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a PRAYER at CHRISTMAS

("Except ye be converted and become as little children . . .")

Give us the faith of innocent children, that we may look forward with hope in our hearts, to the dawn of happy tomorrows.

Re-awaken the thought that our most cherished desires will be realized, the things closest to our hearts—that we may come to an appreciation of the limitless joys and bountiful rewards of Patience, Charity and Sacrifice.

Above all, endow us with the spirit of courage that we may face the perplexities of a troubled world without flinching, imbued with the child-like faith which envisions the beautiful and inspiring things of life . . . and restore the happy hours and experiences so many of us foolishly believe are lost for ever.

Give us faith in ourselves and faith in our fellow men, . . . then the treasures and beauties of life that make man happy will spring from an inexhaustible source.

And at Christmas, when the hearts of the world swell in joyous celebration, let us cast aside the pretence of sturdy men and live, if only for a day, in the hope and joy we knew as children.

—Author Unknown.

GOOD-BYE "UNCLE BILL"

G. M. VALENTINE

IT WAS back in 1957 that Mr. William Pattle (affectionately known as "Uncle Bill") first arrived at the Maranatha Youth Camp near Wappa Falls in South Queensland, to take on the responsibilities of caretaker. Arriving at a time when the campsite was still being developed, Mr. Pattle has not always had the advantages and creature comforts that we enjoy in our modern homes. In fact, even now, although there have been major improvements to the other facilities at the campsite, the caretaker's quarters are still in need of much improvement. Undeterred, however, "Uncle Bill" has accepted these conditions cheerfully and has faithfully cared for the grounds and buildings.

During the fourteen years that Mr. Pattle has been at Maranatha he has seen thousands of young people enjoying the various camps that have been held there. Young people and juniors alike remember him as a friend and a wise counsellor. His good-humoured chuckle, his wrinkled smile and his friendly interest have endeared him to the hearts of many of the youth of the South Queensland Conference.

Born in Toowoomba in the year 1888, Mr. Pattle spent much of his early life in that district. It was, in fact, while working in the Toowoomba district that he received his first introduction to the Adventist message through Pastor L. C. Naden, who was at that time the Voice of Prophecy speaker. Mr. Pattle completed the correspondence lessons and began attending church. He later attended a tent mission held in Toowoomba by Pastor Ray, who had as his tent boy, (Pastor) F. Maberly. It was at this mission that Mr. Pattle was baptized, remaining ever since a faithful and loyal member of the church.

The passing of the years has taken its toll on health and strength, and has meant that Mr. Pattle, who is now eighty-three, has had to consider leading a more leisurely life. It was with great regret that we bade him adieu as he retired from Maranatha in October to reside with his daughter at Pittsworth in the district in which he was born. We deeply appreciate the service that Mr. Pattle has rendered over the years, and we wish him many more years of happiness and joy in a well-earned rest.



Uncle Bill Pattle

Voices from the Dead

F. MAZZAFERRI

"MANY will be ensnared through the belief that spiritualism is a merely human imposture; when brought face to face with manifestations which they cannot but regard as supernatural, they will be deceived, and will be led to accept them as the great power of God."—"The Great Controversy," page 553.

These words, first published in 1888, are no longer prophecy. They are being fulfilled today. For spiritism has invaded the scientific world.

The August, 1971, issue of "Electronics Today" (pages 69, 122) reviewed a book called "Breakthrough" in which a psychologist, Dr. Raudive, describes the results of his experiments to record "voices from the dead" on tape. He claims to have taped some 72,000 voices of supernatural origin under scientific supervision.

The circumstances surrounding the publication of this book are interesting. The publishers approached the matter with due caution. His editor contacted Dr. Raudive and arranged a demonstration of his "voices from the dead." Under the critical eye of an electrical engineer (who examined the brand-new tape-recorder and the batch of new, sealed tapes used in the experiment), and before an impartial audience of some twenty people, none of whom had prior knowledge of the purpose of their meeting, at

replay a voice on the tape called "Raudive there."

But the decisive factor was probably that when he conducted his own experiment using Raudive's methods, the editor found on the tape a voice which was unmistakably like that of his deceased mother! After that he had no hesitation in publishing "Breakthrough."

This book caused such interest among scientists that several experiments were conducted earlier this year, under strict scientific scrutiny, to check his claim. The September issue of the same magazine described the results (pages 60-62). One of the scrutineers was Mr. Peter Hale, a scientific advisor to the British Government. His official statement summarizes the findings. "From the results we obtained last Friday I must state that something is happening which I can no longer explain in normal physical terms."

The article goes on to say (the author's words, not Mr. Hale's): "Experiments performed by technically competent people in a variety of laboratories have made every effort to prevent voices from appearing on the tape by every known means, without success. So what are we left with?"

"The facts are as follows:—

"1. Voices are recorded for which there is no explanation. According to the

physicists and electronics engineers there is no known reason for these voices to be on tape.

"2. All known tests to eliminate such a recording have failed so far, and these tests have been performed by companies such as Pye Ltd.

"3. The psychologists and para-psychologists are satisfied that the origin of the voices is para-normal.

"4. Recent tests have shown that a certain dialogue between the experimenter and the originators of the voices can take place, thus the voice phenomenon must be attributed to an intelligent source."

The highly respected magazine "Wireless World" carried a similar article in its June, 1971, issue.

The voices respond to the invitation to manifest themselves and identify themselves as belonging to the deceased. But since the Bible is so emphatic that the dead cannot communicate with the living, we can do little else but conclude that spiritism, Satan's masterpiece of deception, has begun its onslaught upon the scientific world. And to conquer that world is to conquer the whole world.

No Surprise

But this phenomenon and others like it should come as no surprise to the diligent

(Concluded on page 14)

Lamb Shelters for the Children of the Orient

PAULINE BARNETT, President's Wife, South China Island Union Mission

THE JUNGLE VILLAGE was unusually quiet and deserted. Courtyard fires were left smouldering as women scattered in all directions to pursue the day's duties. Activities in the village were limited to the play of small toddlers and the work of grandmothers caring for tiny babies. The parade of bare feet marching silently down the trail gave evidence that the men were out on a combined mission; but today it was not a mysterious mission directed by the village witch doctor, as was often the case in many Borneo villages. Today something very different was happening.

The jungle chorus of thousands of creeping and flying soloists joining their voices in strange concert was suddenly and rudely interrupted. The roar of a motor and the buzz of machinery silenced the singers. The buzzing saw noisily intruded into the tranquil song of the jungle, and with amazing speed brought a large sentinel of the forest crashing to the ground. Men fingered the trusted knives at their sides and mumbled how their *parong* was no match for that new "foreign knife" which sliced through the tree with such ease and rapidity. Now the time had come when their willing hands could work as fast as their curious eyes.

The big tree began to turn into straight, smooth lengths of timber, lots of it. As the last planks were added to the stack, all agreed that it would be enough to build the big lamb shelter needed to accommodate their large and ever-increasing number of children. Yes, they had figured correctly. By sawing their own timber they had saved enough to buy roofing, thus making possible the double-sized shelter. Soon their little "lambs"

would be sheltered and taught each Sabbath morning.

Stranger than the witch doctor's charms was this new enthusiasm of the people to provide for their children's spiritual training. It all started back in 1967 when the first lamb shelter was built and they were taught the importance of carrying out Jesus' commission to "feed My lambs." But how could the lambs be fed without shelter from the hot tropical sun or drenching rain? The programme had to start with a building, fittingly called a lamb shelter. Adults, who had sat idly by waiting for children to grow to adulthood before making their decisions for Christ, were alerted to the seriousness of such delay. As they observed the profitable training that other children were receiving in the new lamb shelters, they were convinced their village must also have one. Requests for lamb shelters began to pour into the mission office.

"Please, could we have a lamb shelter in our village, too? Our men are ready to do the work and gather all jungle materials needed. Will you help us with roofing, nails and billion posts?" (Billion is a hard wood that insects won't destroy.)

It Began in Sabah

This project of faith started in the country of Sabah. Lamb shelters were built deep in the jungle, high on the mountains, on the banks of winding rivers and on the village chief's personal "haunted" ground in a village which had not allowed Christian activities before. Numerous experiences testified to the fact that this was God's programme. Nothing before had so successfully awakened people to the necessity of training the little ones.

The people of the neighbouring country of Sarawak heard the good news and investigated. Their reaction was immediate—they, too, must have lamb shelters. Their little ones needed this spiritual training also. So it was that the villages of Engkurah, Sarawak, joined together, and with the new mission saw, felled one tree that made enough timber to build the largest lamb shelter yet erected. The news spread over Sarawak, and here, too, the mission was flooded with requests for lamb shelters.

Thailand and Vietnam next joined the story. It was the sincere act of one of Vietnam's mountaineer Christians that brought the greatest plea for the children of that war-torn country. As an evacuee from his lifetime home in the mountains, he stood on his recently acquired piece of property—perhaps his only valuable worldly possession—and said earnestly, "This is the place where we can build a lamb shelter for our children. I will give my land for this purpose."

From the Philippines, and from other parts of the Far East, come the calls for help in building lamb shelters. An accurate count of the children registered in the Sabbath schools throughout the division is impossible, but from fragmentary reports, the more than 107,000 children registered in our Sabbath schools represent only a fraction of the lambs entrusted to us.

Sabbath school members, if you could stand beside the first little lamb shelter in Sabah and read the one large English sign which says, "Thank you for our lamb shelter," you would surely desire to join with Sabbath school members around the world in giving a large offering so that more such shelters can be built for the boys and girls in the Orient.



INNOVATION. The very first lamb shelter in the Far Eastern Division was built in Togop, Sabah. This is how it looked on the day of its dedication in March, 1967.



LISTENING. The story is being told to the children, but notice how the older folk are hanging in over the walls to catch every word! This photo shows that lamb shelters in the Far East are neither expensive nor elaborate. But they meet the needs of the children adequately, and many more of them are necessary throughout the division.

Thirteenth Sabbath Offering - December 25

EDITORIAL



THE SABBATH RE-EXAMINED-7

WE COME NOW to the last segment of the article "Remember the Sabbath Day" as published in the "Protestant Review" of September dateline. Mr. Shelton sums up what he has written thus:

THE CONCLUSION OF THE MATTER

We would freely admit that a number of Adventists whom we have met truly give indication of spiritual rebirth. Their holding to the Deity of Christ marks them off from the Jehovah's Witnesses, Mormons and Christadelphians. But to Adventists we would say: don't confuse fidelity to the Scriptures with submission to a group which finds part of its origin last century in the visions of a woman. This smacks of Romish visionaries rather than Bible truth. The basic error can be summarized thus:

Remember the Sabbath Day to keep it holy.
The Sabbath Day is the seventh day of the week.
Therefore remember the seventh day of the week to keep it holy.

The error in the minor premise, not being in the eternal moral law but in S.D.A. thinking and temporal Jewish practice, is made part of the eternal moral law of God by unwarranted assumption only. This, then, becomes a form of righteousness, and in their overzealous promulgation of their mis-interpretation they fall under the clear condemnation of Romans 14:1-10.

We are firmly persuaded, however, that there is a rest (sabbatismos)* for the people of God distinct from any Jewish rest (Hebrews 4:9) and that this other day, the Lord's Day—the Christian Sabbath, is kept on the authority of apostolic example and consonant with the divine principle of the seventh day after six days of labour being kept holy unto the Lord as recorded in the fourth commandment of the Decalogue. In maintaining these we stand shoulder to shoulder with giants of the Word down through the ages—Luther, Calvin, Knox, the Puritans, Whitefield and Spurgeon. Therefore we reject the Adventist label of the pretended seal of the Beast, and we rejoice with all our hearts in the words of Thomas Watson:

"God has set His royal stamp upon the Sabbath; it is the Sabbath of the Lord, and this makes it honourable. . . . The Jews called the Sabbath 'A day of light'; so on this day the Sun of Righteousness shines upon the soul. The Sabbath is the market-day of the soul, the cream of time. It is the day of Christ's rising from the grave, and the Holy Ghost's descending upon the earth. It is perfumed with the sweet odour of prayer, which goes up to heaven as incense. On this day a Christian is in the altitudes; he walks with God, and takes as it were a turn with Him in heaven."

*Written in Greek in the original.

We modestly acknowledge the kind words of the first two sentences of this section. We do heartily acknowledge the deity of Christ; no denomination is more convinced of this than we are. In fact, we probably go further in acknowledgement than do most Christians. Not only do we believe that Christ is divine; we also believe, on the authority of the Word of God, that He was also the Creator! The first chapter of John's Gospel makes this clear: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. ALL THINGS WERE MADE BY HIM; AND WITHOUT HIM WAS NOT ANY THING MADE THAT WAS MADE." John 1:1-3 (emphasis ours).

Nor is this the only reference to Christ as the Creator, Paul believed it, too. "And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, WHO CREATED ALL THINGS BY JESUS CHRIST." Eph. 3:9 (emphasis ours).

Christ was not only co-existent with the Father and One with Him from eternity, but He spoke the worlds into being as

the divine agent of the Father. As such, therefore, would He not also have made the Sabbath? Would He not also have rested, blessed and sanctified the seventh day (OF THE WEEK—creation week) when His work was done? And would He not have been in the best position of all to have corrected the people of His day, when He walked among them, if they had had the wrong idea of the keeping of the Sabbath? As the most humble Bible student knows, He was quick to point out errors in their attitude to Sabbath-keeping, and demonstrated His disdain for their legalism and their petty restrictions with which they had surrounded the day, making it a misery and a hardship for the people. He did not spare those legalists who thought that salvation was theirs if they were ultra-circumspect in their Sabbath observance. But not a word did He utter about the matter of the day itself; apparently Jesus Christ knew full well that the actual day they revered was the right one. In vain does the Bible student search for some speck of evidence which would indicate that the wrong day was being observed.

And so, when Jesus said that He was "Lord of the Sabbath" (Mark 2:28) He spoke as the One who had made and sanctified the Sabbath. And if someone makes something and sets it apart for a holy use, surely only that one can lift the sanctity and endow something else with that sanctity. But again we search vainly for one word which would give so much as a hint of the Sabbath's being changed to an ordinary secular day. Rather, because we recognize Christ as God the Son, we recognize His special claims upon the day He set apart as the one to be used for worship. We remember that He never calls the seventh day (of the week, mark you, Mr. Shelton) anything but "the Sabbath," and we notice that He worshipped on that day, going to the synagogue as His habit was (Luke 4:16); and until we have some direct word from Christ Himself, we cannot see any authority (even if it were the statement of the apostles themselves—of which we have no evidence) for switching the sanctity of the Sabbath to the first day of the week.

We thank the author of the article for his kindly urging not to "confuse fidelity to the Scripture with . . . the visions of a woman." We would assure Mr. Shelton that we are in no danger of that. We have a plain "thus saith the Lord" for our belief in the matter of Sabbath observance. Has he such authority for Sunday-keeping?

Now let us look at Mr. Shelton's sally into logic when he puts the matter of Sabbath-keeping in the form of a syllogism. The basic error, he says, can be summarized thus:

Remember the Sabbath Day to keep it holy.
The Sabbath Day is the seventh day of the week.
Therefore remember the seventh day of the week to keep it holy.

The error, our friend says, is in the minor premise (second line). He finds the statement "The Sabbath Day is the seventh day of the week" false in logic. We presume that he takes exception to the words "of the week" because he wishes to interpolate "after six days of work" (his own statement q.v.) which, apparently, he finds more logical.

But NOWHERE in Scripture is this given any support at all. At the end of CREATION WEEK, the Sabbath was instituted. You must have the Sabbath based on the cycle of the week; otherwise everyone would be keeping any old day of the week. This means that, if a man took a day off and did nothing at all on a Wednesday, his next Sabbath (or day of rest) must perforce be the following Wednesday. Then, if he took also the next day, Thursday, off, and relaxed at home, doing nothing in particular, and then went to work he would be required to have as his sabbath, the next Thursday. Can it not readily be seen that such an arrangement is only compounding chaos? God does not work that way. He is a God of order. And He hallowed the seventh day OF THE WEEK. No, that is not an Adventist interpolation, Mr. Shelton. That is the simple, common-sense view of what happened according to the Scriptures. It is the interpolation "after six days of

work" that is a man-made concept and wholly incompatible with the historicity of the Sabbath and the fundamental teachings of the Word of God. (Please note that the first Sabbath Adam ever kept was his second day on earth; according to the Shelton plan he should have worshipped the following Friday!)

But back to that syllogism for a moment. We would prefer to read it thus:

Remember the Sabbath day to keep it holy.

The seventh day (of the week) is the Sabbath.

Therefore the seventh day must be kept holy as the Sabbath.

We feel that such is compatible with logic, common sense and the Scriptures. We now turn to Rom. 14:1-10 under which we are said to stand condemned. Frankly, we wondered, as we read the article, how long it would be before Romans 14 would be levelled against us. It is an old chestnut, and holds no worries for the keeper of the Sabbath that Christ ordained. As tactfully as we can, let us say that we are sorry that Mr. Shelton has introduced this passage; to do so does not reflect credit on his scholarship, and that is something that we would rather not say.

Actually, it is verses 5 and 6, we presume, that are the arrows Mr. Shelton would level at us. Let us look at them: "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. . . ."

Is Paul talking about the Sabbath, the seventh day of the week? In all fairness, let us go to the authorities, Presbyterian if you like, Methodist if you like, but certainly we shall not cite an Adventist authority, lest we be accused of bias.

Dr. Adam Clarke has this to say: "Reference is made here to the Jewish institutions, and especially their festivals; such as the Passover, Pentecost, Feast of Tabernacles, New Moons, Jubilee, etc. The converted Jew still thought these of moral obligation; the Gentile Christian not having been bred up in this way had no such prejudices. And as those who were the instruments of bringing him to the knowledge of God gave him no such injunctions, consequently he paid these no religious regard."

No mention is made of God's Sabbath here, it will be noted. A little later, commenting on the same passage, Dr. Clarke goes on to say: "The converted Gentile esteemeth every day—considers all time is the Lord's and that each day should be devoted to the glory of God; and that those festivals are not binding on him."

"We add here 'alike,' and make the text say what I am sure was never intended, viz., that there is no distinction of days, not even of the Sabbath: and that every Christian is at liberty to consider even this day holy or not holy, as he happens to be persuaded in his own mind."

"That the Sabbath is of lasting obligation may be reasonably concluded from its institution (see the note on Gen. 2:3) and from its typical reference. All allow that the Sabbath is a type of that rest in glory which remains for the people of God. Now all types are intended to continue in full force till the antitype, or thing signified, takes place; consequently, the **SABBATH WILL CONTINUE IN FORCE UNTIL THE CONSUMMATION OF ALL THINGS.**" (Emphasis ours.)

Now for those splendid Scotsmen, Jamieson, Fausset and Brown, and this time it is Dr. David Brown, Professor of Theology, Aberdeen, Scotland, who has this to say (in part) on the text: "From this passage about the observance of days, Alford unhappily infers that such language could not have been used if the Sabbath-law had been in force under the Gospel in any form. Certainly it could not, if the Sabbath were merely one of the Jewish festival days; but it will not do to take this for granted merely because it was observed under the Mosaic economy. And certainly, if the Sabbath was more ancient than Judaism; if, even under Judaism, it was enshrined among the eternal sanctities of the Decalogue, uttered, as no other parts of Judaism were, amidst the terrors of Sinai; and if the Lawgiver Himself said of it when on earth, 'The Son of man is LORD EVEN OF THE SABBATH DAY' (see Mark 2:28)—it will be hard to show that the apostle must have

meant it to be ranked by his readers among those vanished Jewish festival days, which only 'weakness' could imagine to be still in force—a weakness which those who had more light ought, out of love, merely to bear with." (Emphasis his.)

The Rev. Albert Barnes, another respected commentator, has this note on the verse: "Does he mean to say that it is a matter of indifference whether this day be observed, or whether it be devoted to ordinary business or amusement? . . . That the apostle did not mean to say that it was a matter of indifference . . . is plain. . . . The inquiry pertained to meats, and festival observances among the Jews, and to their scruples about partaking of the food offered to idols, etc.; and there is no more propriety in supposing that the subject of the Lord's Day is introduced here than he advances principles respecting baptism and the Lord's Supper." (Probably the Rev. Barnes is thinking in terms of the first day of the week; but he obviously throws out the verse as having any reference to Sabbath-keeping, no matter which day is envisaged.)

Space precludes the quoting of other independent authorities, but surely these scholars will be sufficient to prove that the indictment that we "fall under the clear condemnation of Romans 14:1-10" looks a little pathetic in the light of these statements.

We go along with the statement that there remains a rest to the people of God. But we do not think of it as being Sunday. Nor do the Scriptures suggest this. Indeed, we marvel a little that Mr. Shelton gets into Hebrews 4, knowing, no doubt, what the chapter teaches. Surely he has not overlooked such verses as 4 and 8. The first one mentioned (v. 4) lets us know with certainty that the Sabbath is referred to: "For He [God] spake in a certain place of the seventh day on this wise, and God did rest the seventh day from all His works." Obviously, this is a reference to Genesis 2:2. So we are right in seventh-day Sabbath territory, you will see. Then verse 8: "For if Jesus had given them rest, then would He not afterward have spoken of another day." It is then there follows the verse the article quotes: "There remaineth therefore a rest to the people of God."

Now we know that the name "Jesus" in this text is a transliteration of the name "Joshua," and that the whole of the chapter is basically pointing out that the reason literal Israel did not enter into the "rest" of Canaan was unbelief. For this reason, we must point out that we do not use this chapter as proof-texts for the continuance of the seventh-day Sabbath. We rather recognize that the "rest" mentioned in verse 9 is the rest of grace or faith. That is to say, when we accept Christ, we enter into His "rest," and when we accept the great teaching of salvation by faith (as opposed to salvation by works) we enter into the "rest" that God has provided; it is the peace within of sins forgiven and the assurance of acceptance by the Father through Jesus Christ that Paul is teaching here. The text has really nothing to do with proclaiming a new "Christian Sabbath."

We could have quoted our old Scots friends Jamieson, Fausset and Brown for support, had we wished to do so, for on verse 9, Dr. Brown writes: "This verse indirectly establishes the obligation of the Sabbath still; for the type continues until the antitype supersedes it: so legal sacrifices continued till the great antitypical Sacrifice superseded it. As then the antitypical Sabbath rest will not be till Christ comes, our Gospel Joshua, to usher us into it, the typical Sabbath must continue till then. The Jews call the future rest 'the day which is all Sabbath.'"

However, we do not offer this as anything more than evidence that reputable commentators do not see anything of Sunday in this verse. If Dr. Brown sees an indirect re-affirmation of the Sabbath in it, so be it. We feel that the passing reference to the Sabbath does not constitute anything more than that; the chapter is rather proving the "rest" of faith that the believer may find in Christ.

Mr. Shelton concludes by stating that he stands shoulder to shoulder with such giants as Luther, Calvin, Knox, and company. Excellent men, all. But we, too, stand shoulder to shoulder with a few giants. Their names? Moses, Paul, David, Daniel, Peter, John, Jesus Christ and God Himself! And one with God is, we seem to remember, a majority.

—ROBERT H. PARR.

ABANDONED and ADOPTED

D. E. G. MITCHELL

President, Central Pacific Union Mission

IT WAS a beautiful, mild tropical night, with the bright moon shining clearly in the heavens. The usual night noises filled the air, and now and then the roar of a bus or car speeding along the road some fifty yards away drowned out the other sounds. We had welcomed in the Sabbath some four hours earlier, and were just settling down to sleep when we became conscious of the incessant cry of a young baby. It sounded as if the cry came from across the road. There was no let-up.

After twenty minutes or so I said to my wife, "That sounds like a very young baby crying." "Yes," said Mrs. Mitchell, "the poor little thing, I wonder what's wrong with it." We concluded that someone across the street had not long arrived home with a new baby and was having a problem getting it settled down for the night.

At this juncture, Mrs. Mitchell went to attend to one of our own children who had a fit of the coughs. She came running back into the bedroom and said, "That baby's cry is not coming from across the street, but from our own backyard." "Oh, no," I said, "I can hear it from here; it's coming from across the street." "Well, from the children's bedroom it sounds like it is in our backyard," reiterated my wife. "You come and listen." Rather reluctantly I climbed out of bed and went out of the front door, still convinced that my ears were not deceiving me as far as the direction of the cry was concerned.

I walked around the front of our house and down the side, but the baby had temporarily stopped crying. I was just about to walk along the back and up the stairs into the house again when the crying started up once more. Sure enough, it was coming from our backyard. It seemed to be coming from among some shrubbery under a big tree in the backyard about ten yards from our house. A strange, eerie thrill stirred my heart as I passed along the side of the bushes to see what was going on. The crying continued unabated. Would I find a mother and a baby huddled in the bushes? What were they doing in our yard? Was it an abandoned baby? Many things flashed through my mind. I called for a torch, and as I shone it in under the bushes I could see a small white bundle—a very noisy bundle. I called for my wife to come, and when she picked up the bundle and pulled back the towel, there was a small Fijian baby inside. Its only clothing comprised a napkin, and it was wrapped in a towel. We took it inside to examine it more closely. This revealed that it was a very new-born baby girl.

"What could we do now? Who would do such a thing? Well, we decided we had better notify the police, and shortly they arrived to investigate. The policewoman



Mr. and Mrs. Ilemo Tulevu with their "twins." Mrs. Tulevu is holding Lomani.

who came with the policeman was visibly moved as she picked up the little child. She hastened off to the hospital with it, while the policeman called for a police dog to try to track down where the person who left the baby had gone. However, this proved fruitless, and finally they left us. We returned to bed, but not to sleep for quite a while. What would become of this unwanted little one? Who was her mother? These and many other questions raced through our minds.

On Sabbath morning, the news quickly spread among our church family that Pastor and Mrs. Mitchell had found an abandoned baby in their yard the night before.

I left on the following Tuesday for an itinerary through French Polynesia and Samoa. Up until then, we still had no clue of how the baby came to be left in our yard. But the day after I left, my wife had a telephone call in the afternoon from a young woman stating that she was the mother of the baby and that she had left it in our backyard herself. She asked if she could come and see Mrs. Mitchell. Mrs. Mitchell urged her to do this, and asked when she would come. She said she didn't know just when she would come, as she still felt very weak. However, she came about seven o'clock that night, and on being invited inside, passed the following pathetic letter to my wife:

"Dear Madam,

"With a very weak and shameful heart I would like to apologize and tell you the story which is behind all this.

"I am the mother of that dear child and what was done that night was all the last-minute change.

"You see, I come from a Seventh-day family and it's breaking to tell you that I am the black sheep of the nine kids.

"I was always treated bad. I left home, going into the world not knowing what it's like, 'cause I wasn't taught. When I came away from home I was mixed up with some very bad gangs and they were Lesbians. Not knowing better whether it's right or wrong I started enjoying myself with them. These goes on for quite a while until one day my father came and took me. Dad accused me for doing bad, and for me to prove that I wasn't in it I mixed myself up with boys so could have a child, just to shut my family's mouth. But still I had no interest in boys until lately. It was all an accident to me, 'cause I knew I only went out with that boy two times and what I learned from my fans through gossiping that three is the limit number so I couldn't believe I was pregnant until I was six months old. By then I started working (in case we might live) but the real plan was to attempt suicide. I could have kept the child but really I didn't save much money to keep us a year in a house of a fan. One thing I know for sure that none of my parents would like to see my face if they heard and I just could not reveal it to any of my family.

"Every plan was set as to attempt suicide until after I've given birth that I realized it will only mean eternal death to the both of us. I thought of taking the child to one of the Catholic missions and just present it like the others but thought it would just be the same as the first plan.

"So that's how you was gratefully disturbed that Friday night. I do hope that no bad feeling is on me and that my apologized would be granted."

On the night the baby was born this poor forlorn young lady, caught up in the meshes of sin, went off into the bush alone and gave birth to the baby at about eight o'clock. About two hours later she caught a taxi to the mission compound. Our lights were still burning when she laid the sleeping child under the bushes and hurried off. She hailed another passing taxi and went and slept that night at the house of a friend.

She was still weak when she came to our house a few nights later. The police were notified that the mother of the child was at our house. They came, and after prolonged questioning they took her off to be admitted to the hospital where she spent a number of days recovering.

Could a home be found for the baby? Yes, the Lord's hand was over this poor little deserted one. When the MV secretary of the Fiji Mission and his wife heard about this baby, they showed great interest. His wife had just given birth some three weeks earlier to their second son. They had hoped that they might have a little girl. When they heard about this abandoned girl, they hoped it might be possible for them to adopt her. They expressed this wish to Naomi, our welfare leader, who was able to arrange this with the Probation Officer, so now they have "twins" just three weeks apart in age. They have called her "Lomani" (meaning beloved) and as the accompanying picture shows, they are very proud of their two babies. How happy we are that this little abandoned one has found such a good Christian home in which to be raised and instructed in the right way! How sad that her mother did not have such a training when she was a little girl so that she might have grown up wise to the pitfalls that there are in this old sin-cursed earth. What a challenge to parents to make sure that children are trained up in a way that will fit them for life here as well as hereafter!

He Answers

He answers all our earthly human needs,
Not always as we hope or, yearning, plead,
Not often as our eager hearts deem best—
But in a way that leaves us always blest.

So when the way is dark and faith grows dim,

And problems too perplexing, leave to Him
The hard decision. In His will abide;
And let them prove that, whatso'er be-
tide,

If we but trust His love, His promptings heed,

He'll meet with insight true our every need.

—Helen Rogers Smith.



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.

Thank You from Bougainville

Dear Editor,

Tremendous help has been given to our school here (Inus Adventist School) by the people who have so far donated 155 books. We are sorry that we could not write to them all personally, but we have sent this letter to the RECORD so that everyone can see it.

We want to say thank you so much, especially for the books donated from the JMV societies. Thank you one and all. Your gift of books will be a great help to the children in this school.

Joel Panda,
Education secretary.

I'd Buy It Any Time

Dear Editor,

I have just finished reading "45 Vintage Avondalian's" epistle of kindly criticism of "Our Jac."

Well, fair enough, if that's how he views it. But I do not share your views, "45 V." I myself am of the '46-'48 vintage.

1. I observe on those twenty-eight pictorial pages from year to year many, many faces that are vaguely familiar. Some are sons and daughters of former Avondalian friends. Others are the faces of the young people of our various churches who have now grown up. And they interest me. True, there are many I do not know at all, but they are OUR young people—tomorrow's workers, and I am interested in people. I see the picture gallery as a study in the past, present and future and a well worth-while section of the "Jacaranda" that I like to peruse periodically, as I would my own family album. It's a great family, the Seventh-day Adventist family.

2. Yes! I'd spend \$2.50 any time to be reminded of those happy far-off days. They were good days. It was a great place to be, and I like to compare the current doings and goings-on to those of

our day. It seems to me that there is no generation gap really when you can honestly look back. It's O.K. by me to remember my past. It helps us keep young at heart and tolerant. Don't you think?

Now let's be factual. As a person who has no letters to follow my name, I can only say I am the mother of three, with twenty-two years' experience (and the parent of three Avondalians, might I add), a minister's wife of twenty-three years' experience spread over many different towns, a sales-woman of more years and articles than I care to name in the tangible field, and in the abstract field (newspaper and radio), five years. So I ask: Why should "Jac's" market be the whole church? I thought most potential Avondale students were the young people.

From my years of selling articles, I would note that you produce an article suitable for the market, and in advertising that article you aim at the potential market. Not many can sell long underwear to an Aboriginal in a heat wave, or 'fridges to Eskimos. The "Jac" is not for people like you, "45 V.," unless they can find enjoyment by interesting themselves in others. It's for the current and potential students. And they love it. At least the ones I know, do.

To quote regarding content and format; that which you suggest, "45 V.," is for the wrong market. The publication has to be prepared so far ahead that the news could be stale and the affairs no longer current. And as for the Who's Who or the Famous, who is famous? Mary or Martha? Moses or Miriam? The widow with her mite or the millionaire with his money? I don't want another newspaper or magazine. I want a souvenir. Newspapers are cheap—here today, gone tomorrow.

Anyway, it is my opinion that it isn't for "45 V." or for me or any other old Avondalian to run the "Jacaranda." I see this as an expression of the thoughts and happenings of the student body of each passing year, and I would therefore hope that they continue to present their publication in the manner that they themselves would choose, so that it may continue to be an expression of the young to us all. It will change from time to time, as all things do. New ideas are inevitable, especially with youth. The "Jac" is theirs.

May I say I know plenty who have received inspiration to become students from the "Jac"? Yes, the "Jac" is justified. All the youth I see reading it get the message loud and clear.

I am pleased that your loyalty and love for Avondale keeps you spending \$2.50 each year. I hope you and an ever-growing number of customers continue to invest in encouraging our youth to produce this worth while publication.

I will continue to buy mine whatever changes come and go, and use it to inspire any youth I meet to go to Avondale, and when I am old I shall use it for what it is, a record of the events and people of each passing year. I shall sit in the sun and read of them. And remember.

Audrey Ogg, New South Wales.

TASMANIA IS MOVING

M. J. ALLEN, Public Relations Secretary, Tasmanian Conference

NO, don't get alarmed. We are not drifting further away from the "mainland," but we have noticed that so many other states are moving, that we would like to reassure you that we are also moving in the same direction.

This year has seen a complete change in all departmental personnel here in Tasmania. It is almost twelve months since our secretary-treasurer, Brother Bruce Mitchell, arrived. He was followed at the beginning of this year by our president, Pastor Ray Howes, who succeeded Pastor A. D. Pietz. Then Pastor Ron Hodgkinson came to us from North New South Wales to take up the Lay Activities, Radio-TV and Sabbath School Departments. Then in April this year, Brother Malcolm Allen arrived from Western Australia to take up the responsibilities of MV, Temperance, Medical and Public Relations.

It did not take this team long to get their shoulders to the wheel, and things began to move here in this conference.

"Focus on Living"

As has happened in other centres where this programme has run, "Focus on Living" proved itself remarkably successful and popular with viewers. Because of the numerous requests for materials offered (over 1,000), it was necessary to discontinue the programme after four weeks. We distributed 400 Gift Bibles, and 650 persons were enrolled on "The Bible's Answer" course. Seventy lay people are still visiting interests, and already some are attending church.

New Church Openings

Two new churches opened their doors this past quarter.

On July 25, Pastor R. W. Howes officially opened the Burnie church. This attractively-designed white brick church, together with Welfare facilities and a large hall, was erected for a total cost of \$42,000. The church seats 200 people. Civil and state dignitaries, including Mr. W. J. T. Davis, president of the Legislative Council, and Mr. L. Costello, M.H.A., were liberal in their praises concerning the work and influence of our church, not only in Burnie, but throughout the state. A full report will appear separately.

In July of this year the old Hobart church closed its doors as an Adventist church for the last time. Its members moved across the river to combine with members on the eastern shore to form the new Rosny church. This has taken some five years of planning and working together to build their new, and very modern, church building. They are already worshipping in it, but it will not be officially opened until the new year.

Science Block Opening

It was a proud moment for headmaster, Brother R. Spoor, parents, teachers and students on August 15, when Pastor S. M. Uttley officially opened the new science block at Moonah school. Also in attendance for the day was the state Minister for Education, Mr. Mather.

Built with the help of a Commonwealth grant, this science block is very modern



Pastor S. M. Uttley opens the new science block at Moonah School, Tasmania.

(Photo: L. Stevens.)

and well-equipped, and is Stage 1 of a complete rebuilding programme of the Moonah school.

Sabbath School and Lay Activities

Pastor Ron Hodgkinson has been very active in organizing Sabbath school councils, one laymen's institute, three Sabbath school teachers' training courses, and three lay workers' retreats. These have been well attended, and the blessing to the field has been obvious.

Two successful Vacation Bible Schools have been held; one at Ulverstone in the north-west of the state, and the other in Collinsvale, ten miles from Hobart. In Ulverstone, approximately sixty children were in attendance each day, and at Collinsvale approximately eighty enthusiastic children returned daily for their story time and activities. The blessing of these Vacation Bible Schools still continues as young people are now attending our Sabbath schools.

Temperance

Two of the largest 5-Day Plans ever held in Tasmania were conducted this year. The first was held in July, when ninety-eight attended. Pastor R. K. Brown, of the Trans-Tasman Union Conference, also participated. At this time also, an experiment was held in conducting a 5-Day Plan for university students and faculty. This also proved most successful. A follow-up plan was organized in October this year and 115 attended, of whom 105 were successful in breaking the smoking habit. Considerable coverage was given on radio, television, and in the newspaper. A further 5-Day Plan was conducted in Burnie, October 18-22, with 100 per cent success.



Part of the crowd in the foyer of the Princess Theatre, Hobart, during the drug programme.

(Photo: R. K. Brown.)

Tasmania Temperance Alliance donated a considerable amount of money to the Youth Department to conduct a state-wide drug education programme. The first of this series was conducted on October 10 in Hobart. This consisted basically of a film programme. There were two sessions, and the crowds were so great that police had to be called in to control them. Over 2,000 attended in two sessions, with approximately 500 being turned away. Similar programmes were run in Launceston and Burnie, with over 5,500 attending to date. Other programmes will be conducted in Devonport and Queens-town later this month.

Youth Activities

Youth in Tasmania have responded well to the challenge of taking the Advent message to all the world in this generation. After initial consecration and commitment meetings in each of the major centres, a strong nucleus of youth decided to launch out in active evangelistic work. The "Insight" programme has only just commenced here, but already we have forty-five Bibles out, with four young people attending church. With such enthusiasm, dedication, and experience in the Lord, we are sure that results will be forthcoming.

Missions

Our evangelistically-minded conference president has commenced reaping programmes associated with the "Focus on Living" programme. At the first weekend series a total of seventy interested "Focus on Living" contacts attended the meetings at three centres; thirty-five certificates were given out to those who had successfully completed "The Bible's Answer" course.

At this moment, also, Brother Frank Dyson is running a mission in Margate, and Brother Neil Lawson is conducting an effort in Deloraine.

BURNIE OPENS NEW CHURCH

D. B. MITCHELL, Secretary-Treasurer, Tasmanian Conference

"THE BURNIE COUNCIL wishes to pass on its appreciation for the co-operation that has been manifested by the Seventh-day Adventist Church in its willingness to consider civic development and make available a much-sought-after city block of land on which the old Seventh-day Adventist church was situated." So commented the Warden of Burnie, Councillor Viney, at the official opening of the Burnie church on the sunny afternoon of July 25, 1971.

Guest speaker for the occasion was union president, Pastor S. M. Uttley, a former conference worker. In his address, Pastor Uttley reminded the 225 people present of the church's role in flying high the flag of true Christianity, witness and benevolence in an age of lowering standards and increasing wickedness.

Civic and state dignitaries, including Mr. W. J. T. Davis, president of the Legislative Council, and Mr. L. Costello, member of the House of Assembly for Bradden, were liberal in their praise concerning the work and influence of our church, not only in Burnie but throughout the entire state. The guests were each presented with a copy of the book "Under the Southern Cross."

Conference president, Pastor R. W. Howes, spoke of his delight to see yet another fine and representative edifice, one of fifteen throughout the conference territory, and officially declared the church opened, thus culminating the dreams, planning and hard work of so many associated with the building project. The attractively designed white brick church,

together with welfare facilities and large community hall, was erected for a total cost of \$42,000. This includes voluntary labour worth approximately \$6,000. With a seating capacity of over 200 this is exceptional value, so much so that the church pastor, T. R. Parker, proudly refers to the project as the "miracle church."

Furnishings and equipment are modern and tasteful and include an electronic organ, and purple (the carpet manufacturers perhaps have a more sophisticated name for it!) wall-to-wall carpeting, accentuating the white interior walls and padded pews.

Brother Ken Allen of Launceston, rendered the appropriate song "Open the Gates of the Temple" in a most dignified and soul-stirring manner. Senior elder A. D. Smith moved a vote of thanks and appreciation for those who had toiled long and hard on the project, including M. Galpin, L. J. Revell and C. Good. We know that it is the wish and desire of Pastor T. R. Parker and the members of the Burnie church that this new sanctuary will be a haven of rest to many, and a centre of service to others. With such a programme we believe that the church membership will continue to grow from year to year.

At the present time, Pastor Parker is continuing his evangelistic outreach in the district and is presenting our message from the sacred desk of this new church each Sunday evening.

May the Lord continue to bless the pastor and the church members as they witness from day to day.



The new Burnie church.
(Photos: M. Allen.)



Interior of the new church.

An Adventist Confession of Faith—4

I Believe . . . In the Necessity of the New Birth

GEOFFREY E. GARNE

A TWELVE-YEAR-OLD was chatting with her pastor about her wish to be baptized. Desirous of ascertaining exactly how much she understood about the solemnity of the step she intended to take, the man of God asked his youthful parishioner, "Mary, have you been born again?"

"Yes, Pastor, I have," she replied without hesitation.

"Mary, before you were born again, were you a sinner?"

"Yes, indeed I was," she answered with equal lack of hesitation.

"And Mary, now that you've been born again, are you no longer a sinner?"

This time she was thoughtful for a few moments. She knew that she often made mistakes, she did and said things she wished she hadn't, and had weaknesses in her life that she longed to overcome. Finally she said with admirable candour, "Pastor, I'm still a sinner!"

"Well, now, Mary," asked the minister, "what is the difference? You say you were a sinner. Then you were born again. Now you're still a sinner?"

Then Mary gave a reply that was the most eloquent sermon on the new birth he had ever heard:

"You see, Pastor, it's like this. Before I was born again I was a sinner running *after* sin. Now I'm a sinner running *away from* sin."

That child had a simple yet profound understanding of a profound, yet simple, truth.

The inclination of the natural heart is toward sin. The heart of man in its degenerate state does not incline toward God and holiness. It tends toward evil and selfishness. The direction of the unconverted life is ever downward, never upward. Leave a man to himself from babyhood to follow throughout his life the course dictated to him by his natural inclinations, and his course will lead him—but for the intervening hand of God—to destruction! Unless something supernatural arrests and reverses the downward tendency of his life, he will plunge to destruction as assuredly as an object that is left to its own resources in mid-air, falls towards the earth. This gravitational downward pull of sin is something that has been experienced by mankind ever since the fall of our first parents.

Referring to sin's power, David declares in his penitential prayer: "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Ps. 51:5.

Describing graphically the universal condition of the human heart, the prophet Isaiah exclaims: "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores: they have not been closed, neither bound up, neither mollified with ointment." Isa. 1:5, 6.

The prophet Jeremiah adds his verdict in that well-known passage recorded in verse 9 of chapter 17 of his prophecy: "The heart is deceitful above all things, and desperately wicked: who can know it?"

In anguish of spirit Paul cried out: "For that which I do I allow not: for what I would, that I do not; but what I hate, that do I. . . . Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. . . . But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?" Rom. 7:15, 17-21, 23, 24.

We find then that just as it is a physical law that a stone in mid-air will come hurtling to the ground if left to itself, so it is a spiritual law that man in his fallen condition, if left to himself, will be drawn downward to perdition. And here we come to the heart of the story. God hasn't left man to himself! Paul's pathetic plea, recorded above, doesn't end with the cry of despair: "O wretched man that I am! who shall deliver me from the body of this death?" In the following verse he goes on to exclaim triumphantly: "I thank God through Jesus Christ our Lord." Verse 25.

Counteractive Divine Agencies

Through the coming of Jesus Christ into the world to be our Saviour, God has set in operation spiritual forces to counteract the "spiritual law of gravity" in the lives of all who will respond to these counteractive divine agencies. The reason why this response is a necessity is that without it as a factor in human salvation, all men would automatically be arrested in their downward plunge, and the direction of their lives turned heavenward, whether they desired it or not! Can you imagine what a miserable penitentiary heaven would be if it were filled

with people going around with long faces and complaining, "I didn't want to be here! I had no option. I was enjoying the pleasures of sin. Then all of a sudden my downward journey was halted, and I was shunted into reverse gear by a supernatural agency I couldn't resist—and here I am with a bunch of goody-goodies and becoming more bored each passing day!"

So God releases into a lost world superhuman forces capable of reversing the downward pull in the lives of every one of its 3,000 million people, and of the untold thousands of millions who have lived before, and could live afterwards. Not one soul is left outside the pale of their influence. "The true Light . . . lighteth every man that cometh into the world." John 1:9. "Whosoever believeth in Him should not perish, but have everlasting life." John 3:16. "Whosoever will, let him take the water of life freely." Rev. 22:17.

What is the nature of these superhuman direction-reversing forces that God has made available to the human race?

These forces enable man to gain the victory over the sins he has renounced. First of all, he must have his debt of past transgressions cancelled. Even if man's direction could be changed from an earthward to a heavenward one, he would carry along with him the accumulated debt of his past transgressions. So God gave His Son to pay the price and cancel the debt of confessed sin. "Who His own self bare our sins in His own body on the tree, . . . by whose stripes ye were healed." 1 Peter 2:24.

Outside Power Needed

We have already established that man possesses no such power within himself. He needs a power to possess him from outside of himself. This power is that of the Holy Spirit. Much is said, and rightly so, about the resources that Jesus Christ our Saviour released for our atonement. But more needs to be said about the heavenly resources that He released by His ascension for our regeneration, sanctification and victory. By coming to earth to die as a criminal He bestowed pardon. By ascending to heaven as a conquering king, He bestowed power. The gift of the Holy Spirit was shed abroad in special measure in the world because of the glorification of our resurrected and ascended Lord as verily as was forgiveness shed abroad because of the humiliation of our crucified Saviour. This truth needs to be more fully emphasized.

The new birth is essentially the work of the Holy Spirit in the life. "Except a man be born of water and of the Spirit," Jesus said, "he cannot enter into the kingdom of God." John 3:5. This work

of the Holy Spirit is wrought in the life of the person who sincerely accepts Jesus Christ as his personal Lord and Saviour from sin.

The divine resources then, which God has made available to make the turn-about of a lost man possible, are pardon through Jesus Christ, and power through the Holy Spirit; pardon to cancel out man's past as an enemy of God, and power to ensure man's future as a son of God.

Three Aspects of the New Birth

Having examined the provisions God has made available to accomplish this miracle of thwarting man's downward plunge and reversing it into an upward thrust, let us return to little Mary and her magnificent confession of faith. She had the facts squared up on three important aspects of the new birth:

- (1) the nature of the new birth,
- (2) the result of the new birth: and,
- (3) the evidence of the new birth.

These are very closely related. It would be well, however, to briefly examine each of them separately:

1. As to the nature of the new birth, Mary recognized that she was still a sinner, even after conversion. This concept is important if the believer would safeguard himself against the dangerous delusion that conversion and baptism render him immune to temptation and to the possibility of falling into sin. What regeneration does is to place within a man's soul the innermost, compelling desire to do God's will and to please Him, whatever the cost. This longing to do right and please God becomes the most important consideration of his life, overriding all personal desires and inclinations. But it does not mean that his personal inclinations and desires will not at times challenge this new motivating force that has taken possession of his soul. The clamourings of his old self may, in fact, at times become so overwhelming as to cause him deep distress of spirit. He may even be tempted to question the genuineness of his conversion. "Why," he will ask of himself, "do these old cravings and inclinations continue to dog my steps when I have renounced my old sinful life? Was I sincere in the surrender I made of my life to Christ?"

Let me invite any such despairing pilgrim to step into the garden and stand with me by the lemon tree. We taste the fruit, which is so sour that it makes us grate our teeth. We decide that this tree has long enough borne sour lemons and that we want it from now on to produce sweet oranges. So we take a garden saw and saw off the lemon-producing members at the base of the trunk. Then into the trunk we graft a little orange shoot. After a few years my friend comes to visit me again; we go out into the garden to harvest the fruit. To his amazement we pick not sour lemons, but the most delicious sweet oranges.

What has happened is an analogy of the new birth. The old roots were not

dug out. Basically the same tree that previously bore lemons is now growing oranges. So God takes a man as he is. He does not give him a new body, a new brain, a new heritage and background, but implants into the soul a new principle, a new dynamic, a new life—Christ's life, by means of the operation of the Holy Spirit. The tree is still a lemon tree, but a new strain has been implanted within it that bears fruit that is contrary to the nature of the original tree! So we still continue to be sinners by nature, but the divine principle that is implanted within us results in fruit being borne that is contrary to our sinful natures, even the fruit of the Holy Spirit. (Gal. 5:22, 23.)

Does some reader protest, "No, that isn't true! The new tree isn't a lemon tree; it's an orange." Let me prove my point. On a certain day we come again to admire our "new" tree, when lo and behold, all around the base we find that little shoots have sprung up. They are lemon shoots. The "old nature" is seeking to reassert itself. The original "lemon life" is challenging the newly implanted "orange life." If left to grow, these lemon shoots would eventually crush out and destroy the orange tree. But we are not alarmed. We simply take our garden shears and cut the lemon shoots so that the orange life can prevail.

2. The results of the new birth. Mary indicated what all who experience the new birth discover: her attitude toward sin was changed. Although still prone to succumb to human weakness, she could testify that sin had lost its fascination for her. Still a sinner by nature, because a child of flesh and blood, she was no longer a sinner by choice, because she was now a child of God. She had settled the question of her allegiance.

3. The evidence of the new birth. Not ecstasy, but this change of attitude toward sin, is what constitutes the practical evidence of the new birth in the life. What we loved before, we now hate. What we hated before, we now love. What was previously important, is now unimportant. What was unimportant now assumes tremendous importance. Life has a new set of standards, a new sense of values, a new norm of priorities. We have a new direction, a new, even an eternal, destination, a new Master.

"No human invention can find a remedy for the sinning soul. . . . The fountain of the heart must be purified before the streams can become pure. He who is trying to reach heaven by his own works in keeping the law is attempting an impossibility. There is no safety for one who has merely a legal religion, a form of godliness. The Christian's life is not a modification or improvement of the old, but a transformation of nature. There is a death to self and sin, and a new life altogether. This change can be brought about only by the effectual working of the Holy Spirit."—"The Desire of Ages," page 172.

Adelaide Advent Silver Band Visits Berri

B. PEPPER

THE ADELAIDE Advent Silver Band visited the Riverland on Saturday, October 30, and gave willingly of their services throughout the day.

Visitors came from far and near to worship and fellowship on this very special occasion. There were some from as far away as Tasmania, who were visiting in Victoria and made a 300-mile trip to meet the Band. The Rivoli Theatre in Berri was a good place for the meeting, as it is spacious and well situated.

The Band took the responsibility of the Sabbath school. Wally Moseley of the well-known Moseley brothers quartet led out in the study of the senior lesson. Pastor W. A. Townend, president of the South Australian Conference and also the president of the Band, was the speaker for the divine service. He challenged the congregation to recognize that despite the many voices clamouring for change in our traditional attitude to Christ's sinless life, we must stand firm in recognizing that He was without sin living the perfect life, the great example for all believers.

At the conclusion of the service a call was made to the young marrieds and the youth for personal commitment, and it was thrilling to see the spontaneous response.

In the afternoon, Pastor W. G. Dowlings, the South Australian Missionary Volunteer secretary, conducted an investiture service when a goodly number of Juniors received their honours.

The Adelaide Advent Silver Band gave a recital at St. Catherine's Old People's Home. This was greatly appreciated by the senior citizens. The Berri and Waikerie ladies, under the leadership of Sister Ella Roenfeldt, provided a sumptuous evening meal for the Band and the visitors.

Following the closing of Sabbath, the Rivoli Theatre was set up in readiness for the public concert. Under the baton of Brother Roy Harris, the Band gave a sparkling performance. Keith Boyd of Waikerie did an excellent job as compere and kept things moving nicely.

Sister J. Mason sang splendidly; Barry Richardson made a hit with his clever recitations, and Wolfgang Stefani gave an outstanding performance on the Lowrey organ. At the conclusion of the concert there were many expressions of appreciation to the Band and associate artists.

It is good to know that there are talented and dedicated men who are prepared to give of their time and talents to make the Adelaide Advent Silver Band another soul-winning venture of this conference. The Bandmaster, Brother Roy Harris, tutors the young members for twelve months or more if necessary, free of charge, until they are ready to join the Band. May God continue to bless these missionary volunteers, and may there always be the Adelaide Advent Silver Band while time lasts.

Highlights from Reports at the Suva Welfare Federation Meeting

R. G. ROBINSON, Central Pacific Union Mission

IN THE DORCAS REPORTS from the many welfare societies in the Suva Federation there were heartening indications of the triumph of the gospel. One person had been baptized in one small village as a direct result of a contact made by a Dorcas lady. In another village, clothing was given out to needy Methodist families, and they told our ladies that these were the first gifts of clothing they had ever received.

In many villages there are few Adventists, but the ladies start a Dorcas society and many non-Adventists join. One such village is Quaila, where we have twenty-four Dorcas members, of whom three are Roman Catholics and four are Methodists. Our ladies are looked up to and respected not just because of the clothing they give away or because they teach the people to clean their homes and plant flowers around them and to cook and sew, but because they distribute the Word of God. They give out our truth-filled literature and tell the folk about Jesus.

The government recognizes the value of our work also. To cite but one example, a lady was admitted to hospital, but as nothing much could be done to help her, she was sent home. The government asked our Dorcas ladies to take an interest in her, so each day two of them visit this poor woman, pray with her and look after her, and she is very appreciative.

Let me share a few facts and figures from just one society. The Raiwaqa Society has sixteen members, three of whom are non-Adventists. They meet each Tuesday for their regular society meeting, and on another day each week they visit six or seven homes. Last quarter, thirty meetings were held. During this period fifteen dollars worth of food and sixteen dollars worth of household goods were given away, 566 pieces of clothing were distributed, thirty-five people were helped and fifty-five dollars was given to meet special needs. They have thirty-four dollars in hand.

When we consider this amount of work from sixteen members for one quarter, and think of their own meagre resources—the average wage-earner would get about twenty-two cents per hour—this is a wonderful achievement. However, not only money but also time has been freely spent in welfare service. A total of 122 hours were given during this quarter.

Raiwaqa is a community housing project where numbers of families live in large apartment-style buildings. Some of these buildings are quite close together. One woman whose husband had died, was supporting her five children but fell ill. Our ladies found and sympathized with her. They discovered that she had dia-

betes and was also suffering from malnutrition, so they returned with baskets of food and clothing. For the past several weeks someone has gone every day to cook her three meals a day and to help look after the family. She is much improved in health now.

About a fortnight after Dorcas began visiting, the minister of this lady's church called. He lived close by and had visited her regularly, but never once had he offered any form of help until that day. Then he offered to take her to hospital, but she refused and told him that she was much better, and the reason why.

They Even Mow the Lawns

Our Dorcas ladies also do washing for new mothers for a few weeks after they get home from the hospital, and weed and care for the gardens of those not able to do this for themselves. They even mow the lawns. Their work is greatly appreciated, and the church consequently gets a good hearing among these people. Many call themselves Adventists before they take studies, just to be identified with us.

Last week, three Dorcas workers went to Noco, Rewa (about twenty miles from Suva), taking with them three bags of clothes. They went to the chief of the village and asked permission to visit his people and give clothing to the needy. He was agreeable, and as they explained our work he wept and said that this was the first time he had heard of anything like this.

We gave clothing to a ninety-nine-year-old Catholic widower, who said that ever since he had been sick he had not been visited by his own priest. Even the Methodist minister, who also received some clothes from us, was very happy about our visit.

In one village where we have an active welfare society, the ladies decided to visit a neighbouring village some miles distant to see what work could be done to help the villagers there, where there were no Seventh-day Adventists at all. After making a few calls on arriving, our ladies were told of an old man over a hundred years of age who was living alone. The villagers were very concerned because he had not bathed for over six months, despite repeated tries by the folk there to persuade him to do so. The people were embarrassed, for even if Fijians are very poor they are usually clean people. They wanted our ladies to see what they could do, so two of them visited him.

They found his home very dirty, his clothing equally so, but he was still as determined as ever not to have a bath. Our workers were not discouraged, however, but went to work, cleaned his home thoroughly, washed his clothing, found

more clothing for him, cooked him some food, and then tried again to get him to bathe. This time they were successful in being able to give him a sponge bath on his bed.

The villagers were delighted and most impressed, and as a result of this kindness to an old man, seven people in that village want to become Seventh-day Adventists.

Two Bags Each

One day some weeks ago, two of our ladies decided to give out clothing in the village next to theirs, but they had a problem as to how to carry the six large bags of about fifty-six pounds in weight between them. As they took the bags down the path to the main road, they prayed that God would find them a helper. After a short wait at the roadside, a man came along and stopped to talk to them. He asked if they needed help, and when they told him of their problem, he gladly offered to take some of the bags. So the three of them took two bags each.

They walked up and down a steep hill, up another hill, and on to the village they had chosen to work in. They went to see the chief to obtain permission to distribute the clothing. He was agreeable, even though this was a Methodist village. The ladies of the village gathered around and brought food and admired the clothing. They asked if it was to be sold.

"No," our Dorcas workers told them, "we give away clothing to help folk who need it."

This amazed the villagers, who told our workers that their own church did not give away clothing in that way.

At Qelekuro there is a most unusual Welfare Society. Why? Because it has as its leader a man, the elder of a nearby church. This man and his wife are the only Adventists in their village, but they started a Dorcas society, and now they have twenty-one members, two of whom are Roman Catholics and seventeen Methodists. The news of the work this society was doing spread to another village nearby, and they requested a society to be formed in their village, too, so our good elder and his wife go to this village eight miles away every Monday evening to conduct a Dorcas meeting.

Cooking Lessons

The first time they went, the men called all the village together to see what the Adventists would do. As in all the Fiji societies this couple began to teach the folk how to cook various foods, e.g., buns and even simple cakes for special occasions. They were amazed at what could be done with just the materials and resources locally available. Hygiene, sewing and Bible are also taught, and now there is a thriving society in that place.

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church hall, and was enjoyed by the many friends and relatives, some of whom had travelled long distances to be present. We wish the newly-weds a future filled with happiness and God's blessing.

J. M. Johanson.

MISON—GREEN. Gordon Henry Mison could not have chosen a nicer day than November 21, 1971, nor a lovelier bride than his chosen partner, Rosemary Helen Green, for his marriage at 3 p.m. on that bright Sunday. At Hurstville Seventh-day Adventist church, New South Wales, they exchanged vows and, amidst a colourful setting of nature's decor, made a covenant to be partners for life. It seemed an echo of Eden in this respect, but perhaps they were a little more fortunate in having the benefit of warm good wishes from so many loving friends come to rejoice with them on this delightful day. Gordon is the son of Mrs. Mison of Cooranbong. Rosemary's parents are Mr. and Mrs. Rex Green of Rockdale, members of Hurstville church. We confidently hope for a continuance of their happiness in the home they thus establish in the days to come.

W. D. Lauder.

NOLAN—ANDERSON. Sunday, November 21, 1971, was the day chosen by Gaylene Anderson of Uralla, New South Wales, to exchange marriage vows with Kevin Nolan of Murwillumbah. The Armidale church, New South Wales, was tastefully decorated for the happy occasion, and many relatives and friends gathered to witness the ceremony. We wish the young couple every success and much of God's blessing as they make their home in Uralla.

J. H. D. Miller.

WAITE—MARKS. Friends and relatives gathered in the Shepparton church, Victoria, on Sunday, November 28, 1971, when Leslie Phillip Waite and June Rosemary Marks were united in marriage. Les is the son of Brother and Sister Ray Waite of Benalla. June is the only daughter of Brother and Sister Albert Marks of Numurkah, and has recently completed her training at the Sydney Sanitarium. It was the sincere wish of all who were present on this happy occasion that Les and June will be blessed of the Lord as they establish their home in the Rochester community of Victoria.

E. M. Logue.

TILL HE COMES

APPLETON. While extensive surgery saved the life of Brother Trevor Appleton twelve years ago, the intervening period has been increasingly difficult for him. He was certainly too young to die when, on October 22, 1971, he fell asleep in Christ at his own home in Stafford, Queensland. One of Trevor's greatest trials was the frustration he endured over the loss of his technical skills which he could no longer practise. Yet he counted himself rich in the devoted attention which his family bestowed upon him. He leaves a wife, formerly Miss Marjorie Lambert, four sons, Douglas, Warren, Allen and Garry, and one daughter, Karen, to carry on the home which he so nobly began to develop. Pastor Albert Watts came especially from Port Macquarie to assist the writer in the Sabbath afternoon services in Kelvin Grove and at the Albany Creek crematorium. A large number of friends assembled reverently, and the recital of the inspired Word brought new courage and hope to the loved ones who had lost a good husband and father, and to Mrs. Sweetman who had lost a son.

W. F. Taylor.

CHAMBERS. One of the largest funeral processions in the history of the city of Albury, New South Wales, followed James H. Chambers to his grave amid the verdant hills of the local cemetery. Born in Albury sixty-five years ago, our brother surrendered to the great Life-giver on October 18, 1971. He embraced the third angel's message as the result of the influence and prayers of a godly mother, aided by the helpful friendship of the man who later became his brother-in-law, A. W. Kent, whose loyalty stood by him till the end. In his early years, Jim was a student at the Christian Brothers College, Albury, from which he graduated, before spending five years at the Avondale College, receiving his diploma in 1930. In 1938, his proffered hand was accepted in marriage by Esme Lodge. To this union three sons were born. The preacher of the sermon in the crowded church based his remarks on Gen. 49:23, 24: "The archers have sorely grieved him, and shot at

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also. The Welfare Federation leader has just spent another two days there teaching them how to sew shirts and short pants. They were delighted and are looking forward to another visit.

In the village of Naivucini, the villagers who are not Adventists, have built a house for our Dorcas ladies, to show their appreciation for the work they do. A big group of men have joined the Dorcas society in that village, so the ladies have no problem when they want to distribute clothing to other villages or when they need repairs or other heavy work done as the men are very willing to do their part. To begin with, there were only two Adventists in the village—the school teacher and his wife—but now there are a number of members.

The folk in this village had no pillows so the Dorcas ladies went out into the bush some distance from the village and cut down a native tree from which a type of kapok is obtained. From this material they made pillows, two for each house in the village. The villagers were delighted with this kindness shown them.

In this village the Dorcas men even build houses to help those families who cannot build their own.

A group of our Dorcas ladies decided to distribute clothing to a village up the river, and accordingly used the easiest means of transport—a boat. After travelling some distance up-river they stopped close to a village; this village was not their destination, but they were missionary-minded and began to distribute the "Rarama," the Fijian equivalent of "The Signs of the Times." A copy was given to a teen-age boy on the riverbank, and he immediately began to look through the magazine. His attention was arrested by a picture of the image of Daniel 2. He asked one of the ladies what it meant and she briefly explained and told him that they must go, but that if he wanted to know more, he could wait, and they would stop as they returned downriver.

The young man decided to wait, and went on reading the "Rarama." Some hours passed, and the ladies finally returned after giving out the clothing. The boy plied them with questions. He wanted to know about the Sabbath, the second coming, and other topics. Our ladies stopped to talk to him as long as they could, and then had to move. He wept and told them he wanted to know more. He promised that if he had the opportunity he would study the Bible further so arrangements were made for him to go to the next village eight miles away for weekly Bible studies. At the time of writing he is regularly attending these. His parents bitterly oppose him, but this is no deterrent; he is so keen that nothing stops him from going to hear more.

"Today God gives men opportunity to show whether they love their neighbour. He who truly loves God and his fellow man is he who shows mercy to the destitute, the suffering, the wounded, those who are ready to die. God calls upon every man to take up his neglected work to seek to restore the moral image of the Creator in humanity."—"Welfare Ministry," page 49.

him, and hated him: but his bow abode in strength." This scripture could very aptly be applied to James Chambers. He maintained in his life the standards of the message in which he resolutely believed. His fearless, fervent forthrightness in support of these standards, often brought him into confrontation with his fellow believers, resulting in suffering and separation; but he never faltered. His integrity remained with him throughout his life. A wonderful tribute to his uprightness was given by his wife, and also by his grown sons. They told me that never once had they heard him swear, use slang expressions, or utter a falsehood. This was supported by several business men who knew Jim intimately, surely a unique and wonderful testimony. Now the battle-scarred warrior rests, awaiting the resurrection call of the Christ he loved and sincerely served. His wife and three sons, Keith, Terry and Eric, together with his beloved sisters and brother, look for happy reunion with him some day. A friend from college days, Alex Fraser, sang "Love's Rainbow" during the church service. Pastor James Cormack associated with the writer in messages of comfort and hope at the church and the tomb.

J. W. Kent.

CHRISTIAN. A long life of service for the Master came to an end on October 18, 1971, when Sister Martha Ida Christian, of Murray Bridge, South Australia, fell asleep in Jesus, in her eighty-first year. Sister Christian and her husband (who pre-deceased her by twenty-three years) became members of the Murray Bridge Adventist church in the year 1927. Both gave unswerving loyalty to the Advent message as long as life lasted. Of Sister Christian it may be truly said that she "being dead yet speaketh." Three sons, all ministers of the gospel, Pastors Harold, Herbert and Clem, and one daughter, Elvira (Mrs. Norman Green of Murray Bridge), all bear testimony to the strong faith and practical Christianity of the home of their youth. For the past several years, Sister Christian had been lovingly cared for by her daughter and son-in-law. Declining health had forced hospitalization for the last few months, and in the evening of October 18 she slipped quietly into the shadows of death. Services were conducted at the Murray Bridge church and later at the graveside. Pastor W. A. Townend (conference president) and Pastor W. G. Dowling (conference MV secretary) and the writer spoke words of comfort and assurance, pointing the sorrowing to the precious promises of God's Holy Word. To the sorrowing loved ones we extend our deepest sympathies and pray that the Spirit of God will bring comfort to each heart.

C. C. Winter.

HORNE. Although she had exceeded her threescore years and ten, life ended suddenly and quite unexpectedly for Sister Emma Horne of Acacia Ridge, Brisbane, on October 25, 1971. Sister Horne accepted the Advent message under the ministry of Pastor A. Gallagher, while living in the Kingaroy district. She was a member of the well-known Dahms family, also of Kingaroy. To mourn her sudden death are two sons, Cliff and Roy. To them and their families, as well as friends of the family, words of comfort and hope were spoken by the writer at the Mount Thompson Crematorium. A. D. Pietz.

LINDLEY. Ada Lindley was born in Glebe, Sydney, as a child of the Pascoe family, and before her marriage, joined the nursing profession. For many years she was church treasurer in the Bowral church. Retiring to "Kressville" at Cooranbong, she continued her work for the cause of God until she was suddenly called to rest on August 31, 1971. We laid her to rest in the Avondale cemetery, New South Wales, and we know God has marked the resting place of His child till the resurrection morning. To her loved ones we commend the glorious promises of God to lighten their sorrow.

S. G. Winter.

RADLEY. Another link with the early days of the Advent Movement in Australia was broken with the death on October 23, 1971, at Gosford, New South Wales, of Ernest Alfred Radley at the age of eighty-one years. Alf Radley was only a lad living at Castle Hill when Ellen White lived in Australia, and it was due to her personal labours that the Radley family was won to the message. Brother Radley loved to relate how, some seventy years ago, he accompanied his father on the day he drove Sister White along Dog's Head Road to Wahoonga in order that she might inspect the ground upon which the Sydney Sanitarium now stands. An Adventist from his childhood days, Alf Radley was baptized in Queensland, where he was also united in marriage with Verlie Brighton, who survives him, as do their three daughters, Gladys (Mrs. Stanford of Taree), Mary (Mrs. Bowes of Point Clare), and Phyllis (Mrs. Bowes of Parramatta), and two sons, John of Sylvania and Don of Dora Creek. To these, their families, and other relatives and friends, words of comfort and hope were spoken at the

Avondale lawn cemetery on October 26 by Pastors E. S. House and the writer.

E. A. Boehm.

SCANLON. The sudden passing of Mrs. Beryl May Scanlon of Taree, New South Wales, on September 1, 1971, at the age of forty-two years, brought sadness to many friends and dear ones. She was the daughter of Sister Towan of Parklea, Blacktown, wife of Leslie, and mother of little David and Leonie. A good friend, always courteous and cheerful, as befits one brought up in the third angel's message, she will be missed as was testified by the many floral tributes at her farewell service at Dulwich Hill and Rookwood cemetery, where we laid her to rest. Amid the quietness of nature, we left her in the Saviour's keeping, directing the loved ones' hope to the resurrection morning, for, with them, we cannot forget the Saviour's unfailing assurance, "I will come again."

W. D. Lauder.

SUTCLIFFE. On October 19, 1971, Brother Herbert Sutcliffe, of the Tauranga church, New Zealand, passed away in the Tauranga Hospital in his eighty-eighth year. In his last illness, our brother leaned on the merciful arms of Christ, and had completely committed his life to the will of the heavenly Father. To Sister Sutcliffe, and the members of the family, we extend our deepest sympathy. After a service in the Tauranga church, our brother was laid to rest in the Returned Soldiers' section of the Pyes Pa cemetery to await the reunion when Jesus comes.

E. B. Andrews.

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RETURN THANKS

Mrs. Esme Chambers and sons, Keith, Terry and Eric, sincerely thank all their kind friends and relatives for telegrams, letters, cards and floral tributes on the occasion of their recent sad bereavement.

Pastor and Mrs. D. J. Self wish to express grateful thanks to Mrs. J. R. Crawford and Ruth of Warrnambool for their great kindness in caring for the home during Mrs. Self's surgical operation and convalescence, and also during the time of the sad loss of Mrs. Self's father. We thank, too, the wonderful people who sent so many beautiful flowers, gifts and cards, and spent so much valuable time in visiting both the hospital and home. Kindly accept this expression of grateful appreciation for your many tokens of Christian love.

V. M. and D. J. Self.

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and Advent World Survey

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FLASH POINT . . .

- ★ At the recent annual meeting of the division committee we were privileged to have three representatives of the General Conference present. They were Pastors A. E. Gibb, associate secretary, and H. D. Johnson, an assistant treasurer (both of whom had previously given many years of service in the Far Eastern Division), and Pastor E. W. Tarr, the Public Relations secretary of the General Conference.
- ★ Did we ever mention that Pastor Edmund Parker was recently granted permanent return from the mission field? Probably we did, but what we didn't know then was that he would locate, after his brief respite, at Wagga Wagga in the South New South Wales Conference. You may take this as official, because you read it in this column.
- ★ It's up, up and away for Pastor Ivan Vickery and his family. Having been one of South New Zealand's successful evangelists for some years, he will transfer shortly to the North New South Wales Conference, where he will engage in similar work. By the way, when we were in South New Zealand recently, we heard glowing reports of Mrs. Vickery's stalwart aid rendered freely when her husband ran his mission campaigns. Folk down there used superlatives when speaking of her work with the projector during the mission programme.
- ★ Speaking of New Zealand, let us remain in the South Island long enough to look in on the Austen Fletcher programme. His campaign is drawing to its close, and thus far twenty-six people have been through the waters of baptism. He is hopeful that there will be even more in the immediate future. And let us also say that here is another evangelist whose wife has talent. The Review and Herald Publishing Association has recently accepted a manuscript from Mrs. Fletcher, and eventually (1972 sometime) her book will be in your Book and Bible Houses. Having read the manuscript, we have only two words to say about it: "Buy it."
- ★ At the annual meeting of the division committee, a new service was inaugurated. It will be called the Risk Management Service, and works in the area of insurance. To superintend this very involved piece of machinery, Brother C. J. Powell, at present the secretary-treasurer of the South Queensland Conference, has been appointed manager. Until he arrives Brother S. H. Macfarlane will be the acting manager.
- ★ At Advent Radio-Television Productions (A.R.T.P. to everyone who has to refer to it more than once) they have delineated a few of the tasks a little more exactly. The new production supervisor is Russell Gibbs, and the assistant production supervisor is Warren Judd, with Geoff Batchelor continuing as audio-technician.
- ★ On November 26, the National Church at Canberra was opened officially. A full report for our crowded pages will doubtless be forthcoming. Dr. E. W. Tarr of the General Conference, and Pastor R. R. Frame were in attendance.
- ★ On November 27, the very next day to the above, Pastors L. C. Naden and K. S. Parmenter took part in the opening of the Slavic Seventh-day Adventist church at Wallsend, near Newcastle, in the North New South Wales Conference.

★ We wish our readers the compliments of the season. May the year 1972 bring you the spiritual maturity, the physical health and material prosperity that will draw you closer to God.

- ★ The division executive committee has approved the plan to conduct an Andrews University Seminary Extension School at Avondale College from December 5, 1972, to January 26, 1973. More details later.
- ★ Could you identify exactly the territories of the B.S.U.M., the C.P.U.M. and the C.S.U.M.? Could you even remember what these initials stood for—except to haltingly remark that they were the union missions into which the South Pacific area has been cut up? If you could never remember whether the New Hebrides was in the C.P.U.M. or the B.S.U.M. (or was it the C.S.U.M.?), don't worry. The whole concept of the union missions has been altered at the recent annual meetings. So it is back to the beginning for everyone, to learn a new set of initials.
- ★ What was the Coral Sea Union Mission has now become the Papua-New Guinea Union Mission with headquarters at Lae. This is because it has been felt for some time that the entire Territory of New Guinea (including the islands of New Britain and New Ireland, etc.) should be within the one administration, especially as self-government is looming for those emerging areas. There are now over 30,000 Adventists in that union mission. The headquarters will remain at Lae.
- ★ Then there will be the Western Pacific Union Mission, which shall consist of the Solomon Islands and the New Hebrides, the Gilbert and Ellice Islands and New Caledonia. Adventist population: 10,000-plus. Headquarters at Honiara.
- ★ Finally, there will be the Central Pacific Union Mission (the only one to retain its name, but having lost some of its territories). Headquarters will remain at Suva, in Fiji. The territory will consist of the Cook Islands, French Polynesia, Pitcairn, Samoa, and Tonga. The Adventist population will be about 10,000.
- ★ The presidents of the unions will be: P.-N.G.U.M., O. D. F. McCutcheon; W.P.U.M., G. A. Lee; C.P.U.M., D. E. G. Mitchell. These men will retain the secretary-treasurers they now have.
- ★ The main transfers will be from Rabaul to Honiara, and a special committee has been set up to study budgets, staffing, and re-establishment.
- ★ Noticed around the division office were the Keith Watts family (on furlough from the C.P.U.M. where Brother Watts is the secretary-treasurer) and the Don Menkens family on furlough from Kabiufa College in the C.S.U.M. (as it was when they left it).
- ★ "Finally, brethren . . .": Doctors say one thing that causes grey hair is lack of vitamins. Another is the lack of youth.