

Australasian RECORD

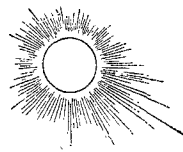
AND ADVENT WORLD SURVEY



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A Modern Parable



IN THESE SCIENTIFIC TIMES a thermometer is a very well-known instrument, and its purpose and uses familiar to young and old. Not quite so common is another scientific instrument, with a similar name, the thermostat, which, though not so frequently seen, is nevertheless widely used. Both names are derived from the same root, both instruments register temperature, but there is a vast difference between them.

"A thermometer hangs alone, has no connection with anything else. It is merely affected by the hotness or coldness of the room. It has no power to change it. It reflects its environment and adjusts itself to it. A thermostat looks much like a thermometer and hangs on the wall, but instead of being alone and individual it has powerful connections. If it is hot, it has ways of making the room cooler, and if cold, of making it warmer. Instead of being

affected by environment it changes it."
—From *India Village Service Weekly*,
Oct. 23, 1952.

Herein lie the basic elements of a modern parable, for do not individuals differ in just such a way? There are the easy-going, peace-at-any-price Christians who, meeting difficult circumstances, will proclaim them to all and sundry and bemoan their lot. On the other hand, in sharp contrast, are those stalwart souls, who, in like emergencies, will summon up their spiritual reserves and change the forbidding, depressing atmosphere around them to one of victory and joy.

The Old Testament gives us a vivid picture of two men, born of the same parents, who, nevertheless, differed greatly in character and temperament. The elder adopted the thermometric attitude to trouble—he merely registered the opinion of the majority around him—whereas the younger was a good example of the thermostatic Christian—rallying a lost cause and triumphing over circumstances.

The contrast is all the more telling because both brothers dealt with the same problem, the mutiny of an insubordinate multitude. Let us watch Aaron, the thermometer, as he faces the difficulty.

An impatient, restless people, tasting the dangerous liberty of relief from the taskmaster's lash, have forgotten Moses and the God of Moses, and the awesome words from Sinai's smoking

mountain have become somewhat dim and distant. So a deputation comes to Aaron, the temporary leader, with an ultimatum, "Up, make us gods, . . . for as for this Moses . . . we wot not what is become of him." Ex. 32:1. And the elder son of the godly Jochebed lamely complies with this idolatrous demand, and failing to divert their minds from the things of sense to the eternal realities of Jehovah, the unseen God, he bows to circumstance, and the Sacred Record eloquently describes the depths of the Israelites' plunge to sordid materialism, "and the people sat down to eat and to drink, and rose up to play." Ex. 32:6.

Even more pitiable is Aaron's feeble attempt at self-excuse when faced with his righteously indignant younger brother. "Thou knowest the people, that they are set on mischief." (Verse 22.) "Then I cast it [the gold] into the fire, and there came out this calf." (Verse 24.)

By this time the high priest had convinced himself that nothing was seriously wrong, and even if so, then at least his hands were clean, and he was unworthy of blame. To such lengths do we stretch the truth when problems arise and we fail to give the lead we should. Aaron himself had fashioned the golden calf (verse 4) after the similitude of the Egyptian idols, but now he disclaims all responsibility and points out the folly of the people.

E. E. WHITE, B.A., M.Sc., Principal, Australasian Missionary College.

A thermometer does this very thing, it reflects its environment, it adjusts itself to external circumstances, and has no power to do otherwise.

But now let us watch Moses, the thermostat, as he faces the difficulty. Refusing to be discouraged by such wholesale apostasy, and inspiring his own tribe with his fearless courage, he utters the challenging cry, "Who is on the Lord's side? let him come unto me." Ex. 32: 26. And what began as a revolution against God ended as a consecration to Him, (verse 29) simply because one man in the strength of the Lord had refused to be intimidated by the most forbidding circumstances.

How much we need such leaders today, men and women who in times of doubt will manifest faith, though "troubled on every side," are "not distressed"; perplexed, but not in despair, persecuted, but not forsaken; cast down, but not destroyed (2 Cor. 4: 8, 9).

Nor was this courageous incident an isolated one in the life of Moses. On an earlier occasion this same unpredictable, and undisciplined multitude thirsted for water, and failing to find it in Rephidim, thirsted for the blood of their leader. This was no idle threat, and Moses was in a dilemma. "What shall I do unto this people? they be almost ready to stone me." Ex. 17: 4. It is most noteworthy that Moses made no move to placate the angry mob by smooth sayings and specious promises, neither did he have any intention of turning back, but he did what we should all do in any plight: "And Moses cried unto the Lord." Quickly came the divine answer, and the faith of this man of God changed the spiritual climate of near apostasy and rebellion to that of renewed trust in the Lord.

Truly Moses manifested the essential features of a thermostat. When the harassed housewife opens the oven door to see if the cake is cooked, she immediately lets out the hot air, and the temperature of the oven falls, to the ruin of the cake. But an oven with a thermostatic control immediately switches on the current, which soon restores the oven to the desired temperature, and then switches the electricity off again if it should get too hot.

Thermostatic Christians react in like manner. Surrounded by discouragement or by unbelievers, they rise above the immediate circumstances and change gloom into good cheer, and dismay into hope. They are dynamic personalities, transforming their environment and lifting up the depressed.

"Man can shape circumstances, but circumstances should not be allowed to shape the man. We should seize upon circumstances as instruments with which to work. We are to master them, but should not permit them to master us."—"Gospel Workers," page 292.

Such a grand ideal of transforming an Aaron into a Moses, and a thermometer into a thermostat is the basic reason for the existence of Christian schools.

"Instead of educated weaklings, institutions of learning may send forth men strong to think and to act, men who are masters and not slaves of circumstances."—"Education," page 18.

How do we react to such a stirring challenge? Can un-Christian friends or scoffing majorities force us to bow to circumstances and flinch in the performance of our duty to God? He is calling for leaders of men and is willing to bestow His strength upon them. "There are sheep enough; be a shepherd" is an autograph frequently written as a spur to greater effort, and the same thought is expressed in a different way by Moses himself, "Thou shalt not follow a multitude to do evil." Ex. 23: 2.

How necessary such counsel is today

when we find ourselves in company that does not have the same standards as we do, or if sorrow bewilders us, or slander reaches us and causes our spiritual temperature to drop to zero. The thermostatic control should ignore externals.

Truly we need today an anchor for the soul, an immovable rock on which to base our faith, a sure foundation on which to build our Christian character. It is found in the attitude described in these inspired words: "We must gather warmth from the coldness of others, courage from their cowardice, and loyalty from their treason."—"Testimonies," Vol. V, page 136.

Fortified with such resolve, we shall strengthen not only ourselves, but also the timid and fearful ones around us.

The Hour Is Come

GEORGE WESLAKE

These four most momentous words ever uttered by Jesus, are found in John 17: 1. The crisis hour of His sojourn in this dark world of sin had arrived.

The inference is that these words had been uttered before, and we find them in John 12: 23. After being introduced by Andrew and Phillip to the inquiring Greeks who had attended the feast, Jesus said, "The hour is come, that the Son of man should be glorified."

Jesus then illustrates how it is possible for them to understand the glorification of that hour, which was future in His experience.

"Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." In other words Jesus was saying, "Ye must be born again."

The Lord's messenger gives us this very valuable information in "Desire of Ages," page 623, on this point: "All who would bring forth fruit as workers together with Christ, must first fall into the ground and die. The life must be cast into the furrow of the world's need. Self-love, self-interest, must perish. For the law of self-sacrifice is the law of self-preservation."



Because of the great conflict ahead of Him, Jesus asked Himself this very human question, "And what shall I say? Father, save Me from this hour." No, never, "but for this cause came I unto this hour." He fortifies this answer in the judgment hall, when Pilate asked Him if He were a king: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." John 18: 37. For that very cause you and I have been born into the world, to be a witness to the cause of truth.

This momentous hour in Christ's life that He mentions so often while living in the shadow of the cross, was it His death? His resurrection? or His ascension? No! The crisis hour of Christ's life was there in Gethsemane. It was during that hour that He prayed, fought, and suffered alone.

Three times Jesus makes mention of that important hour, in that pathetic scene so fully revealed to us in Matt. 26: 36-56. Verse 40: "What, could ye not watch with Me one hour?" Verse 45: "The hour is at hand, and the Son of man is betrayed into the hands of sinners." Verse 55: "In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take Me?"

Never shall we understand and fathom fully that tremendous hour in Christ's experience, the darkest, and most fateful in this world's history. In speaking to the chief priest and the captains of the temple Jesus said in Luke 22: 53, "This is your hour, and the power of darkness." It was, and they made full use of it.

The critical moment in that hour is very fully outlined in "Desire of Ages," pages 690, 691. "The awful moment had come—the moment which was to decide the destiny of the world. The fate of humanity trembled in the balance. Christ might even now refuse to drink the cup apportioned to guilty man. It was not yet too late. He might wipe the bloody sweat from His brow and leave man to perish in his iniquity."

Three times He uttered that prayer. "O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done." "He will save man at any cost to

Himself. He accepts His baptism of blood, that through Him perishing millions may gain everlasting life."

If Christ had failed to drink the bitter cup, you and I would have been lost. But as a result of this triumphant experience, we are encouraged to face the future with these comforting words in Rev. 3:10, "I also will keep thee from the hour of temptation."

The poem "Gethsemane," appearing on this page, was written by the Rev. Hunn Nobbs, Church of England minister for many years on Norfolk Island. Many of his descendants are Seventh-day Adventists. The music for "Gethsemane" was compiled by Driver Christian, a choir conductor for many years on Norfolk Island. This and many other pieces are often sung by the Norfolk Islanders.

Questions Answered Regarding S.D.A. Commentary

J. D. SNIDER

Because so large and significant a work as a Bible commentary is coming from an Adventist press, many questions are being raised. This article will seek to answer these questions.

1. How large is this commentary?

It consists of seven volumes, with 1,000 or more pages in each volume. There is as much textual material in one volume as is found in four ordinary 500-page books.

2. Who is writing the commentary?

It is the composite work of thirty-four writers, almost all of whom are Bible teachers in our colleges or in our Theological Seminary.

3. What is the plan followed in building these volumes?

Each volume is divided into three parts: General Articles, Commentary, and Supplementary.

4. What is included in the section "General Articles"?

The articles in each volume throw special light on the portion of the Bible that is covered in that volume. For example, the first volume has an article entitled, "The Historical Background of the Patriarchal Period." By reading this you can understand much better many of the historical statements in the books of Moses.

5. What about the section: "Commentary"?

In this section, which is the main part of each volume, the books of the Bible beginning with Genesis in volume one, are commented on verse by verse.

6. What is in the "Supplementary Section"?

This will contain certain material from Mrs. White's writings that is not found in her currently published books—material from articles that were printed in various journals long ago, and certain material from her unpublished manuscripts.

7. To what extent are Mrs. White's published writings quoted?

Only an occasional line is quoted. Because our people largely have—or should have—her works, it seemed unwarranted to duplicate them in the commentary. That would be equivalent to paying double for her writings.

8. Do we understand, then, that Mrs. White's comments on various verses are ignored?

On the contrary, there is printed at the close of each chapter in the commentary, a cross reference to those places in Mrs. White's writings that discuss the various verses in that chapter. One of the purposes in preparing this work is to make our people conscious of the wealth of help they can find in her writings beyond all that men can offer in their comments.

9. Is this cross reference to Mrs. White's writings simply the Scripture Index already long in print?

No! This is a Scripture index specially prepared for the commentary which not only goes into more detail, but brings the index down to the latest compilations of Mrs. White's writings published last year.

Gethsemane

While nature was sinking in stillness to rest,
The last beams of daylight shone dim in the west,
O'er fields by pale moonlight, I wandered abroad,
In deep meditation I thought of my Lord.

While passing a garden, I paused to hear,
A voice faint and plaintive, from one that was near.
The voice of a sufferer affected my heart,
While pleading in anguish the poor sinner's part.

I listened a moment, then turned me to see
What man of compassion this stranger might be.
I saw Him low kneeling, upon the cold ground,
The loveliest Being that ever was found.

So deep were His sorrows, so fervent His prayers,
That down o'er His bosom rolled sweat, blood, and tears.
I wept to behold Him, I asked Him His name,
He answered " 'Tis Jesus, from heaven I came.

"I am thy Redeemer, for thee I must die,
The cup is most bitter, but cannot pass by,
Thy sins like a mountain are laid upon Me,
And all this deep anguish, I suffered for thee."

10. Are there maps in the commentary?

Yes, there are twenty-eight full-page maps in from three to six colours. These are the very latest maps prepared in the light of recent archaeological findings. Also, in the seven volumes will be found about 100 full-page sketches that show the travels of patriarchs, prophets, and apostles.

11. Is this commentary only for ministers?

Emphatically no! True, it will prove invaluable to our ministers and all other conference workers, and to the teachers in our schools. But it will prove equally valuable to our laity. Church elders find it of great help in the preparation of talks. Sabbath school teachers will want it always at their right hand when preparing their lesson each week. Lay missionary workers will go to it for the explanation of many difficult texts and the answer to many hard questions that are asked of them by those they are studying with. In fact, every Bible-loving Adventist will wish to study this great work in order to understand better the Holy Word. The commentary has been edited with a view to making it understandable to the laity as well as the ministry.

12. How soon will these seven volumes be ready?

The first volume is ready NOW. The second volume will be ready next spring, and the remaining volumes will follow at about five-month intervals.

13. What is the price of the commentary?

If the volumes in this great work were priced in keeping with the rate charged for reference works—particularly illustrated ones—the cost might justifiably be \$20 per volume. But the Review and Herald Publishing house has done something unusual; it has underwritten this great work in the hope that all our people will be able to have it. Hence, the price will be only \$10 a volume. Better still, there is a very special prepublication price of \$7.95 per volume.

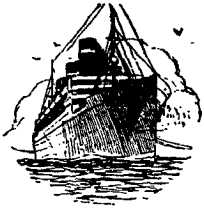
14. Do I have to pay for all seven volumes right now in order to get the benefit of the prepublication price?

No. You sign an order for the full set of seven volumes. But you pay now only for the first volume, \$7.95. When the second is ready your Book and Bible House will notify you and you will pay \$7.95 for it. The same with the third and succeeding volumes. Thus you have an easy payment plan with no carrying charge. Most publishers of multi-volume works follow the plan of offering the volumes for sale as each is published, but generally they offer a discount only if the set is paid for in full in advance. The Review and Herald is offering the discount as well as the easy payment plan.

15. How should I order this work?

In the same way you order any other denominational books through your church missionary secretary, or directly from your Book and Bible House.

—"Central Union Reaper," 27/10/53.



AUSTRALASIANS ABROAD

Among the Tibetans

ALLAN MABERLY

Here we are, settled at last in our home in the highlands of India after a very interesting trip across the country. During this trip we saw some of the beauty of India but also much of its poverty and abject heathenism. It has been truly said that India is a land of contrasts, beautiful buildings and filthy hovels; the fabulously rich and the desperately poor; modern inventions and primitive customs; intense religious devotion, yet millions perishing without a knowledge of God. How our hearts ached as we stood inside some of those beautiful heathen temples and saw the people bowing before lifeless images of silver and clay! In one street in Calcutta we saw the god-makers at work with mud and straw making the images for the people to worship. Under nationalization the people seem more devoted to their gods than ever before, and less inclined to turn to Christianity. Many years ago the messenger of the Lord wrote, "As we near the close of time, there will be greater and still greater external parade of heathen power; heathen deities will manifest their signal power, and will exhibit themselves before the cities of the world; and this delineation has already begun to be fulfilled." ("Testimonies to Ministers," pages 117, 118.) Surely these words are true of India!

Our mission compound at Kalimpong is on the side of a huge valley through which flows the mighty Tista River winding like a ribbon four thousand feet below us. The road from here to the plains follows the river gorge for over forty miles and is one of the most winding and treacherous I have ever seen. Most of the way there is one hairpin bend after another, and the road is so narrow that cars can only pass at certain infrequent spots. Imagine, if you can, travelling up that twisting road at 30-40 miles per hour, with a reckless Tibetan at the wheel, and expecting to meet a car on every bend! We did meet a few cars, but our driver just waved and went within six inches of the precipice to pass them. These Tibetans seem absolutely fearless on these roads, which are like highways after the twisting mule trails of Tibet.

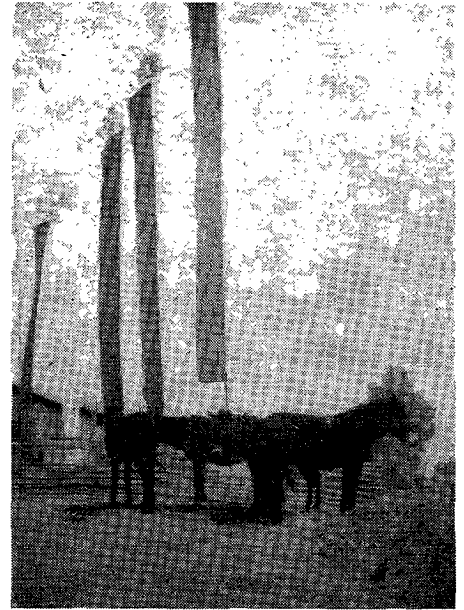
On the other side of the valley, opposite the mission, lies the unentered land of Sikkim, the villages and gardens of which are clearly visible from here, and yet so far from hearing the truth. However, even in Sikkim, we have a number of people taking the Voice of Prophecy Bible course, and we believe God has souls in that land. Above the villages of Sikkim rise the towering peaks of the Himalayan

range, stretching in unbroken whiteness along the horizon. Right opposite us is Kinchenjunga, 28,156-ft. high, second only to Everest. It is a beautiful sight to stand at our door each morning and watch the rising sun paint the snow-clad peaks with all the colours of the morning.

Through Sikkim winds the steep trail to Tibet over the Jelep-la pass (14,350-ft.), which is the main trading route to India. Kalimpong is the main trading town for Tibet, and over half of all Tibetan trade passes through here. One half of the town is almost entirely Tibetan, with Tibetan shops and traders who are a very colourful and picturesque people as they love to dress in bright-coloured clothing. The men wear high leather boots, some of which are very beautifully decorated, a large overcoat which is rolled around the waist when not required, a bright jacket, and a fur-trimmed hat covered with gold braid and designs. Each one carries a wicked looking knife which he is not slow to draw if involved in an argument. The Indians greatly respect them, and keep their distance. The Tibetan women wear a bright dress and colourful checked apron and seldom wear a hat. Unlike the Indians who bathe every day, the Tibetans never take a bath, and what underclothing they use literally rots away on their bodies, and when it finally disintegrates a new layer is added!



Mrs. A. Maberly in Tibetan costume



Tibetan pack mules beside prayer flags, Kalimpong.

There is a large trading camp here, and any day will find five hundred to one thousand mules tethered in the camp, being loaded for the trip to Lhasa. It is a sight to see the mule trains leaving, as the animals are beautifully decorated with tassels, etc. These little beasts will carry tremendous loads, sometimes until they drop dead under the weight. At Gangtok in Sikkim the yaks take over the loads, hauling them up the pass where these beasts seem in their element. How glad we are that our precious truth-filled literature is carried in those packs into the forbidden land! We are praying that God will somehow call another Paul among these people to carry His message where man would forbid.

We have a Tibetan worker, Brother Hsuen (Swen) and his family, working with us here, as well as an Indian worker, Brother Albert. With these two men we are endeavouring to carry on the work for the Tibetans and the Indians, who are mostly Nepalese here.

On February 2 this year the Tibetans celebrated their new year with great festivity and colourful parades. Their new year falls on a different date each year. One feature of the celebration is the erecting of hundreds of new prayer flags to Buddha, and everywhere you walk the printed prayers are fluttering on the gaily coloured flags. They print their prayers either on flags or on parchment, which they place inside the prayer wheels which are kept spinning all the time. Some of these wheels are turned by water, for the more often the wheel turns the more often the prayer has been sent and merit accumulated.

Recently we were delighted by a visit from Pastor George Burnside, who is making a tour through the East. Together we visited a Tibetan monastery near here and were amazed to find candles, holy water,

incense, rosary beads, images with haloes, reminiscent of certain institutions in Australia. In this monastery is a solid gold statue of Buddha over three feet high and inlaid with precious stones. There are very many prayer flags around the walls and pacing slowly under them are shaven priests, fingering their rosaries and continually repeating the mystic phrase, "Om mani padme hum," a prayer to Buddha.

How much these poor souls need the light of the gospel, yet they do not realize their need. As we settle down to learn the language, we are praying that God will open the doors which bar our entrance that "this gospel of the kingdom shall be preached in all the world; . . . and then shall the end come."

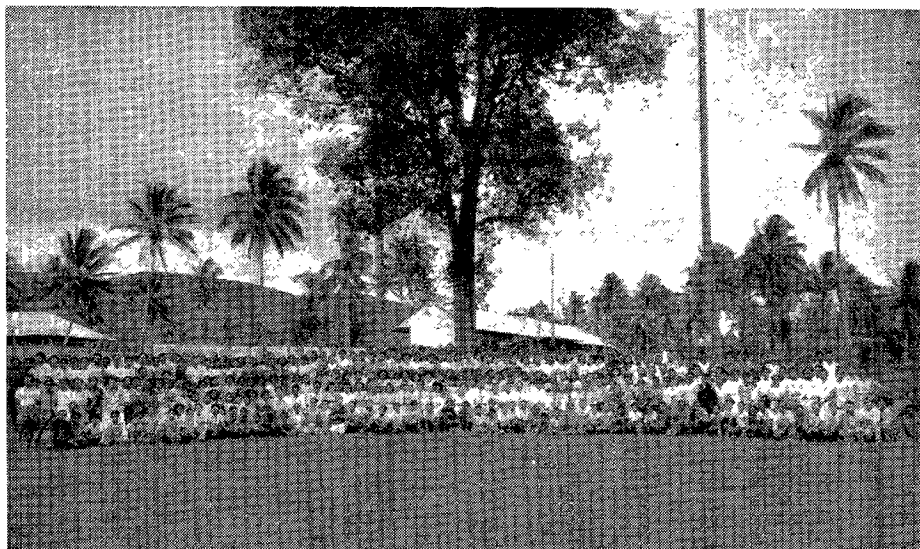
The Editor's Safari

COMPASSION ON THE MULTITUDE

In writing to a friend in Australia a few days ago, I gave expression to my most profound impression since coming to Indonesia by saying, "If Christ had compassion on the multitude during His sojourn in Palestine, where at most they could not have numbered more than a few million people, what would be His reaction to the more than eighty million people of Indonesia, were He here with us today!"

Since writing to you about ten days ago, the president of this union and I have travelled from north-west Sumatra, to north Celebes, a distance of three thousand miles at least, by air route.

Passing through large cities such as Djakarta, Surabaya, Makassar, and now Menado on the northern tip of Celebes, one is "pressed by the throng" wherever he turns. Their spiritual needs are all too apparent. If it were necessary for the Christ to speak to His chosen disciples and admonish them with the significant rebuke, "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes and look on the fields; for they are white already to harvest," what would He say concerning these eighty million unevangelized souls.



Student body of the North Celebes Training School, with some of the buildings in the background.

At the close of the last great war the name of these islands was altered with the change of administration from the Netherlands Indies to Indonesia. At the commencement of the new regime ninety per cent of the entire population was unable to read or write, and while the present government has made a great effort to promote education, the large majority of the people are still illiterate.

The Great Need of Christian Education

At the present time there is quite a forward surge among the young people of these islands for an education. Without its being compulsory, and although fees are required, the schoolrooms of all standards are packed. Qualified teachers are scarce, and many unqualified are pressed into service. What a challenge to a mission body that believes in and pursues a policy of Christian education!

As I write to you Friday afternoon, February 19, sitting on the veranda of the teachers' home at the Indonesian Training School, I am still conscious of the thrill I had last night in the school-room where I

gave an illustrated lecture, and again this forenoon at the chapel period, when I addressed about 350 students from this northern section of the vast field. Clean, bright, healthy youth, from twelve years upwards, sitting with rapt attention for forty minutes as we challenged them to live the life, and fulfil the purpose of true Adventist youth. Officiating at the piano in the chapel was an Indonesian young lady, who with seven other young people, is preparing to graduate from the high school course this year. She teaches music and voice in the training school.

The school is delightfully situated on a fifty-acre block at an elevation of about 1,500 feet above sea level. Its buildings, though of second grade quality, because of lack of finance, are nicely spaced and well ventilated. The main school-room for the same reason, has to serve as chapel, classroom, dining-room, and church. The one set of chairs must be carried from class to class, sometimes across the campus to the dormitories for classwork. The sleeping conditions are not simply taxed, they are crowded beyond comfort, notwithstanding the two-decker type beds.

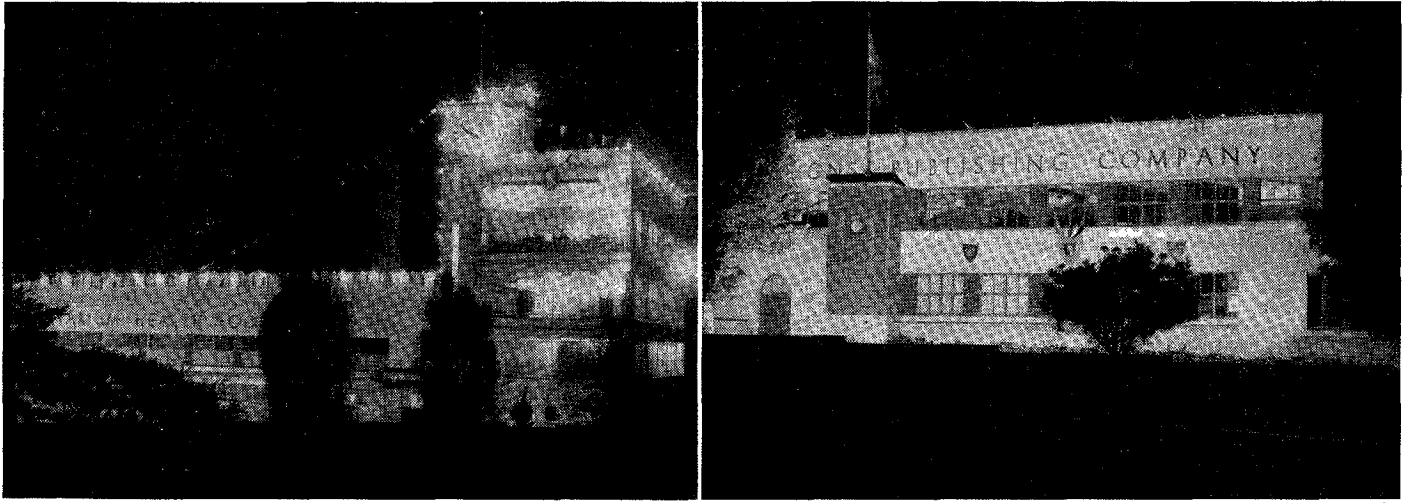
The principal, Pastor M. G. Laloan, who attended our colleges in U.S.A. for several years, is Indonesian by nationality. He is a well-educated Christian gentleman, with a charming wife and two children. He is assisted by seven other teachers, all Indonesian, and fine young people.

Just to face nearly four hundred such young people as we have here, to hear them sing the grand old advent hymns and sacred choruses in their own and our language, to see their response to appeals for consecration, and share their contagious vibrating spirit, is a joy beyond description. How one just longs to be able to endow such schools with the necessary means to make the work of Christian education more easy of execution, and more effective in its purpose!

May God bless the efforts made and crown them with success, is our sincere prayer.



Principal M. G. Laloan with his wife and family.



A night picture of the Sanitarium Health Food factory (left) and the Signs Publishing Company (right) showing the illuminations.

Warburton's Welcome to Our Queen

MARIAN M. HAY

No doubt our readers have followed with keen interest the broadcasts and newspaper reports of the royal tour in Victoria, as in other states. The Adventist community in Warburton shared in the general rejoicing, and almost everyone paid at least one visit to the city to see the Queen and the Duke of Edinburgh drive past, and to see the decorations and the brilliant and beautiful spectacle of the lighted city at night.

We in Warburton felt specially honoured to know that the Queen was to spend two days at the lovely O'Shannessy Chalet, Warburton, and that from there she would attend divine service in the local Presbyterian church on Sunday morning. That meant that our quiet little country town, or at least the eastern end, in which our institutions are located, was to see the Queen and the Duke drive past four times.

In preparation, our buildings were decorated in a manner befitting the great occasion. The S.H.F. factory was outlined with coloured lights, the massive turret showing up to particular advantage. The building was gay with bunting, and floodlit at night. In the Signs building, the glass brick wall of the staircase provided a suitable background for a plaque of the Queen, flanked with crowns on a red field. Along the light brick wall were other crowns on blue shields, with a central group of flags over a symbolic motif. More flags hung free over the front of the building, and the whole was softly floodlit at night. The church had a beautiful scroll of welcome, "God Bless Our Queen," above crossed flags, over the slender front windows.

It was a holiday week-end, and friends and relatives flocked to Warburton. The church was filled to overflowing for the morning service. Mellow autumn sunshine made the beautiful landscape appear

at its best, and well-groomed lawns and gardens spoke their welcome.

A feature of the short welcoming ceremony at the railway station was the presence of the combined city and Warburton Advent bands in their smart uniforms. As the Queen and the Duke stepped off the royal train, the national anthem was feelingly played.

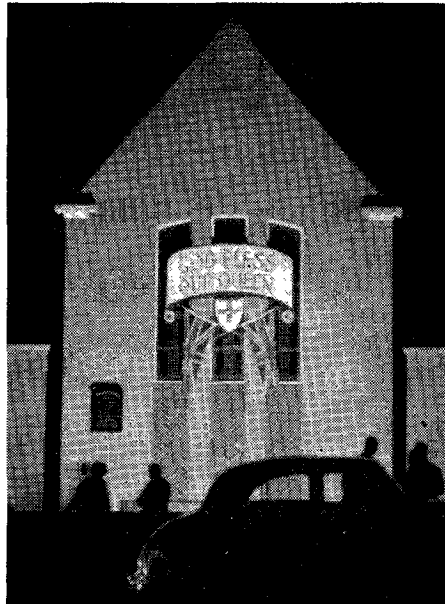
The Queen arrived soon after eight o'clock on a clear, starlit night. Her car was lighted, and the whole town was radiant. Crowds lined the barriers along the street from the railway station to the Signs bridge, which, with flags and bunting, added its quota of welcome and brightness. Everyone saw Her Gracious Majesty, but it was all over so soon as she drove on into the darkness.

Crowds again lined the road next morning as the Queen and the Duke and the royal party drove to church. Here the

Moderator of the Presbyterian Church of Victoria conducted the service, assisted by the local minister. On her way back the Queen drove through the grounds of the Sanitarium.

Next day, a perfect autumn day, with cloudless skies and brilliant sunshine, the Queen and the Duke again drove through Warburton. Crowds watched for the now familiar sight of the outriders on motor cycles, the police cars, and the long black car with the royal standard fluttering gaily from the roof. In a moment, it seemed, they had come and gone, embarking on the royal train for Melbourne and their last Victorian engagement before their flight to Brisbane next day.

Having had our Queen in our midst, our love is deepened, our loyalty quickened, and our prayers for her and her family will be more fervent and personal. God bless our Queen!



The front of the S.D.A. church, Warburton, floodlit for the royal welcome.

Long-range Planning

MYRTLE O'HARA

According to human standards, was the work of Jesus a success or a failure? He was born in the humblest of conditions, reared in poverty and without the education of the day. He was employed as a carpenter and helped support His mother till He was thirty years of age. There was nothing outstanding in His life up to that point. Then He began to preach a strange doctrine acceptable mainly to the poor and downtrodden, and a handful of unlearned men attached themselves to Him. Later for a time, and for various reasons, He became popular, but when He failed to come up to the expectations of the people, so many left Him that Jesus said to His twelve disciples, "Will ye also go away?"

In three and a half years the end came. While His enemies were plotting His destruction Jesus was tempted in the garden of Gethsemane to go back to His Father and leave humanity to its own devices.

But He turned from the present and looked to the future when the final results of His efforts would be manifest. He took the long view and saw the countless saved of all ages freed from the curse of sin. Then He went forth to His shameful death, and the world thought it had seen the last of Jesus and His attempted reformation. It certainly did not class Him among the successful.

Christianity has never been popular. Its followers have always been despised and judged as failures. The world does not take the long view. It focuses its eyes on the present. Get all you can while you can—"Eat, drink, and be merry, for tomorrow we die," is its motto. This attitude has influenced many professed Christians. A young person is confronted with the choice of a life-work. On the one hand he can devote his talents to the Lord, work hard, and meet with trials, hardships, and disappointments all along the way. He will amass no fortune or possessions, make no name for himself, and, as far as the world is concerned, will die unhonoured and unsung.

But is that the end? We all know it is not. Out of all proportion to the labour expended will be the reward. He will exchange the few short years of toil and sacrifice here for an eternity of undreamed joy and happiness. He will possess untold wealth, and will be exalted to the highest position. Long-range planning is the keynote of the Christian life.

On the other hand the world offers immediate riches, honour, position, happiness, popularity, and pleasure. But it does not tell the young person that following in the train of these things are sorrow, misery, disillusionment, unhappiness, sickness, and death; that more often than not the beautiful bubble will burst and the possessor will be left helpless and hopeless.

Often even mature people are hypnotized by the phantom of worldly success. Security seems to be of paramount importance—a safe job, a good home, sound investments. The children must have a good education at any cost, and more often than not, the cost is that of their souls!

People are not prepared to wait for things. Their wants must be satisfied immediately. Even a Christian becomes discouraged and questions God's dealing, if the answer to his prayers is delayed or denied.

The desire for quick material gain sometimes overcomes those already engaged in the work of God. From time to time workers will leave the ranks and take a position in the world where they will receive more money. In time many of these go out of the message. Often the job peters out, or conditions are so uncongenial they give it up and go from one thing to another. Frequently they are no better off, and are certainly more or less unhappy.

Multitudes grasp at the shadow and lose the substance. They strive to get, and forget to give. Impatience is a dominant characteristic of our day. God's people are to be patient. The Lord works in a way contrary to human planning, but He works

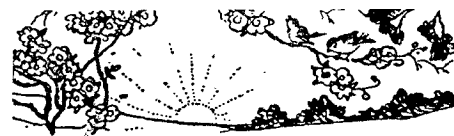
surely and will not be turned aside. At the time appointed His purpose will be accomplished.

The span of this life compared to eternity is as a drop in the ocean. Long after everything this world has ever produced is gone and forgotten, the Christian will still be enjoying his priceless heritage compared with which the combined treasures of this world are as nothing. If we could only realize this, anything the world could offer would not attract us even for a moment. The values do not bear comparison. In all our thinking and planning let us remember that ours is a long-range planning. We do not live for the moment, but for eternity.

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**WEDDINGS**  
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HUDDLESTON-DAVIES.—On January 31, 1954, Victor Huddleston and Cornelia Davies met in the home of Mrs. Eyeington of Swansea, N.S.W., to make their marriage vows. As Mr. and Mrs. Huddleston set up their new home in this beautiful lake-side town we wish them blessing and prosperity.
 T. A. Anderson.

BEHRENS-MORRIS.—In the quietude of the lovely evening of January 26, the Wahroonga church, N.S.W., was the scene of an old-time Adventist wedding. Gwendyth Helena Morris presented an attractive picture as she entered the tastefully decorated church, on her father's arm, to be united in marriage with Frank Stuart Behrens. Both these young people graduated in the 1953 Sydney Sanitarium nurses' class. Their popularity was evidenced by the wide circle of friends who came to wish them God's blessing. Their well-trained lives are dedicated to foreign mission service, and our prayers accompany them as they proceed to the Vilirupu Mission station, Papua.
 B. H. McMahan.



UNTIL THE DAY BREAK

BIDMEAD.—On February 25, 1954, Mrs. Myrtle Irene Bidmead, at the age of sixty-five closed her eyes in peaceful rest. At the service conducted by Pastor P. Glockler and the writer, Sister Bidmead was laid gently to rest in the Waikumete lawn cemetery, Auckland, until the voice of Jesus calls her to life again. To her husband, two sons, and two daughters, who keenly feel their loss, we express our fullest sympathy, and pray that the God of all grace may comfort them in this hour.
 A. G. Judge.

CAMPBELL.—Just after the Sabbath hours of January 30, 1954, faded into eternity, our dearly beloved Sister Elizabeth Campbell, who was eighty-four years of age, closed her weary eyes in sleep. Our sister's faith and the completeness of her trust in her Lord were an inspiration to us all during the long months of her sickness. We laid her tenderly to rest in the North Rockhampton cemetery, Queensland, knowing that angels will guard this spot until the call of Jesus who will give to His saints life eternal. To our Brother Campbell and the many relatives we extend our sincere sympathy.
 W. A. Coates.

MORGAN.—Jane Clara Ann Morgan passed away at Avondale at the age of seventy-six years, on March 1, 1954, and was laid to rest the following day, after services in the Avondale church and at the graveside. Our late Sister Morgan was baptized by the writer last year after she had attended a course of Bible studies. She was the mother of eight children, including Sister V. Dennis of Singleton and Brother C. Morgan of Cooranbong. To these and others who mourn her passing we extend our Christian sympathy. May the Life-giver soon return to bring eternal rewards to His faithful children.
 K. J. Wooller.

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**ADVERTISERS PLEASE NOTE**  
 Advertisements approved by the Editor will be inserted at the following rates:—  
**First 25 words . . . . . 3s. 6d.**  
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BREVITIES

Mr. Lennel Moulds, who has spent quite a number of years in evangelical work in New Zealand, has been invited by the Greater Sydney Conference to connect with their staff in a similar capacity. We welcome this family back to Australia, and wish Mr. Moulds much success in finding souls for the Master.

Pastor Austin Cooke reports that under the blessing of God the Bathurst Mission has made an excellent beginning. On February 28, the opening night, four hundred people attended to hear the address, "After Death, What?" The second night, over 520 people attended. Pastor Cooke asks that God's people include the Bathurst Mission in their prayers.

More than six months ago, Pastor and Mrs. L. S. Wood and their two sons, Murray and Michael, returned on furlough from Fulton Missionary College, Suva, of which Pastor Wood is principal. Quite a portion of their recuperation period was spent in New Zealand, during which time their younger son Michael was not too well. Pastor Wood returned to Fiji toward the close of his furlough period, and Mrs. Wood and the two boys went on to South Australia, intending to stay there for several weeks, after which they hoped to join Pastor Wood in Suva. It was there that six-year-old Michael's condition was diagnosed as leukaemia, and no hope was held out for his recovery. When this dread news was sent to Pastor Wood he immediately flew back to Australia to be with his family. Everything known to medical science was done for Michael, and the Lord was earnestly entreated by many of His people to spare his young life, if that were in accordance with His will, but after lingering for two or three weeks, the boy passed peacefully away. While this has been a heavy blow to the little family, they are resigned to what is obviously God's will, and on March 11 they returned to Suva, accompanied by their son Murray, to take up their work once more, leaving little Michael to sleep peacefully in the homeland, until that day dawns for which all sorrowing hearts long.

Investment Sabbath at St. John's

A. J. SIMMS, Sabbath School Superintendent

The faithful members of our St. John's Sabbath school [Newfoundland] had been planning and looking forward to Investment Sabbath ever since our spring investment programme, which took place early in May. At that time suggestions were passed along to the members as to how they might raise an investment offering. Investment envelopes were given to each one on which was printed the motto,

"Invest Something for God; He Invested All for You."

Seven one dollar bills [£A3 10s.] were given out by our pastor, Philip Moores. These were taken by the senior members of our Sabbath school and invested in certain projects. Others invested their own dollars. By faith, our goal was set at \$500. Once each month the members were reminded of the investment project.

Sabbath morning, November 28, was bright and sunny, and a goodly number were present. Because of our investment programme, we began Sabbath school fifteen minutes earlier than usual. At the close of the lesson study a short but interesting programme was rendered. The Sabbath school members were given an opportunity to tell how they had raised their investment offering.

The primary division rendered the first item, a song, "Happiest Time for Young and Old; Bringing Investment Gifts for Jesus." Brother Peter MacBay, the primary leader, and his band of loyal teachers reported an offering of \$108. Miss Alma Butler, one of the primary teachers, told how she had invested her dollar in making children's sun dresses and sweaters, and had increased it to \$51. Others taking part in the programme were as follows:—

Sister N. Trenchard sold cookies to raise \$5.65. Brother George Colbourne soft drinks to raise \$10. Brother Fred Lukins gave a cent-a-meal for 183 days to raise \$5.49, Sister B. Carter raised \$39 by selling aprons. A report on five of the \$1 bills given out by the pastor revealed that over \$100 had been brought in.

Brother Charles Trenchard reported \$10 through the cent-a-meal plan. Sister Violet Trenchard invested fifty cents in pop corn and brought an offering of \$10. Sister Edith Noseworthy, who because of illness was unable to be present and who has been confined to her home for several months, reported an offering of \$22.50 raised by selling cushions. She also gave a cent-a-meal.

Sister Louise Churchill, who was also ill and unable to be present, sent word that her investment amounted to \$25. Sister Jennie Mann, eighty-four years old, brought in an investment of \$131. The Lord blessed Sister Mann in many unusual ways as she laboriously made tea towels from flour and sugar sacks and sold them, sold small books, and gave \$5 a month as a personal offering for nine months. Sister Mann's son and daughter, John and Fern Simms, raised an offering of \$34, making a total offering of \$165 from one home. Sister Emerson Hillock collected All Sweet margarine box ends and reported an offering of \$13.37. Brother and Sister J. C. Hussey saved up five pounds of pennies, which amounted to a splendid offering. Many others reported good offerings also, even though they were not able to tell their experiences because of lack of time.

The Junior division also took an active part in the investment plans.

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Last but not least was a song by the kindergarten division. Under the leadership of Sister Philip Moores the children sang:—

"We'll be happy for ever with Jesus above
In the beautiful home that He shares.
And over the hills and the valleys we'll roam,
And we'll play with the lions and bears.

"So now upon this Investment Day,
With Him all our dollars we'll share.
Dear Jesus, do hasten that glorious day
When we'll play with the lions and bears."

The offering from the kindergarten division amounted to \$39, which was raised by saving Loma Linda food wrappers and re-investing the money.

A total of \$619.63 was received from between forty and fifty members of the Sabbath school. This was the largest offering ever raised for investment from the St. John's Sabbath school. Truly the possibilities of raising investment funds are unlimited. To God be all the glory and praise.

—"Canadian Union Messenger."