN. Alwyn George Churchill Martin passed suddenly to his rest on October 7, 1971, at Rumati Beach, New Zealand. He was aged fifty-four years. Brother Martin gave his heart to the Lord in his youth, and later spent some time studying at Avondale College. After returning to New Zealand, he worked for a period for the Sanitarium Health Food company in Auckland. During recent years he lived with his mother at Rumati Beach. We laid him to rest in the Karori cemetery, reminding his mother and other relatives and friends gathered at the graveside service that God is merciful and loving, and that He has promised eternal life to those who love Him. M. F. Hatton.

OWENS. Mrs. Ruby Owens was born at Maryborough, Victoria, on March 3, 1893, and died in the Southern Memorial Hospital, Melbourne, on October 13, 1971. Our beloved sister became acquainted with the teachings of the Seventh-day Adventist Church through the labours of Thomas Whittle when he conducted a mission in Maryborough about fifty-five years ago. During the intervening years she has ever remained a loyal follower of the Master she had chosen. She was a woman of strong character, capable and courageous, and successfully discharged the task of rearing her family under difficult circumstances. In due time she and her family left Maryborough and came to live in St. Kilda, and there she joined the South Melbourne church. She was an active church member and worked for some time as a literature evangelist. She also worked with the Sanitarium Health Food Company at Windsor and held various positions of responsibility. In later years she has lived quietly with her daughter in her home at St. Kilda. She leaves to mourn their loss, two daughters, Glenda (wife of Brother James Ferguson of Canberra) and Miss Melva Owens, three grandchildren and two great-grandchildren, also her sister Renee

(Mrs. Basil Mills), and her brother Frank, now the sole survivors of a family of ten. To these dear ones we extend our sincere sympathy, praying that the God of all comfort will sustain them in their hour of sorrow. The services at the funeral parlour and the Springvale Lawn cemetery were shared by Brother W. J. Gilson and the writer. H. S. Streeter.

POWELL. On Sabbath afternoon, October 9, 1971, the Cottesloe church, Western Australia, was filled with relatives and friends to honour the memory of Sister Ethel Helen Powell. Our sister accepted the message under the ministry of Pastor S. M. Uttley in 1952. Her life had been lived in service for God and her fellow man, and in death her body was given for the service of man. Sister Powell passed to her rest on August 31, 1971, at the age of eighty-three. For seventeen years she gave uninterrupted service as secretary of the Cottesloe Health and Welfare Society. Pastor G. I. Wilson and the writer directed the minds of all present at the memorial service to the glorious day when the faithful will be gathered into the kingdom of God. L. C. Coombe.

PRESLAND. While resting alone at home, Ellen Presland passed quietly to her rest on October 6, 1971, at the age of seventy-five years. Since the death of her husband, twenty-four years ago, Mrs. Presland lived in the home of her daughter, Mrs. Manderson, and when Pastor Ratcliffe preached in Auckland fifteen years ago, she became an Adventist. She was always respected as a faithful member of the church, a loving mother and a devoted grandmother. The consolation of the blessed hope was ministered to her son, Royce, her daughter Patricia (Mrs. Manderson), and their families in a service in the Otahuhu church. In the sure and joyful hope of the resurrection, she was laid to rest beside her husband in the Dargaville cemetery. A. K. Gersbach.

TEASDALE. Estella Cammell was born in South Africa sixty-seven years ago. With her parents she came to Australia in her childhood, and the family settled in the city of Melbourne. In 1928, Estella was married to Theodore Teasdale of Glen Iris. She passed to her last rest on September 8, 1971, and was buried in the Springvale cemetery, where a large circle of friends and loved ones assembled to say a brief farewell. The last twenty years of Estella's life were years of progressive weakening of her physical body under the inroads of a malady for which as yet there is no human cure. No words can adequately express the brave courage that was hers as she fought what some would say was a losing battle, until the grim reaper called a halt in the unequal contest. In the place of eternal rewards where there will be "no more death" and "no more pain," we believe that this disputed decision will be reversed in a life that will "measure with the life of God." J. B. Conley.

FASHION FABRICS. P.O. Box 16, Glenorchy, Tasmania. 7010. Daemons: Florals, spots, 75 cents per yd. Daemons: Florals, \$1 per yd. Cool-stream: florals, \$1.20 yd. Stellina: florals, \$1.20 yd. Terylene/linen: plain colours, \$1.50 per yd. All 45-in. wide. Samples available. Remnant parcels, \$3, \$5, \$10.

FOR SALE. Chamfer board, three-bedroom home, study, split-level, tiled roof, polished floors, wire screens, high set, garage, cement paths, indoor toilets, etc.; church school bus, country setting. Pastor B. Smith, 6 Earday Street, Slacks Creek, Queensland. 4127. Phone 87 5937.

FOR SALE. Weatherboard cottage, Cooranbong, 2 bedrooms, closed-in sleepout, septic, H.W.S., floor coverings, curtains, part furnishings optional, 3 acres, Box 82, Cooranbong, N.S.W. 2265. Phone 771 115.

LITERATURE WANTED. A continuous supply of tracts, "Signs," "Good Health," "Alert," for distribution. Please post to Mr. T. A. Tyree, C/- L. E. Tyree, R.D.2, Kerikeri, Northland, New Zealand.

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FLASH POINT . . .

- ✧ Permanent return from the mission field has been granted to Brother Leon Miller, who has been teaching in the Coral Sea Union Mission.
- ✧ In a recent announcement, we mentioned that Sister Linda McClintock also had been granted permanent return from the mission field. We are now happy to report that she will take up a position in the Greater Sydney Conference at the Parklea Village Nursing Home at Blacktown.
- ✧ Miss Erica Mattner, currently a nursing sister at the Sydney Sanitarium and Hospital, has been appointed to the Coral Sea Union Mission to connect with the Sopas Hospital.
- ✧ Also appointed to the Coral Sea Union Mission is Miss Lola M. Brunner, presently a nurse at Carmel College. She will go to the Togoba Hansenide colony in New Guinea.
- ✧ The Bismarck-Solomons Union Mission is soon to receive the services of Brother H. M. A. Fox, now at Karalundi, to lead out in their agricultural programme.
- ✧ Returning to Australia from the Far Eastern Division is Matron Rose-Marie Radley of the Hong Kong Hospital. Her new position will be deputy matron of the Sydney Sanitarium and Hospital.
- ✧ Dr. Glenn Rosendahl, who has been serving on a temporary basis at Atoifi Hospital in the Bismarck-Solomons Union, has been confirmed in that position.
- ✧ Dr. Don Kelly of Jamaica and London has accepted a call to Sopas Hospital, New Guinea.
- ✧ The Victorian Conference bids farewell to assistant Sabbath School secretary, Miss Alice Lowe, who is transferring to the North New South Wales Conference to act as assistant Sabbath School secretary there.
- ✧ Pastor A. V. Bambury has been called from the West Australian Conference to the South Queensland Conference.
- ✧ A week or two ago, we reported that Kenneth L. Lawson had been appointed to the South Australian Conference for literature evangelism. This call has now been changed, and he is to go to Western Australia to take up ministerial duties.
- ✧ Francois Flohr, a 1970 Avondale graduate, who did extra studies in 1971, has been called to the North Queensland Conference as a ministerial intern.
- ✧ Avondale College is to lose Pastor G. D. Box, who has been called to the North New South Wales Conference. Pastor G. R. Miller will replace him as Dean of Students at the college.
- ✧ Three new men were appointed to the division committee at its recent annual meeting, occasioned by some internal shuffling of portfolios. The new appointees are Pastor John Borody, who ministers to the Russian and Polish people in Sydney, Pastor F. T. Maberly, the president of the Greater Sydney Conference, and Dr. Russell Branster, a layman of Newcastle.
- ✧ It is an understatement to say that the "Jacaranda" editorial staff are as proud as new parents just now. The occasion is the birth of their new production, this year's "Jac." Of course, we have mentioned this over the past couple of months, but a recent visit to Avondale has impressed us with the fact that this vignette of Avondalia is moving out fast. There are only a few copies left. As the sales manager says, "If anyone still wants one, it's first in best dressed." Which is his way of saying, "HURRRYYYYY!" Write to the Sales Manager, Avondale College, and enclose \$2.50 for smart service.
- ✧ Choked with emotion, we sadly announce that Miss Alveen Thoresen (pronounced, as you all know, TOORISON, it being a proud old Scandinavian name and every second Viking was called that) is leaving us. For the past year, Miss Thoresen has been assistant to the editor in this office, and has been much appreciated. A call to Avondale College to a tutorship in English has come through, and Miss T. has accepted. She will join the college staff in the new year. Through their tears, the rest of the editorial staff wish her well.
- ✧ Someone with a wry sense of humour noticed the following in the Canberra church bulletin recently: "The Fund-raising Committee meets at 7.30 p.m. tonight in the Cry Room." We know many fund-raising committees that have felt like weeping, but this is the first one we have heard of who have openly advertised their gatherings for the purpose.
- ✧ "Finally, brethren . . .": It's fortunate that we have freedom of speech, but it's unfortunate that the supply usually exceeds the demand.

MAKE your wedding day one to remember always. Call the experts—Dundas Church Caterers—renowned as Sydney's best for service and quality. Write to Mrs. J. Hardes, 140 Fox Valley Road, Wahroonga, 2076, or phone Sydney 487 1745.

WANTED. Two- or three-bedroom home required to rent in Cooranbong district by married ministerial student, from January, 1972. Please contact Mr. A. Boag, 10 Nashwauk Cres., Moana, 5169, South Australia.

WANTED. Adventist doctor as locum or assistant for 6 months or longer, commencing January. Contact Dr. A. Jones, P.O. Box 143, Port Macquarie, N.S.W. 2444

AUSTRALASIAN RECORD

and Advent World Survey

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AUSTRALASIAN DIVISION OF SEVENTH-DAY ADVENTISTS

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