

# AUSTRALASIAN RECORD

and advent world survey



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A TIME TO BE . . .

## THANKFUL FOR TEMPERANCE

ERNEST H. J. STEED, Director, General Conference Temperance Department

A HEDGE was around Job of old, the pillar of cloud and fire protected the Israelites, and in this corrupt age God has provided us with a wall against intemperance and moral degradation. It is the defence provided by temperance—a fruit of the Holy Spirit.

It is the enemy's supreme goal to break down this protection. "So gradually does Satan lead away from the strongholds of temperance . . . that the highway to drunkenness is entered upon all unsuspectingly."—"Temperance," page 93. (All following references are from the book "Temperance," unless noted.)

The greatest avenue of attack by the enemy upon mankind down through the ages has been through appetite or false craving and desire. "And as we near the close of time, Satan's temptation to indulge appetite will be more powerful and more difficult to overcome." Page 21.

Christ recognised the importance of the issue, and met the foe on this major point. His temptation and victory "was to teach us the necessity of self-denial and temperance," says the Lord's messenger ("Counsels on Health," page 125). Therefore "God's people are to learn the meaning of temperance" (page 138), for Satan seeks to hinder Seventh-day Adventists in this respect. "It is the plan and constant effort of Satan to entangle the work of God in a supposed beneficent and excellent work, so that doors cannot be opened to enter new fields and work with people who have an advanced acquaintance with temperance principles." Page 222.

Recognising the Lord's provision to this church, we should indeed be thankful and alert to resist the subtle allurements, willing to daily choose this self-control for victory which the Lord so graciously offers.

Momentous events are upon us, and "when the plagues of God shall be around [us], [we] will then see the principles of health reform and strict temperance in all things—that temperance alone is the foundation of all the graces that come from God, the foundation of all victories to be gained." Page 201.

This stronghold of temperance is God's last-day bulwark; therefore, the church is now called to place temperance "on an elevated platform." Page 165.

(continued overleaf)



## WORLD TEMPERANCE OFFERING DECEMBER 8



## THANKFUL FOR TEMPERANCE

(continued from page 1)

You and I can demonstrate our thankfulness in four important ways right now:

1. "Our first duty toward God and our fellow beings is that of self-development" (page 137), and to "gather up all the precious rays of light upon this subject of Christian temperance." Page 191.

2. "The Lord has given us the work of teaching Christian temperance from a Bible standpoint." Page 239.

3. "Every church needs a clear, sharp testimony, giving the trumpet a certain sound. If we can arouse the moral sensibilities upon the subject of practising temperance in all things, a very great victory will be gained." Page 244.

4. This Temperance Year 1979 especially gives us the call to a deep commitment of our lives and our means to advance the temperance truth to a needy world.

November 24 is a special World Temperance Sabbath. Then Sabbath, December 8, will be a special World Temperance offering day. It will be a day for us to demonstrate in a practical way our thankfulness for the temperance truths. This will be your special opportunity to show your response to God's protection toward purity and holiness of life.

Will you give thankfully and sacrificially to God for the extension of our world-wide temperance programme? We are counting on you to meet this Million Dollar Appeal for a greater temperance outreach for the Seventh-day Adventist Church. ##

## IDYLIC AND UPLIFTING, IT WAS ...

## A SANCTUARY EXPERIENCE

H. DEPPELER, Communication Secretary, Ballarat Church, Victoria

THE LATE afternoon sun shone across the green and grassy flat. Over all there was an air of serenity and peace. From a distance it might almost seem as if a field of mushrooms had suddenly sprung up under the blessing of March rain. Actually there were rows and rows of caravans, filling the whole park. All around there were signs of happy movement and anticipation.

My eyes caught sight of a tall canvas top, standing solitary and dignified, and there flashed into my memory a nostalgic picture of days long past, of vacant blocks, evangelistic preachers, borrowed seats and musical instruments. Here again, in a country setting, warm with welcome and lighted with invitation, was a gospel marquee erected as a sanctuary for God, where His people could worship.

This was at the Grampian Gardens Caravan Park, Hall's Gap, in north-western Victoria, and it was here that members from the entire western region of Victoria from Geelong to Portland and Horsham to Ballarat had gathered for a time of fellowship, study and worship.

In this idyllic setting, beside the towering Grampian Mountains, the Israel of Mount Sinai was vivid to all as we studied the different phases of the experiences of the ancient church, to the Israel of the present and the Israel future church of God. Pastor Low, the Victorian Conference president, felt there were valuable lessons to be learned from the study of these themes. "The ancient church approximates the history of the Christian church," he said. "Similar failures and successes can always be found, and our studies are to prepare us to meet the times of test and trial with confidence and strength." Each of the ministry searched with deeper thought through old subjects and brought out a more serious understanding.

## Great Plans

Five hundred church members met in God's tabernacle for the Sabbath service. Pastor G. Balharrie, Canadian-born lecturer from Walla Walla College, Washington, U.S.A., on loan to Avondale College, was the guest speaker. He told how God had great plans for His church. Some were fulfilled, and because of unfaithfulness some were not. Israel became concerned about political, economic and social greatness, while God was concerned with the character of His people and their loyalty to Him. He is an unchanging God of love, mercy and compassion.

Pastor Balharrie went on to tell how Jesus wept for Israel, of Paul's burden for Israel, and then pointed out that Hosea's heartbreak for his wife was similar to the heartache of God in His love for lost men and women.

The Sabbath evening programme was compered by Pastors Glenn Roberts and A. J. Kingston and Miss Coral Christian. Pastor Parker and his wife, Dr. Dorothy Parker from Geelong, were honoured for their faithfulness in forty-five years of marriage, and somehow, to the enjoyment of himself and everyone else, Pastor Parker became the Methuselah of the camp.

Pastor Alan White, the Victorian Conference Trust Services director, was in attendance, and the secretary-treasurer, Mr. E. Piez, who had

organised the camp so splendidly, was farewelled to take up a similar position in the Greater Sydney Conference.

We all found the camp to be a spiritual refreshment, and now look into the future, sustained by the assurance that God is faithful if we loyally follow Him.

## "Thank-You, Lord"

Baled field hay trailed with autumn-tinted vine provided the background setting for a bountiful display of home-grown vegetables and fruit. Freshly picked mushrooms mingled with dew-kissed winter chrysanthemums and white daisies, while each ledge overflowed with home-made bread and produce of every kind. Delicious grapes hung to a wicker basket beside an overturned barrel of lemons that fell toward a box of nuts and figs; yet the focal point of interest was an enormous golden pumpkin which one faithful elder had donated to the Lord as the best of summer harvest.

It was Sabbath morning, April 29, and a Harvest Thanksgiving service was being held in the Ballarat church, Victoria. The service was a festival of music, poetry and song.

Leading out in the service, and surrounded by these genuine gifts to God, were Pastor Lin Burns, church deacons Barry Morton and Wayne Hurst, Youth leader Marilyn Hastings, and Junior Youth leader Frances Brown. During the service the infant children of Mr. and Mrs. Graeme Parkyn, Aaron, Dwayne and Jodie, were dedicated to the Lord. Then all eyes focused on Graeme as Pastor Burns led him into the font for baptism—so completing the seed-sowing of some faithful one who had planted a *Signs* in the home of this family.

Vicki had seen a coloured advertisement in the *Signs* for the Bible Story, and encouraged by Graeme, she wrote away for information. Colporteur Mrs. Madge Charleston called and became the sunshine that developed the seed, for last year Vicki was baptised. The hearts of all were touched as they saw the fruitage that has responded to the nurture of warmth and love.

That evening the produce was sold, and the harvest-yield money will assist with the tuition fees of a young Gilbertese girl the church is sponsoring to train as a teacher at Fulton College, Fiji.

May we each be as faithful in our seed sowing as the Lord is with the harvest. ##

"There is more meant by 'being on the Lord's side' than merely saying so in meeting. The Lord's side is ever the side of mercy, pity, and sympathy for the suffering, as will be seen by the example given us in the life of Jesus. We are required to imitate His example."—*Testimonies*, Vol. 3, page 518.



The Temperance Department of the Seventh-day Adventist church is your agency serving you with programs, literature, films, and other aids toward positive alternatives.





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

## Week 74

### Sunday

Jennifer and I decided to spend the entire day in the garden today, and not before time, for everything is growing so fast and the garden has been neglected, with so many other necessary things to be done.

### Monday

Finished the business area on the Appeal. The church as a whole begins the campaign on Wednesday.

### Tuesday

Called on the Morriszes early this evening, just to see how they were faring after their momentous Sabbath and the baptism. Relations were a little strained, and they had obviously been arguing. But it did not take them long to share their problem. I told them that I was not a bit surprised that they had had a few differences. This so often happened after baptism. It was all part of the devil's dirty work, in his plan to disillusion people who had newly found happiness and faith in the Lord.

When I left they were smiling and stood holding hands as they waved good-bye.

### Wednesday

Met at the church immediately after tea to go ingathering. The Smiths and Morriszes, as well as our three ladies, were all there. The Pathfinders came along too, in uniform. There is something exciting about doing things together—some would call it group therapy, but whatever it is, everyone enjoyed themselves. Several territories were finished, and the greatest thrill was when everyone crouched on the welfare-room floor to count their money and see whose car had collected the most.

### Thursday

Ingathering again tonight. Covered several more territories. All kinds of stories are being shared. The loudest ones are those about vicious dogs, but there are one or two about needy folk that should offer a challenge to the Community Services.

### Friday

Very disturbed to hear that Mrs. Grey had been knocked off her bicycle when riding to the shops this morning. Jennifer and I rushed up to the hospital to see her and were very relieved to find her all right. Shocked, indeed, and with a skinned nose, but apart from that, unhurt. Careless car drivers certainly make bike riding a hazardous business these days.

# HISTORIC PICTURE GALLERY



## YOUTH CONGRESS—MELBOURNE 1956

This was the first-ever Division-wide Congress, and the picture above was taken during the Quiz in the Best Saturday Night in Town programme. Those pictured are, left to right: [Dr.] Trevor Lloyd, Muriel North [Ewing], Pastor W. R. Cross (the Trans-Commonwealth Union team), Pastor Ken Mead (Quiz master), and the Trans-Tasman Union team, [Pastor] Athal Tolhurst, Mareta Engelbrecht [Johanson] and —. The gentleman at the scoreboard is also unnamed.

[ ] = Name or title subsequently acquired.

Photo: Franklin Baldwin, submitted by Mrs. Mareta Engelbrecht who also identified the participants. The winners? She doesn't remember.



A group of young people who attended the Glenhuntly (Vic.) camp meeting in 1931. The picture was taken just after the tents had been dismantled. Those pictured are, left to right, back row: Jack Baskin (on bike), —, —, Roumaine White (in hat), Olive Fraser (nee Russell), —, Bertha Savage (nee Cottrell), Laurie Diverall, Leo Rose, R. Ern White, Wilbur Nugent (rolled up trousers) and Cecil Carver (on bike). Second row: Stan Billings, Don Cornell (in hat), Lloyd Whittaker (rolled up trousers), George Hayden and Len Lee (under W. Nugent's arm). Front row: Don Pattison and Len Bosch.

Photo and identification: Mrs. Yvonne O'Connor (née Holman)

### Sabbath

All our efforts and thoughts are on Appeal for Missions. We are hoping to get our entire work finished within ten days. The Lay Activities leader spoke at length during the ten-minute

mission exercise, and I preached on what the Lord achieved through Daniel and his three friends when they prayed and worked together as one.

##



# In Touch

—with the President

## UNSHAKEN CONFIDENCE

WE HAVE REACHED a new era in the history of the church as well as the world. The signs of the times indicate unmistakably that the coming of our Lord is very near. Materialism, pleasure-seeking, and moral decay are affecting the church as well as the world. The simple answers once provided for our faith seem no longer to satisfy in this scientific age. The very foundations of our faith and practice are being challenged and questioned as never before. If our confidence in God and His church is to remain unshaken in these times, we need to study God's Word more diligently. It is not sufficient for us to maintain today that a certain position is correct because it has been our historical stand over many years. Neither must we assume that the pillars of truth that have undergirded our church over the past decades are insufficient to withstand the strains and stresses of this modern generation.

We believe that the pioneers of the great Advent movement, under the guidance of the Holy Spirit, established a solid platform of truth upon which we can safely stand today. There may be some who would want to challenge the correctness of such a statement. However, I am convinced that the truths revealed by the Spirit of God will never be contradicted by the same Spirit. We have been warned that Satan will try to tear down what God has built up. Often, truth and error seem to run in the same direction, but it will become evident after a while, which is the path of truth. We need to pray earnestly for the Spirit's guidance as we study the Word of God day by day. We can rest assured that our prayers will be answered. The Lord is interested in the preservation of His truth and His people.

We have been greatly blessed as a church over the years, by the warnings and counsels that have come to us from the pen of Ellen White, who, we believe, was Heaven-inspired. We have been saved on many occasions from pitfalls, both doctrinally and organisationally, as we have accepted the messages of God sent directly to this church through the gift of the Spirit of Prophecy. We are not about to throw that gift away when we need it most. Subtle forces are at work today in an endeavour to destroy our faith in that which has been very precious to us over the years. However, my confidence in the Bible and the Spirit of Prophecy as Heaven's sure guide for our lives here and hereafter, remains unshaken.

The following counsel from the pen of Inspiration is certainly worthy of our notice today:

"The fact that there is no controversy or agitation among God's people, should not be regarded as conclusive evidence that they are holding fast to sound doctrine. There is reason to fear that they may not be clearly discriminating between truth and error. When no new questions are started by investigation of the Scriptures, when no difference of opinion arises which will set men searching the Bible for themselves, to make sure that they have the truth, there will be many now, as in ancient times, who will hold to tradition, and worship they know not what."—*Counsels to Writers and Editors*, page 39.

"When God's people are at ease, and satisfied with the present enlightenment, we may be sure that He will not favour them. It is His will that they should ever be moving forward, to receive the increased and ever-increasing light that is shining for them.

"The present attitude of the church is not pleasing to God. There has come in a self-confidence that has led them to feel no necessity for more truth and greater light. . . . As a people we are asleep. God wills that a voice shall be heard arousing His people to action."—*Id.*, page 41.

"Great truths that have lain unheeded and unseen since the Day

of Pentecost, are to shine from God's Word in their native purity. To those who truly love God the Holy Spirit will reveal truths that have faded from the mind, and will also reveal truths that are entirely new."—*Fundamentals of Christian Education*, page 473.

It is evident from the foregoing statements that Ellen White recognised that not all truth had been discovered in her day. New discoveries would be made. Old truths would be illuminated by the Spirit of God and would shine forth in all their beauty and glory. But these discoveries will not cause us to abandon truths already revealed. We are warned both by the Bible and the Spirit of Prophecy that men with an independent spirit will arise to draw away disciples after themselves. This will often be at the expense of truth and unity. We can be sure, however, that such men have *not* been sent of God. They are motivated by another spirit. There is safety only in looking to Jesus, "the author and finisher of our faith." Christ, and Christ alone, is our source of truth and salvation. One-third of the angels of heaven lost their way because they chose to follow one who finally caused them to rebel against God. Heaven's harmony and unity was interrupted by this sad event. The devil is angry with God's people in these last days, and is endeavouring to use the same divisive tactics. But I am confident that God's church will prevail and he shall not succeed.

Writing to the Hebrew people, the apostle urged, "Let us hold fast the profession of our faith without wavering; (for He is faithful that promised;) and let us consider one another to provoke unto love and good works." Heb. 10:23, 24.

We should not feel threatened because certain aspects of our belief and faith are being investigated and challenged. If this had not been done in the early history of our church, we would not be in possession of the rich nuggets of truth that are so precious to us today. We are cautioned to "cast not away therefore your confidence, which hath great recompense of reward." Heb. 10:35. All the enemies of God's truth will fail. The Advent movement was raised up by the providence of God on time in 1844. It is a prophetic movement. It has both a mission and a destiny. My faith and confidence in the final triumph of this prophetic movement remains unshaken.



K. S. Parmenter,  
President, Australasian Division.





To the creak of leather and the clop of hooves, the cavalcade of yesteryear travels the forty-two kilometres along Seven Day Road, from the Scott homestead to Manjimup church.

Photo: M. Bland.

## CAVALCADE TO YESTERYEAR

M. C. BLAND, Retired Minister

A FORTY-TWO-KILOMETRE TREK in the footsteps of Adventist pioneers in the Manjimup district of Western Australia was part of the seventy-fifth anniversary of the commencement of our church in this area.

Forty-four church members participated in the cavalcade of horsemen, horse-drawn and other vehicles which left the homestead of Lionel Scott at Donnelly at 8 a.m. on October 5, 1979.

Led by Pastor I. Royce, our party moved off to the musical tinkle of many cowbells on the forest-enriched farm. Most of the journey was via the historic Seven Day Road which was formed in 1906-7 by the Scott, Dickson and Giblett families to shorten the travelling distance to their place of worship near Manjimup. The route for this thirty-four-kilometre road was blazed in 1906 by Mrs. William Scott, who marked the trees indicating the way through the forest. Timber for the first Adventist church in Manjimup was felled on William Scott's property, and hauled by bullock teams along the undulating and scenic Seven Day Road in 1927.

Many were our memories of the intrepid pioneers as our commemorative cavalcade followed their footprints (hoofprints) under the wind-whispering cathedral of lofty eucalypts. The red, white, blue and yellow carpet of wildflowers was sheer beauty, with the thousands of star-spangled clematis forming canopies for the famed orchids of the West.

Through the cloudy hours of morning drizzle and into the sunny afternoon, our party plodded on its nine-hour trek. In late afternoon we reached our destination for the day, the 100-year-old homestead of Ivan Giblett at Springdale. The rough split-slab walls and big brick outdoor oven were a welcome sight to aching travellers. One was suffering from accelerator foot and a number of the others were suffering in other more traditional places. Sleep came easily that Friday night.

On Sabbath morning our cavalcade reformed at 8 a.m., and was joined by vintage vehicles and the cars of church members. Proceeding through the town and business area of Manjimup, we paused in tribute before the original Adventist church, now the house of worship for the Baptists. We thought of Pastor Roy Brandstater, chief organiser and one of the builders of that memory-filled sanctuary. Then it was on to our present church which houses 100 members each Sabbath. The riders dismounted and horses were released from wagon and sulky and released into the large temporary corral.

Many former Manjimup members and local friends of the church joined us in Sabbath school and divine service. Who would object to "standing room only" after a forty-eight-kilometre horseback ride! The M.L.A. for the district, Mr. D. Evans, was present and spoke on the spirit of the pioneers. Pastor R. Moe, president of the West Australian Conference, preached the Sabbath sermon, urging all to hold high the torch so bravely carried by our spiritual forebears.

At a concert held in the evening, many wore period dress, and an old-time singalong turned the years back. A historical display of old-time objects included an oxen yoke, shingle-splitting tools, the lamp, organ and hymnbook from the church in the Giblett home, a gristing machine, old-fashioned tools, household articles, old photographs, personal effects of the pioneers and Adventist books from the late nineteenth century and onwards. The nostalgic array impressed us with the life-style of the courageous and dedicated Adventists who stood staunchly for truth and laid the foundation for us today in south-western Australia. ##

## Media Coverage

TONY STEVENS, Royal Oak Church, N.N.Z.

MOST people wishing to shed a few pounds of excess weight usually like to do so without too much publicity. But those enrolling at the recent Wa-Rite programme run by Royal Oak church members found themselves under the scrutiny of a television camera team and the dubious reward of being able to watch their "antics" on screen the following Sunday.

For Auckland's South Pacific television station was focusing attention on the Seventh-day Adventist Church for its weekly "Church in Action" programme.

The exercise section was featured, with Royal Oak church member Kevin Rundle leading out. Other Royal Oakers involved included the course co-ordinator, Greta French, and helpers Karene Parlane and Russell Sell.

The medical superintendent at the Auckland Adventist Hospital, Dr. Alan Laughlin, made a brief appearance—taking the blood pressure of the course participants.

And on hand to give advice was the Conference Health and Temperance secretary, Pastor Ian Johnston, who emphasised that the programme was not just to lose weight, but offered a change in life-style, with permanent results.

Only several days before, the television crew had interviewed one of the originators of the course, Miss Ella May Stoneburner, who was in New Zealand for a promotional tour.

### Guest-Day Success

Prayer, planning and promotion were the three vital ingredients responsible for a successful community guest day held recently at the Royal Oak church, North New Zealand.

And the guests came along—about fifty of them—in spite of one of Auckland's coldest and wettest days for years. Included among the businessmen, housewives, etc., was a member of the local borough council and his wife, as well as a retired intermediate school principal.

Planning for the day began three months earlier. From then on, persistent promotion was given. As with any project launched by our church, members were also asked to help with their prayers for a successful day.

Names and addresses of friends, relations, neighbours and ex-Adventists were sought from church members, and a formal invitation card was printed.

About three weeks before the day, members were asked to personally deliver about six invitations each, and this was thought mainly responsible for the large number attending.

All the services for the day were planned with the visitors in mind, beginning with Sabbath school, followed by the divine service taken by Pastor L. C. McMurtry. Many of the visitors stayed for a tasty variety of vegetarian food at the fellowship luncheon. An "Inspirational Hour of Music" brought an end to an enjoyable day, a day which vindicated our planning and made new friends for Royal Oak.

##



## THE SECOND PART OF A TWO-PART SERIES ...

## CHRIST'S MORAL NATURE

DR. MILTON HOOK

WAS THE BABE of Bethlehem born with a sinful moral nature the same as humans have inherited since the fall of Adam? That is, did Jesus have to wrestle with a morally depraved human nature—a carnal man within Him? Or was Divinity joined at the Incarnation with genuine humanity? That is, was the Divine nature linked with the same kind of moral nature with which Adam was created—innocent, pristine, holy, without a taint of sin?

Some comparatively recent preachers have taught curious doctrines on this issue. Edward Irving (1792-1834), the Presbyterian clergyman who preached the imminent second coming that would usher in the millennium, also taught that Jesus was born with a corrupt human nature.

Reasoning from the premise that there was no other form of human nature in existence to take at that time, Irving believed the holy Divine nature was linked with the corrupt human moral nature, but that the latter nature was guiltless. His concept of sin was therefore that sinful moral nature was guiltless in God's eyes, and only sinful acts were guilty.

Irving went on to argue that Christ gradually rid Himself of the sinful moral nature with the help of the Holy Spirit during struggle and suffering.<sup>1</sup> This viewpoint, of course, would lead to the belief that fallen humanity today could do the same thing with the help of the Holy Spirit. Not surprisingly, Irving, in the last years of his short life, claimed sinless perfection, allegedly having changed his sinful moral nature by the indwelling Holy Spirit. (Glossolalia also broke out in his London congregation.<sup>2</sup>)

## An Obvious Question

An obvious question to ask Irving would have been, If Christ's sinful moral nature was guiltless, then why did He have to eradicate it? Irving's basic premise is also questionable. He has ignored the crucial contribution of the Holy Spirit in the conception of Jesus, and hence does not see that there was indeed another form of human nature available at that time. There was indeed the possibility of creating another sinless moral nature similarly as the Holy Spirit assisted in doing so at the creation of Adam.

Seventh-day Adventists possess a heritage from the Advent preachers. The question arises, What was the view of early Seventh-day Adventists regarding the nature of Christ?

Unequivocal statements on this topic are comparatively rare in the published sources. However, some equivocal statements were periodically published. The earliest one (1872) reads, "He took on Him the nature of the seed of Abraham."<sup>3</sup> This statement, most likely the work of Uriah Smith, reappeared in denominational magazines throughout the 1870s and 1880s. It, of course, uses the language of Hebrews 2:16<sup>4</sup> with the unwarranted insertion of the words, "the nature of." However, the point is the statement does not define whether or not it means physical nature or moral nature, i.e., infirmities, or propensities, or both.

Similarly, in 1894, there appeared the

statement, "He took on Him the nature of man."<sup>5</sup> Once again Uriah Smith probably worded this declaration of faith, and its meaning still remains uncertain.

Again, in the 1931 Yearbook and the Church Manuals appears the statement, "He took upon Himself the nature of the human family."<sup>6</sup> This, likewise, could be interpreted in at least three ways.

## Divergent Opinions

The ambiguity of these statements may reflect the fact that among the membership of the Seventh-day Adventist Church there were divergent opinions, hence the need for diplomatic wording. On the other hand it may reflect a situation in which divergent opinions were merely assumed by the membership, and no major open discussions ever took place on the point. That is, some may have assumed Christ took only man's physical nature, that is, "the infirmities of degenerate humanity."<sup>7</sup> Others may have assumed Christ took both the physical and the moral nature of fallen man—the infirmities as well as the propensities or natural tendencies to sin.

Private letters of some early Seventh-day Adventists also show some ambiguity. For example, in a letter written by Stephen Haskell after he had visited the Holy Flesh believers in Indiana, he wrote, "When we stated that we believed that Christ was born in fallen humanity. . . ."<sup>8</sup> Again, when O. A. Olsen was General Conference president, Ellen White included in a letter to him the words, "Having taken our fallen nature."<sup>9</sup> (Referring to Christ.) In both instances the phrases could be interpreted variously.

A large proportion of Ellen White's statements on the nature of Christ are indefinite, simply because she was not addressing herself to a resolution of the point one way or the other. Notice two more examples:

"... notwithstanding the humiliation of taking upon Himself our fallen nature, the voice from heaven declared Him to be the Son of the Eternal."<sup>10</sup>

"... took upon Himself fallen, suffering human nature, degraded and defiled by sin."<sup>11</sup>

## Fallen Mankind

Here "fallen nature" is used in a general sense to indicate the infirmities of fallen mankind (no covering of light, aging process, tiredness, hunger, pain, diminished stature, etc.), but not an inherent propensity to sin. Context sometimes helps us to understand better such statements, but a consideration of Ellen White's unequivocal statements about

Christ is equally important. Notice three unequivocal ones from 1869, 1870, and 1874 respectively:

"He is a brother in our infirmities, but not in possessing like passions."<sup>12</sup>

"He was a mighty petitioner, not possessing the passions of our human, fallen natures, but compassed with like infirmities, tempted in all points like as we are."<sup>13</sup>

"When Adam was assailed by the tempter in Eden he was without the taint of sin. . . . Christ, in the wilderness of temptation, stood in Adam's place to bear the test he failed to endure."<sup>14</sup>

Despite clear statements like this, some ministers expressed opposite viewpoints. At the 1888 General Conference session E. J. Waggoner apparently preached the position that Christ possessed a human nature that "would tend to sin."<sup>15</sup> Certainly at the 1901 General Conference session he took this position, for he said Jesus "was constituted in every respect as I am."<sup>16</sup> At the 1895 General Conference session, A. T. Jones expressed in context the same thought with the words, "In His human nature there is not a particle of difference between Him and you."<sup>17</sup>

In this survey we should not underestimate the international influence of W. W. Prescott from the 1890s until the 1930s. As Waggoner and Jones faded from the limelight, Prescott replaced them. Recognized as one of the denomination's foremost Biblical scholars during this period, he worked at times as president or Bible teacher of our main American colleges, editor of the *Review and Herald*, and at General Conference level held various positions such as Education secretary, vice-president, and Field secretary.

## Ten Months in Australia

During a world trip conducting Bible institutes he spent ten months in Australia (1895-1896) lecturing and helping to organize the educational work. On October 31, 1895, he spoke on the nature of Christ at the Armadale camp-meeting, Victoria. Using reasoning similar to that of Edward Irving, he asked the question, "And what flesh could He take but the flesh of the time?" In answer, he replied, "He [Christ] came, not where man was before he fell, but where man was after he fell. . . . It was in sinful flesh that He was tempted, not the flesh in which Adam fell."<sup>18</sup> This was categorically a post-Fall view of the human moral nature of Christ.

Ellen White was present at the Armadale camp meeting, and soon after Prescott's sermon in question wrote that she was indeed enjoying his preaching.<sup>19</sup> There is, however, no clear evidence that she attended the specific sermon on the Thursday evening of October 31. She preferred to retire early in the evenings. Her comment about Prescott's preaching most likely refers to his emphasis on righteousness by faith during the Friday afternoon (November 1) and/or Sabbath morning service (November 2).<sup>20</sup>

Following the Armadale camp meeting the White group and the Prescott family proceeded to a camp meeting in Tasmania (November 28 to December 9).<sup>21</sup> Did Prescott, at the Tasmanian camp meeting, repeat the sermon under question? And if so, did Ellen White this time hear him voice his belief on the sinful





moral nature of Christ? There is no documentary evidence to answer these questions.

W. L. H. Baker, an American missionary and former work-mate of Waggoner and Jones, was no doubt at the camp meeting. He was ministering in Tasmania at the time. Did he hear Prescott preach on the nature of Christ? Perhaps he did, but if not, then he could have read it in the *Bible Echo* soon after.<sup>22</sup> Circumstantial evidence has been collected which indicates that Baker was predisposed to the view that Christ had a sinful moral nature, and it has been inferred that the preaching of Prescott in 1895 served as the catalyst to prompt Baker himself to voice similar ideas.<sup>23</sup>

#### Denounced the Idea

Whatever the catalyst may have been or whatever Baker said, the fact remains that Ellen White wrote to him unequivocally denouncing the idea of the sinful moral nature of Christ. She wrote, "We should have no misgivings in regard to the perfect sinlessness of the human nature of Christ."

"Be careful, exceedingly careful as to how you dwell upon the human nature of Christ. Do not set Him before the people as a man with the propensities of sin. . . . Not for one moment was there in Him an evil propensity."

"Never, in any way, leave the slightest impression upon human minds that a trait of, or inclination to, corruption rested upon Christ."

"Let every human being be warned from the ground of making Christ altogether human, such an one as ourselves; for it cannot be."<sup>24</sup>

Subsequently, other similar statements were published. In unequivocal language Ellen White wrote, "While He was a child, He thought and spoke as a child; but no trace of sin marred the image of God within Him."<sup>25</sup>

"Christ is called the second Adam. In purity and holiness connected with God and beloved by God, He began where the first Adam began."<sup>26</sup>

"He [Christ] vanquished Satan in the same nature over which in Eden Satan obtained the victory."<sup>27</sup>

Speaking of God's plans for the reconcilia-

tion of men to Himself, she continued, "In the fullness of time He was to be revealed in human form. He was to take His position at the head of humanity by taking the nature but not the sinfulness of man."<sup>28</sup>

To members of the North Fitzroy church, Melbourne, Ellen White wrote one of the clearest statements on the subject. Jesus, she said, "was born without a taint of sin."<sup>29</sup>

Whether Baker or the North Fitzroy members accepted Ellen White's view we do not know. Baker remained in Australia as a pastor and Bible teacher until 1921. Prescott returned to Australia in 1922 as president of the Australasian Missionary College. He, apparently, had changed little in his viewpoint.<sup>30</sup> The interesting and unanswerable question remains: To what extent did the views of Waggoner, Jones, Prescott and others on the nature of Christ take root in Australia and, indeed, throughout the world field?

#### A Necessary Premise

Irving and others who believed in the sinful moral nature of Christ needed this premise to explain to their satisfaction how Jesus could be an all-sufficient and understanding mediator.<sup>31</sup> They pleaded, If Jesus was not exactly the same as we are, how could He possibly realise the difficulty we have with sin? But does not this plea limit the omniscience of God? Has not God understood mankind and the circumstances of sin more than we will ever understand? Indeed, surely He must understand perfectly and therefore sympathise perfectly.

Furthermore, it is essential to underline the word "like" in Romans 8:3, Philippians 2:7 and Hebrews 2:17; 4:15. The experience of Christ while on earth was *like* our present experience. This does not mean His experience was exactly the same as ours, nor does it have to be.

The point is that Satan had accused God of expecting the impossible from sinless Adam. God's laws, Satan alleged, could not be obeyed by Adam.<sup>32</sup>

It is agreed that post-Fall man cannot possibly keep God's law perfectly. But Christ needed to give the lie to Satan's accusation that even pre-Fall man could not keep the law perfectly. Christ, therefore, was born with the same kind of moral nature as was possessed by pre-Fall Adam. Adam, when created, was sinless, but faced the possibility of yielding to temptation. So also Christ was sinless and lived on this earth "with the possibility of yielding to temptation."<sup>33</sup> The Holy Spirit assisted in the creation of Adam's sinless moral nature, and He also assisted in the conception of the second Adam, Jesus Christ. If this were not so, we must assume the Holy Spirit conceived something evil.

Scripture understandably refers to Jesus as holy or sinless.<sup>34</sup> In contrast, Scripture portrays us with a sinful moral nature which we are utterly unable to change by our own efforts. We are therefore in constant need of Christ's imputed righteousness and the working of the Holy Spirit in our lives. It is sad to see someone who considers their inherited sinful moral nature to be completely eradicated on the grounds that their co-operation with the Holy Spirit has enabled them to overcome wilful overt sin. Such people generally claim to possess the incorruptible or sinless body and,

by inference, that they have passed beyond the point of needing Christ's merits—a truly self-satisfied Laodicean condition. ##

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#### GOD'S DOORS

*God never really shuts a door  
To shut the good things out,  
And we can always rest assured  
He knows what He's about.*

*Nor does He ever shut a door  
To keep the bad things in;  
So if we trust and follow Him  
We're always bound to win.*

*We may not always see just why  
He shuts a door so tight,  
But trusting Him will prove to us  
His ways are always right.*

*And we can know, without a doubt  
Some door He'll open wide  
And we will thank Him o'er and o'er  
For leading us inside.*

—Selected.



A LETTER WRITTEN TO THE LATE PASTOR L. C. NADEN SHARES . . .

# A VISIT TO YUKA HOSPITAL

NELSON PALMER



The Giblets stand on the steps to Yuka Hospital, Zambia. In front of them is the Land Rover which was provided by gifts from churches in the Sydney area. It has been of tremendous help in their work.

RECENTLY it was our rare good fortune to be asked to conduct a Week of Prayer at the Yuka Hospital where Paul and Dawn Giblett are working. Yuka Hospital is at the far eastern extremity of Zambia, not far from the Angolan border. We first motored 800 kilometres to the sprawling township of Mongu on the banks of the Zambezi River in time to catch the twice-weekly flight of twenty minutes across the flood-plains to Kalabo near where the Yuka Hospital is situated. The land is flat, dry, and sandy. One cannot walk easily, but must trudge one laborious step after another through the soft sand that stretches for hundreds of weary miles. In this semi-desert, trees are stunted, and the only food appears to be shrivelled kasava root which is made palatable by what fish can be caught from the Zambezi River and the flood-plains stretching from it.

Paul, Dawn, Joel and Michelle met us in their Land Rover—a gift from the Mount Colah church and other churches of Sydney and the nurses and staff of the Sydney Adventist Hospital. This vehicle is constantly in use for the hospital, and in the extensive leper control work. As a matter of fact this hospital could not run as any sort of hospital at all without the really amazing and wonderful help of the Sydney people and so many others in Australia, not only in the gift of this vehicle, but also in the more than \$30,000 worth of equipment to enable the hospital to operate. To this hospital is attached a section for lepers.

## Life-or-Death Operation

Soon after arriving I had the unique opportunity to watch Paul operate! You see, the surgeon previously stationed at Yuka on a short-term basis has now returned to America, and to date there has been no replacement, so Paul has had to stand in and do his best! A woman was brought in, weak, thin, all energy drained from her, for an emergency life-or-death operation. Her appendix was ruptured, bowel twisted, and she was suffering from a large abdominal growth. In a two-and-a-half-hour operation the intestine was straightened, the large growth slowly and carefully removed,

the abdomen cleaned out and putrid flesh removed, and a necessary complete hysterectomy performed.

I mentioned to Paul that, non-medical man as I may be, I still could not help feeling he didn't have a hope of saving her—she just had no reserve energy. Three days later her temperature shot up and she was drip-fed with anti-malarials and antibiotics. A week later she was taking her first steps around the ward! I saw several such operations. I can only believe that God is working a miracle each day there at Yuka.

Another woman was brought in whose jaw had been dislocated for six years as a result of a massive growth in her mouth arising from the back of her palate. Teeth also had been pushed in every direction. During an hour-long operation I watched Paul incise the growth, remove half the teeth, and manipulate the jaw back into position. What a thrilling experience to visit the wards day after day and watch these people recover! No wonder all of us out here are so proud of Australia and what the churches have done to keep this hospital functioning. Thank you, Australia.



### An Open Village

Two new American nurses, Sister Francis Bader and Sister Raynham, have recently arrived at Yuka also. With Paul, Dawn, and these two nurses, who took time off to visit an outlying village who had called for them, we set out in our Australian-supplied Land Rover in four-wheel drive, often in low-ratio gear, to plough through the sand; weaving in and out between the scrub where often there was not even a track. This village had come into contact with us through the work of the hospital. As a result of that one follow-up visit, arrangements were made by the village people to build a small thatch-and-grass house of worship and commence the Seventh-day Adventist church in that area. A young Adventist worker has now been sent for a few weeks to commence instruction among the people there.

On Sabbath we accompanied Paul and Dawn and the two nurses to an Adventist village church and saw the American nurses singing lustily in the local language (not as yet understanding a word) accompanied by guitar, and Dawn leading out with flannel-board and teaching aids for the tiny children. Schools in the area are visited, surrounding villages have worship constantly held in them, and every night there is worship in the hospital wards. Wonderful results in soul winning are already being seen, but only eternity itself will reveal the people who have been helped not only physically and in better health here, but also to live eternally in heaven and the earth made new.

Strangely enough, the Trans-Africa Division has not as yet developed the support organisation we take for granted in the Australasian mission field. There is no "Esda" or any other such purchasing agency here for isolated missionaries, nor the "back-up" support we learned to expect and received in the Australasian Division. Consequently Paul and Dawn and family and the other missionaries at Yuka face real difficulties in obtaining supplies and essential equipment. At Yuka particularly, Paul and Dawn and family faced months of severe privation when they first arrived. The vehicle and equipment from Australia and the supplies Paul and Dawn receive from Australia have certainly been a godsend for them.

### A Gallant Band

What a gallant little band we left behind when, at the end of the week, we flew from Kalabo over the flood-plains again to Mongu to collect our car from the local Adventist pastor's house there to journey the 800 kilometres back home!

I will briefly mention a camp meeting I was asked to attend near the Zambia Copper-Belt and conducted way out in the bush. The platform was made by cutting down half a giant ant-hill. Being the dry season, all sleeping quarters were beneath lean-to brush. I was scheduled for thirteen meetings in four days; most of the meetings I turned into question-and-answer sessions on various Bible subjects such as Tithing, Witchcraft, State of the Dead,

Second Coming, Marriage and Divorce, etc. The people are very keen to hear the Word of God explained.

Excellent choirs from various churches supplied music, including one outstanding group composed of four young men, including an excellent bass, and two older ladies—all totally blind. But could they sing! On the last Sabbath a wonderful response was made to the appeal to prepare to meet the Lord soon.

### Ministerial Training

My own particular work is to direct the training of new ministers in Zambia. I am assisted by a mature and highly educated and intelligent Zambian national by the name of Pastor Koko. We have at present twenty-two very dedicated and fine young men and one young lady in training.

Since we visited Yuka, a new Australian has come out to work there, in the person of Sister Jan Ridding. Having come from Lightning Ridge in New South Wales, doubtless she will be well prepared for any emergency at Yuka. I am sure she will do exceptionally well.

I thought, Pastor Naden, that since you and the Mount Colah church and so many others in that area have taken such a special interest in Paul and Dawn and family, and given such tremendous help to that hospital, you would be interested in this visit we were able to make to them and to that area. Their courage is high, they are doing a marvellous work, and our folk can justly be proud of them.

##



Using the indispensable Land Rover, the team travel to nearby villages, spreading the gospel hope and giving medical attention. Prayer and a singalong in the open air are typical of such outings.

Photos: J. Cappe.



Paul examines a man with an advanced case of leprosy.



# I'LL NEVER GO BACK THERE AGAIN!

GLORIA HOUSTOUN, Communication Secretary, Carbrook Church, South Queensland



Part of the "never again" experience. Wilma drove her Holden into some deep wheel ruts and the result was the scene above. Hopelessly stuck, she was rescued by a local farmer who hauled the car out with his tractor.

WHAT DO literature evangelists do when they encounter a "Keep Out" sign? Wilma Fox will explain that they just apologise for ignoring it. For this is how she first met Vivienne Maunders at her farm in Pimpama, South Queensland, in July, 1977.

It was obvious from the book-lined shelves that Vivienne was a lover of reading, and that she had already imparted this love to her two-year-old daughter, Trudi. Vivienne ordered six Bedtime Story books for Trudi and her baby sister, Hayley, to be delivered two per month. It was therefore with some satisfaction that Wilma was driving out of the farm when her exhaust pipe broke and speared the ground, bringing her to an abrupt halt. The car remained impaled in the ground for three hours before Vivienne's husband, Alan, came home from work and sawed through the broken pipe.

The first four volumes of Bedtime Stories were delivered without further mishap. Trudi and her mother read them straight away. One

day Vivienne told Wilma how she had learned of a God of love as a small child, but now He seemed to her a harsh God of retribution. How could a loving God allow such misery as existed in the world? None of the churches she had attended could provide the answer. "Well, I believe He is a God of love and that is why He sent us His Son," Wilma replied simply, and when delivering the last of the Bedtime Stories she also brought a copy of *"The Desire of Ages."* Leaving the farm, once again in good humour, Wilma jammed her car in the Maunders' cattle grid; two local farmers came to her assistance. "We'll lift the car and you accelerate slowly," they instructed, but Wilma put her foot down too hard and left her kind

helpers lying on their backs on the grid. "I'll never go back there again," she promised herself.

However, at Christmastime Wilma received a card from Vivienne asking where she could purchase more copies of *"The Desire of Ages."* It was the book she had needed all her life; it answered all her questions about a loving God; she could not put it down; but it was not stocked in any bookstore or newsagency, and Vivienne wanted to give copies of it to her mother and sisters. Wilma returned to the farm, of course, this time accompanied by Mick McKean from Carbrook church. They left Vivienne more copies of *"The Desire of Ages,"* and *"The Great Controversy."*

In January, 1978, Vivienne wrote away for a Bible study course, and her request was passed to Mick and his wife, Pam. Vivienne was surprised at the depth of teaching in each subject of the course, and at the way Mick was able to answer all her questions. A few months later Mick invited Vivienne and Alan to attend an "It Is Written" seminar in Brisbane. Pam, a lover of small children, would look after the little girls, and Wilma arranged to take Vivienne shopping on Friday afternoon so she would be free on Saturday. Perhaps Wilma had become over-confident in her country driving ability by this time, because she drove her Holden into deep wheel-ruts and had to be towed out by the local farmer and his tractor.

## More Books

Soon after this last indignity the Maunders moved to the Brisbane suburb of Kuraby. They had enjoyed the seminar, and Vivienne completed her Bible study course. She bought more books from Wilma: *"The Conflict of the Ages"* religious five-pack, the *"Testimonies"* and *"The Ministry of Healing,"* and she also read with much pleasure the *Signs* magazines which had begun to arrive from an anonymous source. On their first visit to Carbrook church in February 1979, Vivienne and Alan were impressed with the quiet, sincere, Bible-loving people. Vivienne continued to come, bringing the little girls, and Pam helped her look after them during the service. Alan stayed home, but he was happy when Vivienne made her decision for baptism and asked Pastor Graham White, the Publishing director in South Queensland, to conduct the service. Pastor White found Vivienne to be one of the best prepared baptismal candidates he had met, but this was not surprising, considering Vivienne's love of Bible study and her growing library of Adventist literature.

On August 11, 1979, Vivienne was baptised at Carbrook church, with Pastor Dave Brennan, the church pastor, assisting Pastor White in the service. The small congregation was more than doubled by visitors, including many literature evangelists and their families. From the flower-decked font a call was made and four people requested baptism, including another of Wilma's contacts, Deirdre Rimmington.

How much has gone into the winning of a soul? Wilma sowed the seed, Mick and Pam watered it with kindness and patience, and God gave the increase. We at Carbrook are thankful for Vivienne's sincerity and her willingness to follow Jesus all the way. It is with joy we welcome her and her family into our church.

# #



Outside the Carbrook church are, left to right, Mick McKean, Wilma Fox, and the Maunders family—Trudi, Alan, Hayley and Vivienne.

Photos: G. White.



## A NEW YUGOSLAVIAN CHURCH...

## THE THIRD IN MELBOURNE

S. JAKOVAC, Church Pastor



## IN THE STILLNESS

Lord, I come to You, I need  
the soothing balm  
Submitting to Your presence brings.  
Sweet, holy calm.  
Not in wind or earthquake, nor in  
fire Your throne.  
But Your Spirit speaks in still, small  
voice alone.

Help me in my headlong rush  
at daily life,  
In my bearing up beneath the  
care and strife,  
As I tread my path upon this  
lonely sod,  
To pause, Lord, to be still and know that  
You are God.

Jesus, flood my mind with waves  
of quiet calm.  
Lift my soul in silent melody  
and psalm.  
Give the peace that comes from doing  
Your sweet will.  
Calm the storms within me with Your  
"Peace, be still."

—Bev Hook.



A happy and triumphant group assemble to celebrate the forming of a new Yugoslav church in Melbourne. Ring-in Pastor K. Low, Victorian Conference president, is the vested gentleman seated front centre. To his left (your right) are Mrs. Low and Pastor S. Jakovac.

Photo: K. Low.

SEPTEMBER 22, 1979, was a happy day for our Yugoslavian believers in Melbourne. On that day a new church known as "St. Albans Yugoslavian S.D.A. church," was organised, with eighty-five charter members. The president of the Victorian Conference, Pastor K. R. Low, in association with the Yugoslavian ministers, Pastor M. Radovanovic and the writer, led out in this very moving and memorable service. Following the organisation ceremonies, five people were baptised into Christ and joined the church. Truly an occasion to rejoice!

The formation of this new church took place at Seddon, the first Yugoslavian church in Australia, and both will share premises for the time being, until their new church at St. Albans is built.

The Yugoslavian believers in Melbourne are on fire for the Lord. In the past three years they have won more than 100 people to the Lord and His message. They have organised a new church at Springvale, a Melbourne suburb, and with a combined effort they have purchased a lovely church building, and furnished and redecorated it. When someone thinks that something is impossible, then tell them to ask our Yugoslavian believers, for they know that with God everything is possible. They have experienced His power many times. They went ahead with the purchase of their church building costing \$100,000 with only \$300 in hand. Now, less than

two years later, the balance has been brought down to less than \$15,000, which they hope to repay in the near future.

With the same zeal and enthusiasm a new church at St. Albans has been organised. Before the church was even organised, the beautiful block of land, right in the heart of St. Albans, was purchased and paid off in full. The old house on the block was demolished, almost swallowed by the hard-working people, plans prepared and submitted, and now they are waiting eagerly for the green light to start erecting a monument to the glory of God (expected to cost \$250,000).

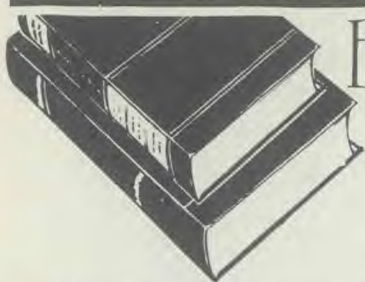
St. Albans is an area of Melbourne where some 20,000 Yugoslavians live. We do believe that a new church will be a gate to heaven for many people who came to this land of peace and plenty.

The writer is planning to conduct a strong evangelistic outreach in St. Albans next year, and your prayers for our success will be much appreciated.

Yugoslavian believers in Melbourne are longing to finish the work and to go home to the glory land. They pray to God to send an abundance of the latter rain so that many will be saved for eternity, the work completed and the eternal kingdom of God established.

These are the goals and prayers not only of the eighty-five members of a third Yugoslavian church in Melbourne, but of their 411 fellow believers in other Yugoslavian churches in Melbourne. May God answer their prayers. ##





## BOOKS ACROSS MY DESK

Conducted by Robert H. Parr

**"DANIEL,"** by E. J. Young. Banner of Truth Trust, 1979. (Reprint of Eerdmans' publication 1949.) Price in the U.S., \$9; Australasian price expected to be higher.

Here is a superlative commentary on Daniel that every Adventist might read with profit. It comes from the former Professor of Old Testament at Westminster Theological Seminary, a school founded by Gresham Machen during the Modernist-Fundamentalist controversy.

Dr. Young was an outstanding Hebrew scholar, and thus all the linguistic problems of this book are handled with skill and insight. But more than this, Dr. Young was a believer first and foremost, and therefore his commentary is food for the soul as well as for the mind.

In his preface the author tells us that "it has been necessary to refute two common interpretations." He is referring to the critical view of the late dating of Daniel, and at the other extreme, dispensationalist positions which work on the assumption of the return of the Jews and the re-establishment of the Temple in Jerusalem. These viewpoints are kept in mind throughout his book by Young, and rebutted at every opportunity.

Young's scheme of interpretation usually follows the traditional Protestant historicist model. He views the four kingdoms of Daniel chapters 2 and 7 and Babylon, Medo-Persia, Greece, and Rome, and interprets the prophecy of Dan. 9:24-27 as Messianic.

Adventists would have some questions on the expositions of Daniel chapters 8 and 9. He says on the little horn of the former chapter that "there seems to be general agreement among expositors that the one horn which goes forth from smallness is Antiochus Epiphanes." Page 170. On chapter 8 verse 14, he tells us that the 2300 evening-mornings are to be understood as days; and regarding the cleansing of the sanctuary we have the following comment:

"The thought is that the sanctuary will be restored. The word *sanctuary* is broader than *temple*, which is used in Daniel 9:17 and 11:31 and in verse 11 of this chapter. Hence, the thought here comprehends more than the purification and re-consecration of the temple. The sanctuary will be vindicated in being restored, thus showing that its period of desolation was unjustifiable." Page 175.

On the weeks of Daniel, Young follows Keil, believing that "there is no satisfactory proof" for the position of weeks and years. The term "week," he believes, is an "intentionally indefinite designation of a period of time measured by the number seven, whose chronological duration must be determined on other grounds." Page 196.

On the dispensationalist theory that there is a vast gap of approximately 2,000 years between the sixty-nine weeks and the seventieth, Young writes: "The theory that a gap which already is nearly 2,000 years in length (i.e., four times the length of the entire prophecy itself) should

intervene between the last two sevens is surely surprising.

"Secondly, since there is no gap between the first period (7 weeks) and the second (62 sevens), it comes as somewhat of a shock to learn that such a tremendously long gap must occur between the last two sevens." Page 214.

Young's summary on the seventy weeks is as follows: "The first period of seven sevens is evidently intended to include the time from the first year of Cyrus to the completion of the work of Ezra and Nehemiah, and the second that from the completion of the work of Ezra and Nehemiah unto the first advent of Christ who alone can be described as an anointed one, a prince. During this entire period the city will be completely rebuilt, although this will be during times of distress and affliction.

"After the expiration of these two periods, two events are to occur. Whether or not these two events fall within the seventieth seven is not immediately stated. One of them is the death of the Messiah and the other follows as a consequence, the destruction of Jerusalem and the Temple by the Roman armies of Titus.

"For the period of the seventieth seven the Messiah causes a covenant to prevail for many, and in the half of this seven by His death He causes the Jewish sacrifices and oblation to cease." Page 220.

Young has difficulty locating a terminus for the seventy sevens, and confesses that "no important event is singled out as marking the termination. All schools of interpretation, therefore, are faced with the difficulty of determining what marked the close of the seventy sevens." Pages 220, 221.

Here, perhaps, we do find a weakness that characterises some of Young's work. While acknowledging the value of such expositors as Keil, his own thinking does not seem to have been flexible enough to accept new insights from others. Keil taught that the termination of the seventy weeks was meant to be marked by the complete accomplishment of all the events of verse 24 in a consummated sense—that is, by the second advent. Adventists who believe in conditional prophecy (in harmony with Jeremiah 18) and who know the Spirit of Prophecy statements regarding God's intention that the whole world be ready for the first advent, could do better than Young in this area. But all in all here is a book worth many times its price.

Desmond Ford.

## Life-Sketch of Alfred Harry Edgcumbe Miller

L. A. PIPER

ALFRED HARRY EDGCUMBE, the first child of Brother and Sister Fred Miller, was born in Oakland, California, in 1900. At the time the family were at the Pacific Press Publishing Association, having been seconded there from the Signs Publishing Company of Australia (then the Bible Echo Publishing Company).

On returning to Australia, Brother Fred Miller rejoined the Signs Publishing Company in Warburton, and was associated with management of that company until his untimely death. His son Edgcumbe received his education in the Warburton church school, coming under the influence of that most successful of teachers, Sister Faulkhead. As a young man, Edgcumbe greatly benefited by an overseas educational trip with his cousin, Burnham, son of W. L. H. Miller, one-time manager of the Signs Publishing Company, and author of loved children's books such as "Uncle Ben's Cobblestones."

Edgcumbe served his apprenticeship to the publishing trade in the book department of the Signs Publishing Company, and after working in the Adventist Book Centres in Sydney and Newcastle, he became Book Department manager for his old firm in Warburton.

Leaving Warburton again in 1927, he was what was known in those days as the Tract Society secretary in Melbourne. Again it was back to Warburton in 1932, to be part of the Signs management team as the accountant.

For several years in the mid-1930s, Edgcumbe was a specialty salesman for a leading paper merchant in Sydney. On his recall to the Signs Publishing Company in 1939 he held the position of assistant manager and accountant for nearly a decade.

Edgcumbe's next interest in serving his church was as secretary-treasurer of the South New South Wales (later Greater Sydney) Conference in Strathfield, Sydney, under the presidency of the late Pastor L. A. Butler. One project of the Conference during this period was the establishment of the Sydney Adventist High School.

Edgcumbe's career went full-circle, as it were, because his final four years of church service were to be among the books of the Adventist Book Centre in Strathfield.

While living in retirement in Turrumurra, Sydney, Edgcumbe continued his involvement with the Conference treasury by auditing, on behalf of the Conference, the financial records of various churches.

Because their mother was a member of an Adelaide family, and they had a number of relatives in South Australia, Edgcumbe and his sister Alice moved to Somerton Park. Brother and sister were both active members in the Brighton church. It is certainly a loss to the church that the full and service-filled life of Edgcumbe Miller has come to an end. ##



## Mildura Adventist Church Jubilee Year

MRS. THELMA SILVA, Communication Secretary, Mildura Church, Victoria

"FOR SEVERAL MONTHS past an evangelistic effort has been conducted in Mildura and Merbein, under the auspices of the Seventh-day Adventist denomination. As indicated by the name, these people believe the second coming of Christ is not a matter of vague uncertainty, but rather that 'the blessed hope' of God's faithful people throughout this world's history is soon to be realised. The amazing happenings of the present century faithfully presented in the light of the 'sure word of prophecy,' have led a number to search whether these things are so or not.

"On Friday, November 28, Pastor W. F. Westerman (president of the Victorian branch of this organisation) arrived in Mildura, the object of his visit being to baptise a number of candidates who had decided to cast in their lot with the S.D.A. people and be organised as a church.

"On Saturday, November 29, he presented some soul-stirring thoughts from Revelation 3:11: 'Hold fast, that no man take thy crown,' which solemnised every heart and helped to make the following service doubly impressive.

"During the afternoon the organisation was effected, also election of officers providing the nucleus of a strong church in this neighbourhood. After spending a few days visiting and strengthening the new converts, Pastor Westerman left by train yesterday morning for the south."—*Mildura Cultivator*, December 6, 1919.

Those baptised on that memorable Sabbath—November 29, 1919—were Brother and Sister F. Wadham, Brother G. Burroughs, Brother and Sister J. H. Potter, Brother G. L. Taylor, and Sisters K. Taylor, G. Potter, G. Moser, H. C. Arnold, A. Butcher, I. Wild, R. Julian and M. E. Watson.

Brother and Sister Frank Bottrill and Sister H. Julian were the first Adventists in the Sunraysia area.

Walter M. R. Scragg, an enthusiastic young ministerial graduate from Avondale, came to Mildura at the end of 1918, canvassing "Heralds of the Morning." It was he who contacted the Moser, Wadham, Potter and Taylor families, while he was staying in the Julian home. Because of these very interested contacts, Pastor F. H. Letts and Sister Hodgetts with Brother W. M. R. Scragg conducted a mission in Mildura during the winter months of 1919. In the mid-monthly meeting of the Mildura Shire Council held on May 21, 1919, "a Letts, representing the Seventh-day Adventists, sought permission to erect a mission tent near the Mildura Club. Granted."

From this humble beginning the Mildura church has steadily grown. In 1920 a church was organised at Merbein. Later this church amalgamated with Mildura. In 1932 the Dareton church, which today has a membership of thirty-five, was organised.

Down through the years several successful missions were held, adding quite large numbers to the church. In 1940, a block of land in

Orange Avenue was purchased for twenty-five pounds, and a building fund and building committee were organised. In 1941, regional meetings were held in June with Victorian president Pastor Pascoe in attendance. At this time the church building was commenced in Orange Avenue. The church was used for the first time on April 18, 1942, and dedicated on May 23 by Pastor Thrift. Plans were laid and land purchased for the school in 1947. The school was officially opened on August 5, 1951. The Orange Avenue church was sold in 1954, and land purchased in Deakin Avenue. A new church was built in Deakin Avenue and dedicated on December 17, 1955. This church served the Adventist community well until in 1973, when it was "bulging at the seams," another new church was planned.

Such comments as, "We'll never pay for it," "Where will the money come from?" "We'll never fill it," "It's too big," echoed in the building committee's ears, but others urged, "Go ahead," "Go ahead"—and go ahead they did, and the church was built, and dedicated by Victorian president, Pastor C. Barritt, on November 23, 1975.

Now here we are in 1979—sixty years from those first humble beginnings. On December 8 we celebrate our Diamond Jubilee. The celebrations will not take place in a canvas tent, but in the beautiful edifice completed and dedicated in 1975—now completely free of debt and almost too small for the rapidly growing membership which at present is approximately 240.

Among those who plan to be with us for this happy occasion are Pastor W. M. R. Scragg and three of those who were baptised on November 29, 1919. They are Sister I. Wild (Mrs. Swain, a member of Mildura church, who still attends each Sabbath morning), Sister R. Julian (Mrs. Shaw, a member now at Shepparton), and Brother Lew Taylor (now residing in South Australia). As well, Mrs. Dell and Mrs. Robb, daughters of Brother and Sister J. Potter, and Mrs. L. Runnalls, daughter of Brother and Sister F. Wadham, will also be present. Brother Bob Stratford, manager of the Victorian Adventist Book Centre and a grandson of Sister A. Butcher, and his mother, Mrs. Ivy Stratford (nee Butcher), hope to be present.

A spiritual feast has been planned, commencing with a youth meeting on Friday evening, December 7, and finishing with a sacred concert on Saturday evening December 8. Many invitations have been sent out. If you have at some time been a member or church worker at Mildura church, but have not received an invitation, we shall be overjoyed to have you join with us for this memorable week-end.

Be early if you want a seat. Remember, we are a rapidly growing church! ##

### SPECIAL THANKS

Pastor and Mrs. David Weslake, Judy and Robert, would like to sincerely thank all their friends and church members who have prevailed upon the Lord in prayer for comfort, strength and healing during the current crisis.

Following the anointing, God has graciously indicated that "the healing process" has begun and that in His good time according to His will, David will be restored to health; so that he can by his witness draw attention to God's glory, His healing power and the wonderful offer of salvation to all who will accept Him as their Saviour.

"Maranatha" (The Lord is coming)



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

ANDERSON—BLUCHER. Blue skies and spring blossoms greeted Mark David Anderson and Marilyn Rosalee Blucher, when they were united in marriage in the Longwarry church, Victoria, on Sunday morning, October 20, 1979. The happy week-end began for the couple on Sabbath morning when Mark was baptised, and concluded on Sunday afternoon with a delightful wedding breakfast provided by the Warragul and Longwarry churches. This was their practical expression of wishing Mark and Marilyn God's blessing as they establish yet another Christian home in West Gippsland. E. B. Price.

BASTEN—SEATON. Before many relatives and friends on October 14, 1979, Frank Basten and Lindy Seaton were united in marriage in the Trinity Gardens church, Adelaide, South Australia. Frank is a literature evangelist in South Australia, and Lindy is a nurse—both loyally witnessing for Christ. As these beloved young people establish their home in Whyalla, South Australia, we pray that God's blessing will be with them. E. J. Hursey.

BOWATER—WINFIELD. Sunday, August 26, 1979, was a special day for the Sydney Adventist Hospital family, as this was the day chosen by two of its popular and respected trained nurses as their wedding day. Marion is a daughter of Mr. and Mrs. Frank Winfield of Manjimup, Western Australia, and Max is a son of Launa and the late Frank Bowater of Palmerston North, New Zealand. This Heaven-ordained spiritual occasion was celebrated in the Wahroonga church, New South Wales. We are confident that the words of the hymn they chose for their day will also describe their home—"Happy the Home Where God Is There." A. R. Walshe.

BURGOYNE—RACE. On Sunday, September 2, 1979, at 11.00 a.m., in the Murwillumbah Seventh-day Adventist church, Lyle John Burgoyne and Suzanne Ruth Race faced each other and made pledges that brought them into the exclusive, permanent and holy relationship of husband and wife. After the service at the church, Pastor C. A. Townend chaired the reception at the Green Hills Centre on the bank of the beautiful Tweed River. We pray God to greatly bless this new home, and to guide Lyle and Sue as they seek to bring health and happiness to people through Lyle's profession in the paramedical field. E. F. Giblett.

CHRISP—PROCTOR. Tuesday, October 23, 1979, was a happy occasion when Adrienne Proctor walked down the aisle of the Ilam Seventh-day Adventist church, South New Zealand, to meet her intended husband, Wesley Crisp. The parents, Mr. and Mrs. Duncan Proctor and Mr. and Mrs. Stanley Crisp, stood beside the bridal couple in a symbolic gesture of contributing to the founding of another Christian home. Many friends gathered to share this joyous moment. Adrienne, who has faithfully served the Ilam church, and Wesley, who has recently adopted our message, are supported by the prayers and best wishes of all who know them. R. H. Baird.

HUMPHRIES—CORRIGAN. In the Sandgate church, Brisbane, Queensland, on Sunday, October 7, 1979, Garry Humphries and Charmaine Corrigan walked to the altar to be united before God and their friends. Garry, son of Bill and Ruth Humphries, promised to love, respect and care for his bride. Charmaine, daughter of Gracia Corrigan, promised to look after Garry in times of sickness, hardships, joy and prosperity. Friends and relatives added their good wishes as the couple made this occasion the beginning of their journey through life together. H. E. Vysma.



**KENT—BEAMISH.** On Sunday, October 7, 1979, the Trinity Gardens church in Adelaide, South Australia, was filled with relatives and friends when Anthony Kent and Julie Beamish exchanged marriage vows. The beautiful flowers in the church and the welcome sunshine after much rain were symbolic of Heaven's blessing on this sacred occasion. Anthony is the eldest son of Brother and Sister Graeme Kent, well-known Adventists of Adelaide, and Julie is the only daughter of Pastor and Mrs. James Beamish. That God may richly bless and guide them in their future together is our prayer. J. N. Beamish.

**KNIGHT—BAILEY.** On Sunday, October 7, 1979, Philip Knight and Dianne Bailey were married in the Seventh-day Adventist church, Warburton, Victoria. Phil is the second son of Mr. and Mrs. Ken Knight of Warburton, and Didee is the second daughter of Mr. and Mrs. Warren Bailey, presently living near Moe, Victoria. Friends and relatives came from as far as Queensland and Western Australia to celebrate the happy occasion. God bless and keep Phil and Di as they commence their life-partnership. Morris Krieg.

**LEVETT—BOXELL.** The historic St. John's church at Wahroonga, New South Wales, with its stained-glass windows and cathedral-like atmosphere, created a beautiful setting for the uniting of two dedicated young lives on Sunday, August 5, 1979. Tracy, eldest daughter of Derek and Joyce Boxell of Eastern Creek, New South Wales, arrived in a vintage car to meet Allan, eldest son of Ron and Heather Levett. The wedding breakfast was brought to a meaningful conclusion as we shared in their first worship together as husband and wife. We know that God will bless their lives as they continue to train for service at the Sydney Adventist Hospital. A. R. Walshe.

**LING—BURTON.** Sunday, October 14, 1979, was a day of beauty and solemnity for Deborah Kaye Burton and Peter Douglas Ling. As steady rain added its blessing, they stood side by side in the Bishopdale Seventh-day Adventist church, South New Zealand, to commit their lives to each other and to God. With the proud parents, Peter and Valerie Burton of Sefton, and Nola Ling of Christchurch, were many friends who gathered together to witness the establishment of another Christian home. To Debbie and Peter we wish Heaven's richest blessings. R. H. Baird.

**MEYLES—CAMPBELL.** Leonie Campbell and Harry Meyles met at the home of Leonie's parents, Mr. and Mrs. M. D. Campbell of Chigwell, Tasmania, on Saturday evening, July 27, 1979, to exchange marriage vows of love and loyalty. Harry is the third son of Mr. and Mrs. Ted Meyles of Kingston, Tasmania. Friends and relatives came together to wish this happy couple the blessing of Heaven as they establish a Christian home in Hobart. R. W. Eaton.

**RATCLIFFE—LATROBE.** Selwyn Ratcliffe and Louise LaTrobe were married in the Hamilton church, New Zealand, on Sunday, October 7, 1979. Selwyn is a new member of the Te Awamutu company, and Louise is from Hamilton. We wish Selwyn and Louise God's richest blessings as they set up their Christian home on the farm at Te Awamutu. J. Veld.

**SATTLER—LATHAM.** September 16, 1979, was a happy day for Manfred Sattler of Athelstone, South Australia, and Barbara Latham of Elizabeth, South Australia, when they met and exchanged marriage vows at the Adventist church, Elizabeth. The guests assembled in the church hall for the wedding breakfast and to express their good wishes to Manfred and Barbara as they set up their home in Athelstone. God, we believe, would have their home to be a blessing to His church and the community as together they witness for Christ. G. B. Agars.

**SKELTON—SORENSEN.** On Sunday, October 7, 1979, at 3 p.m., to the Belmont Seventh-day Adventist church, Western Australia, came Liwellyn Skelton and Margaret Sorensen, both of Perth, Western Australia, to make their vows before the guests when they pledged their lives together in matrimony. The bride is the daughter of Henning and Jenny Sorensen, and the bridegroom is the son of Taveta and Loma Skelton. At the church, and at the Danish-type reception, all wished the couple God's blessing as they build a Christian home together. G. B. Helsby.

**STARKE—SHIPARD.** In the warm and homely atmosphere of the bride's home in Adelaide, South Australia, Gordon Starke and Christine Shipard exchanged marriage vows on April 21, 1979. Gordon is a much-appreciated church member, and Christine, a well-known member of the Peterson family of Adelaide, is a church-school teacher at the

Northern Districts school. Relatives and friends joined with them for the happy occasion, and wish them God's blessing in their united service for Him. J. N. Beamish. (The celebrant apologises for the lateness of this notice.)

**TEIRNEY—LADLOW.** At Horsham Uniting church, Victoria, Garry Teirney and Julie Ladlow of Horsham were joined in marriage on August 12, 1979. At the moment, Garry is completing his nursing at the Sydney Adventist Hospital, and Julie is nursing. We are all assured that God will bless these young folk as they set up their Christian home for the Lord. G. W. Rappel.

**TURNER—BOOTH.** Wayne Randall Turner, eldest son of Mr. and Mrs. Ross Turner of Perth, Western Australia, exchanged marriage vows with Lynne Maree Booth, eldest daughter of Mr. and Mrs. Ron Booth of Bunbury, Western Australia, on Sunday, October 7, 1979, in the beautifully decorated Perth City church. Later friends and relatives attended the wedding reception in the Carmel College reception dining-room. Wayne and Lynne will live in Perth where Wayne is employed with the Sanitarium Health Food Company. R. H. H. Thomas.

**UNSER—SCHUBERT.** On Sunday, August 26, 1979, at Southport church, Queensland, Jerry Unser of California, U.S.A., and Karen Schubert of the Gold Coast, pledged themselves to each other for life, as husband and wife. This committed couple met at Avondale and enjoyed the company of many College friends and loved ones at the informal garden reception. Jerry, with Karen by his side, returns to the Pacific Union College to complete his training, after which they will return to make their home in Australia. A. Flemming.



**CLARK.** Claude Thomas Clark, for many years an elder of the Epping church, New South Wales, collapsed suddenly on September 13, 1979, at the age of sixty-eight. Tom had given a lifetime of service in the community and for the church on behalf of the Master he loved so dearly. At the service, held in the Epping church, the ringing hope Tom had in the return of Christ was reaffirmed by the many friends and loved ones who gathered to pay him tribute. With his wife May, the children Don and Lorraine (Mrs. R. Scheman) and the eight grandchildren, we look forward to the day of resurrection. D. Colheart.

**CORNWALL.** Arthur Frederick Cornwall of Cooran-bong, New South Wales, died on October 25, 1979, and was laid to rest in the Avondale Cemetery. He had served more than forty years in the Sanitarium Health Food Company in key positions. He accepted the Seventh-day Adventist message in a tent meeting in Sydney, and gave up his job as a baker in order to keep God's Sabbath day. To mourn the parting are his wife Ivy, and daughters, Elaine Romero of Coffs Harbour, and Elva Major of Cooranbong. His loved ones are comforted in the blessed assurance that death is not the end, and of the abundant provision of salvation in Christ to those who believe. L. J. Laws.

**MAGUIRE.** Walter Leslie Maguire of Hobart, Tasmania, was laid to his rest "in the Lord" on August 30, 1979, at the age of eighty-one years. Born and educated at Margate, Walter never left Tasmanian soil, and devoted his entire active life to the big timbers as an expert bushman. He was baptised in 1936, and his faith became an inspiration to all. To his wife Mary, their children and their many friends, were offered the precious promises of our Saviour, who will soon reward His faithful followers. Ken Mead, Eric Winter.

**MANSFIELD.** Sister Irene Francis Mansfield passed to her rest in Jesus at her home in Hamilton, Victoria, on September 13, 1979, aged seventy-five. She had joined the church as a result of the ministry of Pastor Ray Swendsen in 1971. Despite her poor health, she and her husband Bert were faithful members of the Hamilton company. We will miss her, but we know we will see her again, for we share the

blessed hope. After a short service in the church, attended by a large gathering of friends and family from Hamilton and Byaduk, we laid her to rest until the resurrection in the Hamilton Lawn Cemetery. We commend her husband Bert to our God who understands and cares. Ken Bird.

**MILLER.** Alfred Harry Edgumbe Miller, aged seventy-eight, passed to his rest in Adelaide on January 23, 1979, and was interred at the North Brighton Cemetery, South Australia. During a long period of invalidism he was lovingly cared for by his late sister, Alice. His demise marked the ending of the family of his late parents, Brother Fred and Sister Minnie Miller, formerly of Warburton. Like his parents and sister, Edgumbe had given a lifetime of service to his church in its secretarial and publishing interests, in both Victoria and New South Wales. Edgumbe and Alice moved to South Australia after his retirement in 1960. The funeral service was conducted by Pastor A. Campbell. A life-sketch appears elsewhere in this issue. L. A. Piper.

[This obituary notice was unfortunately overlooked due to a misunderstanding, and thus was not received until recently. Ed.]

**NEWMAN.** Eleanor Amelia Newman, who was born in Napier, New Zealand, on June 11, 1893, passed quietly to her rest at the Charles Harrison Home, Cooranbong, New South Wales, on September 11, 1979. Mrs. Newman served many years with her husband, the late Joss Newman, at the Warburton and Sydney Sanitariums, and is remembered by all who knew her as a kind, gracious and hospitable Christian lady. She is survived by her daughters Judith (of Penang Adventist Hospital) and Anne (of Sydney Adventist Hospital), and a brother, Douglas Howell. Those present at the graveside service at Avondale were reminded of the promises of the glorious reunion on the resurrection morning. The writer was assisted in the service by the late Pastor L. C. Naden and Pastor A. H. Forbes. A. P. Salom.

**PEET.** Eric Richard Peet of Cooranbong, New South Wales, passed to his rest on October 17, 1979, at the age of eighty-one years. His children, Raymond Peet, Erica Hibberd and Myrene Wiltshire, were reminded of the ample provision provided in Christ to meet our every need, and of the necessity of making sure of our relationship with Christ so we can be ready for the climax of the blessed hope when Jesus comes. Brother J. Coffin assisted the writer at the graveside service at the Avondale Cemetery. L. J. Laws.

**PERRETT.** Sister Marjorie Alice Perrett passed suddenly to her rest on August 7, 1979, at her home in South Auckland, New Zealand, at the age of forty-one years. Our sister had spent most of her younger life in the Taranaki district, and in 1957 was united in marriage to Lionel John Perrett. They were blessed with three children. For the past several years the family have been faithful members of the Manurewa church. The funeral service was conducted in the Stratford church, and it was encouraging to see the support given at this time of need. We laid Marjorie to rest in the Stratford Cemetery, where she awaits the call of her Lord and Saviour to life everlasting. Brother M. Bull assisted the writer. G. W. Oaklands.

**ROSE.** Leslie Frank Rose passed to his rest on October 10, 1979, aged seventy-eight. He, with his wife Mayda, accepted the Adventist faith while farming in the Lismore district in 1935. Our late brother was always a faithful and active witness for the Saviour he loved, and for some years served as a literature evangelist in the Brisbane area. He was laid to rest in the Southport Lawn Cemetery, Queensland, to await the call of the Life-giver. Words of comfort were spoken to the many relatives and friends who gathered at the Southport church and later at the graveside, by the writer, who was assisted by Pastor W. A. Coates. P. H. G. Starr.

**VAN DER VEER.** On Wednesday, September 12, 1979, the Springwood church hall, Brisbane, Queensland, was filled with church members, friends and relatives, for the funeral service in honour of Christiaan Philippus Van Der Veer. The sudden and unexpected loss of this sincere Christian came as a great shock to his wife Helen and children, David, Karen and Cassandra. The tragedy occurred while he was driving home to Brisbane after spending the Sabbath with the writer in Maitland. While passing a truck a kangaroo sprang in front of his car, causing the fatal collision with a tree. Chris had been an active church worker, and enjoyed using his building talents in church service. His death is a great loss, but with his family we must keep alive that "blessed hope." W. E. Wright.



## RETURN THANKS

Garry and Lawreen McIver thank all friends and members for their attention to Mum during her long illness and for their sympathies at the time of her passing.

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ATTENTION all holidaymakers to the South Coast of N.S.W. A warm welcome awaits you at the Nowra church at 169 McKay Street, which is south of the town. Sabbath school commences at 9.45 a.m., divine service at 11.15 a.m. Bring your lunch and join us for the afternoon meeting at 2.30 p.m. Our church will remain open during the two Sabbaths of our camp in January, so come along and join us; we will be pleased to have you.

Ruby James, Church Clerk.

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THE REUNION OF EX-STUDENTS OF CARMEL COLLEGE will be held at the Nunawading church hall, Victoria, at 5.30 p.m. on Jan. 20, 1980. Children welcome. Also ex-faculty members and staff. Ladies, a plate please, extra for children. Gentlemen to supply drinks.

## COME BACK TO DUNDAS

for the annual  
FESTIVAL OF PRAISE

Former members and friends of the Dundas church are cordially invited to join the present members in an enjoyable day of worship and fellowship, on Sabbath, December 8. Cook Islanders will be especially welcome.

Sabbath school will commence at 9.30 a.m., followed by divine service; and a Mission Pageant family programme in the afternoon. Plans have been made for inspiring speakers, delightful music, and happy fellowship.

Bring a basket lunch to share, and make this a high day in your experience. The day's offering will help erect a new primary school in the Cook Islands. Pastor George Porter, the Mission president, will also be present.

SEVENTH-DAY ADVENTIST CHURCH, corner of Kissing Point and Bells Roads, Dundas (Sydney). Church Clerk—W. Searle, (02) 630 5044.

## AUSTRALASIAN RECORD

and advent  
world survey

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AUSTRALASIAN DIVISION OF THE SEVENTH-DAY  
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# FLASH POINT



☆ **FIRST THE GOOD NEWS.** Over in King Island they have layman Barry Whelan doing a stint of volunteer work among the farming populace, and right nobly is he performing his duties. L.A. director Eric Winter rang me from Tasmania bubbling over with excitement because of what is happening over there. He had spent the week-end on the island, and describes it as a "miniature Book of Acts." Our work has been in progress there since only yesterday, practically, and last Sabbath, Nov. 10, saw the first four people baptised, with another ten people regarded as sure candidates for January. At the meeting on Nov. 10 there were thirty-four adults present plus fourteen children. Barry Whelan is running a 5-Day Plan this week; he has formed a boys' club in the Pathfinder mould, and a branch Sabbath school is starting in Grassy, the other largish town on the island. Now the people of Currie (where the baptism was) are looking for land to build a kirk, and think they have lit upon a favourable site. It consists of one and three-quarter acres, and has a reserve price of \$6,500 on it. All they need, they say, is enthusiasm and \$6,500. They have the former and are starting on the long road toward the latter. Oh yes. I nearly forgot. In that wonderful Sabbath they had last week, two babies were also dedicated—which indicates that the people are learning fast.

☆ To the uninitiated I must say that King Island is a fair-sized speck in the Bass Strait which separates the mainland of Australia from Tasmania. It is regarded as part of Tasmania, is certainly in the Tasmanian Conference, and is mainly supported by farming and the mutton-bird industry. The population is small, but the Lord is working there. Pray for Barry Whelan and his family; they are doing a mighty work. And incidentally, Mrs. Whelan is the daughter of Pastor and Mrs. Reg Millsom.

☆ **More Good News,** and this time from Pastor John Carter. You will recall that I mentioned a little while ago that we were getting a Greek gentleman to work here in Melbourne, because there were about 180,000 Greeks in and around the city. I think I bemoaned the fact that there were no Greek Adventists, but devoutly hoped that this would be changed. And it has! Already, Pastor John Carter has baptised a Greek family of four, and last week-end there were another Greek couple in a baptism he conducted at the Nunawading church. There were two Greek folk baptised in a baptism he conducted at Greensborough a short time ago, and when he made an altar call at the end of the baptism, a Greek school-teacher and her brother came forward, indicating their desire to join the baptismal class.

☆ The Lord has certainly blessed the ministry of Pastor Carter this year in Melbourne. He told me on the phone last week that so far he had baptised 155 people this year and that another eighty would be ready and

baptised by the year-end. In addition to that, he anticipates that there were another ninety-five who were in baptismal classes and/or attending church, some or most of whom would be baptised in the New Year.

☆ The Bad News is that Pastor Ken Mead, the president of the Tasmanian Conference, has, following the advice of his medical counsellor and the brethren who were concerned for his health, reluctantly retired from active ministry recently, solely because of his health. Says the Communication director, Pastor E. H. Winter, "As Pastor and Mrs. Mead move to the quieter and refreshing surrounds of the Gippsland area in Victoria, we would wish them much of God's blessing and we look forward to the time when, in renewed health and strength, we may see Pastor Mead take up an active voluntary ministry for the Christ he has served so faithfully for over thirty-five years. Pastor Neil Lawson, presently ministering in Melbourne, has been invited by the Tasmanian Executive Committee to succeed Pastor Mead as president."

☆ **CALLS AND TRANSFERS DEPARTMENT.**

PETER HARRISON to Fulton College, teaching. R. J. LUCHOW from teacher, Sydney Adventist High School, to teacher, Fulton College. D. C. ROY from teacher, Avondale Primary School, to teacher, Fulton College. L. H. HISCOX from teacher, Victoria Park Primary School, to teacher, Fulton College. TREVOR ROY from private employment to Fulton College as a teacher. K. R. WESLAKE from principal, Tauranga Primary School, to Primary Schools supervisor at Goroka in the P.N.G.U.M. J. T. McMAHON from teacher, Eastern Districts Primary School, South Australia, to teacher, Sonoma College, P.N.G.U.M.

☆ L. C. LEMKE from teacher, Avondale High School, to teacher at Kabiufa High School, P.N.G.U.M. M. R. BOWER from teacher, Sydney Adventist High School, to teacher, Kabiufa High School. G. J. COZENS from teacher, Adelaide High School, to teacher at Kabiufa High School. D. J. HALLIDAY from study leave to Mount Diamond High School in P.N.G.U.M. as a teacher. R. K. WOOLLEY from deputy principal, Auckland High School, to principal, Betikama High School, Solomon Islands. D. J. IREDALE from teacher, Adelaide High School, to principal, Kukudu school in the Western Solomon Islands Mission. D. J. GAY, Avondale graduate, to Beulah College, Tonga, C.P.U.M., teacher.

☆ LEO SZABO to the Vatuvonu Junior Secondary School in the C.P.U.M. as a teacher. C. CLARKE, from teacher, Newcastle High School, to the Mount Diamond High School in P.N.G.U.M. ANTHONY J. PHILLIPS, an Avondale graduate, to the Aore High School in the W.P.U.M. for teaching. F. J. DYSON from president, New Britain New Ireland Mission in the P.N.G.U.M., to ministerial work in North Queensland. E. J. JOHANSON from Sydney Adventist Hospital assistant secretary (personnel) to Business manager, Karachi Adventist Hospital in the Southern Asia Division. A. J. KINGSTON from ministerial work in the Victorian Conference, to teaching in the Theology Department at Sonoma College in P.N.G.U.M. C. G. KANE from ministerial work in the Greater Sydney Conference, to serve as District director at Tari in the Western Highlands of the P.N.G.U.M. GRAHAM WALLACE of Sydney, from private employment to serve as aircraft engineer for the P.N.G.U.M. DEXTER COBBIN from private employment to serve as Business manager at Atoifi Hospital in the W.P.U.M. M. F. NASH from ministerial work in the South Australian Conference to Lay Activities, Sabbath School and Publishing director of the W.P.U.M.

☆ "Finally, brethren . . .": Isn't it restful to be with someone who knows nothing and keeps it to himself?