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The EVERLASTING COVENANT

W. H. BRANSON

In Hebrews the 13th chapter we read in verses 20 and 21: "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

There is brought to view in the last part of the 20th verse the everlasting covenant: "Our Lord Jesus . . . through the blood of the everlasting covenant" will make you perfect in every good work.

I want to call your attention to the fact that whatever this everlasting covenant may be, it is the means by which God proposes to make men and women perfect, and if we have a desire in our hearts to reach perfection, we ought then to have a very keen desire to understand the everlasting covenant.

Now the Bible teaches us almost from Genesis to Revelation of the fact that there is an everlasting covenant. This covenant is not something that is new, but it has existed throughout eternity. It was made between our heavenly Father, the great God of heaven and earth, and His Son, whom we know as Jesus Christ. This covenant is called the everlasting covenant, because of the fact that it is the agreement that was made between the Father and His Son in the eternity of the past concerning the human race that was to inhabit this earth.

We are told in Zech. 6:12, 13 that the covenant of peace was between the Father and the Son. They covenanted together concerning the plan that They had devised to save man, and God of course understood from eternity just what would be necessary. He knew that an emergency was going to arise. He knew what was coming to the human race, and therefore long before man was ever created, God in His wisdom and great mercy worked out a plan for his redemption, and put that plan into covenant relationship.

Thus we realize that before man was created God made provision for the possibility of his failure by working out in the eternity of the past a plan whereby it

would be possible for man to be saved. God, of course, knew the future. We are told in Isa. 46: 9, 10 how God declares the end from the beginning, and the things that have not yet been done, and that His counsel shall stand. He says there is none like Him, able to do that; but He is able. He knew that when this world was created, Lucifer, the great rebel who had been cast out of heaven, would be on hand to tempt the human race. He foresaw exactly what would happen when temptation was brought to bear upon our first parents; and God was not taken by surprise. God is never overtaken by surprise. He was prepared for anything that might happen.

I read again from "Desire of Ages," page 22, where it says: "From the beginning

God and Christ knew of the apostasy of Satan, and of the fall of man through the deceptive power of the apostate. God did not ordain that sin should exist, but He foresaw its existence, and made provision to meet the terrible emergency." That is why we are told that God is omniscient. He knows everything. There is nothing hidden from Him. From the beginning God and Christ knew of the apostasy of Satan and the fall of man through the deceptive power of the apostate. God did not ordain that sin should exist, but He knew beforehand that it would come, and He made provision to meet the terrible emergency.

So this covenant, according to this statement of Scripture, and the Spirit of prophecy, has been in existence from eternity.

You know that is an encouraging thought to me. What did they talk about up in heaven? What did they say to each other? What is the subject of greatest interest in all the universe of God? What has it been in the past? Why, it says the salvation of the human race has ever been the object of the councils of heaven. They are more interested in the salvation of men from this world than are the people themselves interested in their own salvation. The covenant of mercy was made before the foundation of the world. It has existed from all eternity, and is called the everlasting covenant.

That is what Heaven has been living for, planning for, and sacrificing for all through the ages of eternity—the salvation of men and women from this earth that was cursed with sin.

What was included in the everlasting covenant?

First of all, if man sinned, God would provide a means of redemption through the blood of Jesus. The penalty for sin was declared to be death, and God had declared and made it known to the universe that the penalty could never be set aside—that if sin came death must follow; but the eternal covenant—the everlasting covenant—included the thought that although God would be compelled to mete out a just retribution for man's sin, He Himself in the person of His Son would step in and take the responsibility for the sins of man, and would pay the penalty

To Thee We Cry

H. STOCKTON

To Thee, great Lord of hosts, for help we cry

In hour of earth's deep need, for latter rain.

Search deep our hearts; cleanse us from every stain;

Then, Spirit-filled, in faith we shall draw nigh.

Souls die in darkness; help, Lord, lest we deny

To weary hearts the word that heals sin's pain.

Fresh courage send, that ere Thou com'st to reign,

Earth's furthest isle shall learn of Thee on high.

The years rush by; new fields unanswered call

That men go forth in haste to spread full wide

The tidings glad. Fill now our hearts with love

For Thee, and we shall give ourselves, our all.

Then soon, with work complete, at Jesus side

We all shall gather in our home above.

Himself, and thus satisfy the demands of God's law, and let man go free. In other words, the everlasting covenant included this idea—that the Father and the Son would save man in this world at any cost to Them and to heaven. Regardless of the cost they would carry out the plan to redeem all of the lost race who would permit Them to redeem them; and I want to point out in passing that God even agreed in that plan that He would not withhold the most precious gift of all the universe—the gift that was nearest to His heart—the Being upon whom His affections were centered more than anything else in all this creation—and that would be His own Son. And He said, If I have to give My Son, if that is necessary in order to save the race, then I will not withhold anything, but with Him also freely give all things. He just planned to pour out all the treasures of heaven and all the universe in one mighty sacrificial gift in order to save lost men and women.

Oh, how we ought to love Him! How our hearts ought to well up tonight with gratitude and praise to the God of heaven who thought of us even before we were in existence, and who foresaw the great tragedy that was coming to us, and in His great love planned so completely for our redemption that He said, "I will pour out all the riches of heaven in order to save men and women from the lost world." There was nothing more that God could do than what He has done. When He worked out the principles of this everlasting covenant He went the whole way. After working it all out and agreeing to pay the price of giving His Son, He said, "What could have been done more to My vineyard, that I have not done?" Brethren, there is not anything more—God has not left one thing undone to save men and women. If there could have been one more sacrifice—another step that could have been taken, another gift that God could have given—He would have given that in addition to what He has given to bring about the salvation of the human race.

What did this plan include? It not only included the thought of God making a sacrifice in order to save us, but it also included a plan that God had and worked out between the Father and the Son. It was agreed to, that man would be restored once again to the image of God after he had lost that image through the fall, that man would be transformed from a sinner, a rebel, a hypocrite, one who was unworthy to take the name of God upon his lips, into a pure and high and perfect individual fit to dwell in the presence of God for ever. That was a part of the everlasting covenant.

Turn here to Isaiah the 13th chapter, and you find it where we read in verse 12: "I will make a man more precious than fine gold." When God said that, He was talking about sinners, for that is the only kind of men that live on this earth. There is none good, no, not one. We have all gone astray like sheep, we have all turned aside from the path. Every individual in this world has been condemned before God as a sinner. But looking down upon a race of sinners, God said, "I am going to make those sinners more precious than gold." It is a wonderful pledge God was making. He was making that pledge for men and women just like you and me; men whose lives had been ruined by sin; men who found it impossible within their

own strength to do anything that is right, or to cure the sins of their lives, or to remove one stain of sin from the character. Go back to the text I read in the beginning—Heb. 13:21. It is a marvellous statement. What is God going to do? "Make you perfect." That is not something that we are claiming, but God says that He proposes to make men "perfect in every good work."

Let us turn to verse 24 in Jude: "Unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy." God is able to do that. He promised back there in eternity that He would do it. That is a part of the everlasting covenant.

Now how was this everlasting covenant to be carried out? First of all, let us take Christ's part in the covenant.

Christ was to come into the world, to be made flesh, and to take upon Himself our



PASTOR W. H. BRANSON

nature to be made in all points "like unto His brethren, that He might be a merciful and faithful high priest." He was to become the Seed of Abraham, which means that He was to be very man, absolutely human. He was God; He was still divine, but He was to come into the world as a God-man, and was to be as truly human as were the men and women upon the earth, and to be known through the ages of eternity as the Son of man. Not only that, but when He came into the world He was not to come as a king, but to lay aside His glory. He was to take upon Himself not only human flesh but also the form of a servant. He was to humble Himself unto death, even the death on the cross. Not only was He to die, but there was to be a meaning to that death. I read in Zech. 9:9, something about this covenant and its provision. "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He is just, and having salvation"—not coming as a king, though He is a king—"lowly, and riding upon an ass." Oh, what a picture! He was to come not as King of kings, but as a lowly One, as a servant of servants, riding on an ass, taking His place among

the poor of earth and the despised and hated of men, finally to be crucified on a cruel cross. That was the only way God could plan so that He could set us free from the condemnation of eternal death. That everlasting covenant had blood in it. It was part of Christ's agreement that He would recreate human beings. As He had been the Father's agent in creating the world upon which the human family was to live, He was to become the Father's agent in recreating this world, and so it was not a surprising thing that He should say to the Father, I will go down, and one of the things that I will undertake to do in the earth for human beings will be to recreate them, to make new creatures out of them, to transform their lives, so that they will no longer be traitors, rebels against God; but that they shall become saints and kings and queens fit to dwell in God's presence. He said He would restore God's image in the lives of individuals. He said He would lead men to the place where they would be able once again to obey the law of God. "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." Rom. 8:3. Why? "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Thank God there is a way by which sinners, who find themselves without strength to obey God, may find it possible to obey a perfect law, through the power of the Lord Jesus Christ, and the indwelling of His Spirit. That was a part of the everlasting covenant; and then when that has all been accomplished He said He will present those individuals faultless before the presence of God.

Turn with me to Heb. 6:13. I am going to read from Weymouth's translation: "In the same way, since it was God's desire to display more convincingly to the heirs of the promise how unchangeable His purpose was, He added an oath, in order that, through two unchangeable things, in which it is impossible for Him to prove false, we may possess mighty encouragement—we who, for safety, have hastened to lay hold of the hope set before us." Verses 17, 18.

"We might possess mighty encouragement . . . before us." (Weymouth). My heart is always overcome as I read these verses, brethren. God wanted to assure us that His plan was all right, that it was certain of accomplishment, that the only thing upon which it depended for success was our decision. If men would decide that they wanted to be saved, God promised that He would not fail in the accomplishment of our salvation. What a wonderful thing that God so pledged Himself that by two immutable things, His promise and His oath, men might receive great encouragement to lay hold of the blessed hope!

Brethren and sisters, the way to heaven is open. It is wide open tonight. "Because I live" Christ said, "My servants shall live also." The very fact that Jesus is yonder at the right hand of God, and yet recognized as God's Son, is a pledge to me that I shall live, that I too shall be received into the Father's presence, that I too shall be claimed as His son, and shall live with Him throughout eternity—only if I am willing. The only thing that stands between men and heaven is just a decision. The only question is, Are we willing tonight to let Him save us?

South New South Wales Conference

G. BRANSTER, *President*

"More than nineteen centuries have passed since the apostles rested from their labours; but the history of their toils and sacrifices for Christ's sake is still among the most precious treasures of the church. This history, written under the direction of the Holy Spirit, was recorded in order that by it, the followers of Christ in every age might be impelled to greater zeal and earnestness in the cause of the Saviour." —"Acts of the Apostles," page 593.

The story of the devotion and sacrifice of the early apostles still inspires us and urges us on to complete the task which they began. God is still working through the power of His Spirit to turn the feet of men and women into the way of life, but we need more of the spirit and power that attended the early church in order that there might be brought about the speedy culmination of His plan for man's salvation.

EVANGELIZATION

Preaching. Many evangelistic efforts have been conducted throughout the conference during the period under review. These together with a strong, city effort conducted last year in the Sydney Town Hall produced a goodly number of souls; but not nearly as many as we should like to have seen take their stand for the truth.

Radio Work. There is a growing interest in the Advent Radio Church session in both country and city. We are at present operating through ten stations, and our listening audience, we estimate, is in the vicinity of 100,000 in South New South Wales. Our evangelists, who are combining the work of the Advent Radio Church and the Bible Correspondence Course with their personal efforts, are obtaining gratifying results.

Home Missions. Our Home Missions department has been engaged mainly in caring for the various campaigns in connection with Foreign Mission and home evangelical extension work. The product of these campaigns has been healthier churches spiritually, large sums raised for foreign mission work, and, best of all, many contacts made with men and women who are today baptized members of the church.

N.E.W.S. Our recently established Social Service Centre in Daking House is developing in a very encouraging manner. Thousands of garments have been distributed during the few months of its operation, numbers of families have been helped, quite a number of sick cared for, and hundreds of pounds raised for the carrying on and extension of the work. This, of course, is in addition to the large amount of work done in our individual churches along Dorcas lines. The object of the centre is to give practical leadership, direction, and assistance where needed to this phase of our work in the churches, and has resulted in an increasing interest among our members in practical Christianity.

Literature. A glance at the statistical table will show that wonderful things have been accomplished by our literature evangelists.

Approximately 6,612 health books and 7,074 religious and doctrinal books have been placed in the homes of the people. Beside these, many thousands of helps have been sold, numerous introductions given to the Advent Radio Church, and in recent months many have been enrolled in the 20th Century Bible Correspondence Course.

Perhaps the most pleasing feature of the work of our literature evangelists is that they are co-operating more and more with our ministers and Bible workers, and have introduced them to many homes for follow-up work with Bible studies. Numbers of those so contacted have accepted the message and are today baptized members of the church.

CONSERVATION

Sabbath School. For a few years our Sabbath school membership showed a falling away in comparison to our church membership; but we are happy to see the

Missionary Volunteers. Our Missionary Volunteer department has brought help and blessing to many of our children and youth. It has not been possible to run J.M.V. and Youth camps during war years, but now that the war is over those in charge of the department will be making strong plans for conducting these happy and helpful gatherings in the future. Our M.V. societies are training-camps for future soldiers of the cross.

Church Schools. Our teachers have worked diligently year by year to prepare the boys and girls under their care for the responsibilities of life, a place in the service of God on earth, and eventually a home in His kingdom. Results, scholastically, have been very pleasing, and it has been particularly gratifying to see so many of our high-school pupils follow their Lord in baptism and become members of the church.

Finance. Together with other conferences, South New South Wales has enjoyed an exceptionally prosperous period financially, tithe having risen from £21,586 in 1940 to £37,221 in 1944. Accordingly the yearly average tithe per capita has risen from £6 12s. 9d. in 1940 to £10 16s. 10d. in 1944. At the end of 1940 the present worth

STATISTICAL TABLE

1940-1944

	1940	1941	1942	1943	1944
Number of Churches	45	45	47	47	49
Membership	3,098	3,200	3,302	3,389	3,554
Added prof. of faith and baptism	200	139	133	136	183
Workers	59	55	69	69	58
Sabbath School					
Membership	3,549	3,352	3,147	3,112	3,187
Offerings	£3,753	£4,183	£5,037	£5,654	£6,239
Missionary Volunteer					
Membership	1,220	1,180	943	1,126	1,224
Offering Foreign Missions	£433	£486	£516	£517	£500
Tithe	£21,586	£23,945	£29,432	£33,436	£37,221
Tithe per capita	£6 12 9	£7 9 6	£9 1 10	£10 0 0	£10 16 10
Appeal for Missions	£2,592	£2,822	£2,678	£3,833	£5,178
Week of Prayer	£366	£528	£545	£540	£684
Big Week	£154	£135	£211	£272	£191
Church Schools	5	4	4	4	4
Enrolment	190	181	254	252	257
Book Department					
Retail Value Colp. Orders	£4,964	£5,677	£8,680	£24,874	£24,517
Retail Value Colp. Deliveries	£3,653	£3,075	£7,406	£17,215	£22,375
Trade Sales	2,428	2,528	3,686	4,128	3,948
Total Sales	£6,081	£5,603	£11,092	£21,343	£26,323
Total A.U.C. Funds		£14,665	£15,717	£18,274	£20,021
Total Funds for Local Work		£20,799	£28,474	£32,996	£35,909
Present Worth	£10,760				£29,131

trend is again upward, and we hope it will not be long before our Sabbath school membership once again exceeds our church membership. Sabbath school offerings, however, have continued to increase notwithstanding the falling away in membership. Our Sabbath schools are the big guns of our defences, for a thorough knowledge of the Word of God keeps the enemy at bay.

of the conference was £10,760, and at December, 1944, it stood at £29,131.

We join with God's people throughout the world field in throwing our all into the task of finishing His work in the earth. Our aim is to unite the work of the laity, colporteurs, departmental workers, Advent Radio Church, and evangelists so that the message will quickly reach every home within the bounds of the conference.

Presidents' Symposium

D. Sibley, Tasmania: The thing which is most encouraging to a conference leader as he visits his field is to see the way God has wrought in the conversion of sinners.

In one town where I visited I found the leader of the company there a quietly disposed, consecrated man who lived just to tell the gospel to others. He had gathered a little group of non-Adventists in to hear my message. This brother loves his Lord. However, on inquiry, I found this young man but three or four years before had been absolutely godless. His parents were strangers to religion, and he had given positively no thought to prayer or to the gospel story. He was a leader in every sport. He held the trophy for the lightweight boxing championship of the state. Sport was his god. But in a wonderful manner God drew him away from such earthly obsessions, binding him with cords of love. He left these things when they were most dear to him, and now is known everywhere as a consistent Christian gentleman. He is operating a radio programme for the Advent Radio Church.

Another man who had been notorious for his evil ways, I found growing in grace in a wonderful way. He had been a fierce, drunken fellow, had served prison sentences, including one for attempted murder. The man came to feel a hunger in his soul for God. Although a baptized Catholic he visited other churches, seeking help, but found little or none until he came in touch with the advent message. The gospel we preach has radically changed him, and today he witnesses to his faith everywhere, people being amazed at the transformation that has taken place.

H. G. Moulds, Victoria: I want to tell you of the way in which a man and his wife came into the truth recently. The man had heard something about the message, but had always refused it. He had had studies, but turned away from the light. He was a first-aid instructor. His hearing finally became defective, and he had to leave his work.

His wife suggested a holiday, so he went to visit his sister, who is an Adventist. He took his first-aid book along to read, but found he should have had his Bible. There were family worship and conversations. At the end of two weeks he had given his heart to the Lord. Then he went home. Arriving at the railway station with his luggage, he started walking up the street, when his wife came out of the gate. When she saw him she said to herself, "That man is a Seventh-day Adventist." When a man accepts this message he walks with the step of a conqueror and his face is aglow with a new light. His wife said, "Now I am off," and she went on a holiday to the home of a friend. She told the friend about her husband, and how he had deviated from the narrow way because he had become an Adventist. The friend said, "If my husband became a Christian I should be very glad." The woman began to revise her thinking, and thought she might join her husband. They talked it over and invited a minister to study with them. They said, "By the grace of Christ we will do the right." And at the North Fitzroy church a few weeks ago they were baptized.

Pastor D. Sibley was broadcasting from Melbourne. A worldly man and his wife who had never professed Christianity, who went to races, card and cocktail parties, and indulged in all such pleasures, heard Pastor Sibley's voice come over the air. The man was tempted to turn the indicator, but for some reason he did not. During the following week, unknown to each other, the man and his wife both felt they would like to hear the radio service the next Sunday. When the time came, the man of the house fumbled with the radio: he wanted his wife to think he came upon the service by accident. He found the station, and asked his wife if he should turn it off. She said, "No." They listened in and confessed to each other that they wished to listen regularly. After several weeks they invited Pastor Sibley to visit them. Sacred Writ was explained to anxious hearts. They were convinced of the truth, and a few weeks ago were baptized. The man is now a successful colporteur in the city of Melbourne.

A man was in and out of gaol for twenty years. The time came when some dear friends, the priest, and a lady, abandoned him. Thereupon he resolved that he would be a greater sinner than ever before. He would go deeper into crime than he had previously. While in gaol he picked up a paper on the 20th Century Bible Course. Then he wrote to the publishing house and asked to take the course. As he studied his heart became troubled. The doctrine of transubstantiation, he said, "was blasted at its base." Later he wrote: "I want you to know that henceforth I shall keep the seventh day Sabbath of the Lord our God, according to the commandment."

W. J. Westerman, North New South Wales: A worker had his furniture in store for some time. The owner of the store indulged in smoking, drinking, and sly grog selling. On top of one of the minister's boxes he found a very interesting book, which he read. He took studies, began to observe the Sabbath, and now has his sister and brother-in-law very much interested.

A sister in the north of the conference left one of the radio leaflets with a Sunday school teacher, a young man of sixteen years of age. He studied it and asked for more. The minister began to preach against us, but the young man is now studying the advent faith.

Pastor Hammond canvassed a lady who said to him, "You are a Seventh-day Adventist," and invited him inside. She said, "If you can convince me that the seventh day is the Sabbath I will keep it." After having some studies she announced, "I will be a seventh-day British Israelite."

W. N. Lock, North Queensland Mission: In a town where we had no church we wanted to hold a baptism, and we asked a local minister to lend us his church. He was very sympathetic to Seventh-day Adventists and interested in our beliefs. I visited him several times, and on one occasion I told him that I had been a Methodist and explained why I left that church. He said, "I can see the truth in that." Then he asked if any ministers from other denominations joined our church. I told

him that several had done so. Before coming down here I went to see him and took him along the book, "From Sabbath to Sunday." I said I would like him to read it and give me his criticism. Previously I had given him some copies of the American "Signs." He said he was very glad to get them, as he was studying for his degree and they formed the basis for his sermons. He offered us the use of his church any time, and said he might be shifted to —, and then he would be able to see us often.

This minister said he did not believe much of what they had to study to obtain their degree, because when some of their ministers got through they were nothing more than agnostics. I said, "That is very serious, sir, that the training your church gives its ministers makes them agnostics."

A gentleman came to our office one day and asked for some copies of the radio addresses. I asked where he lived. He mentioned a place where there were none of our people. On further inquiry I learned that he obtained his first radio address from a railway reading rack. I suggested Bible studies, to which he agreed. I studied with him, and about a month ago he decided to keep the Sabbath.

W. T. Hooper, Queensland: I bring you a very simple story, but it speaks to my heart of God's exceeding goodness and His blessing upon His work. Our work includes visiting high-ranking Army officers and the most isolated members of the church. We had a number of men in the army in Queensland, both Australian and American. On their behalf we have had to face the highest authorities. One lad was very sincere and earnest, and because he refused to work on the Sabbath he was court-martialled, confined to his barracks for some months, and fined \$60. I interviewed the colonel at his new camp and found him a very fine gentleman. He offered to place a car at my disposal, to take me back to the city. He said, "If there is anything I can do for you I will do it." He made inquiries about the boy. I said, "Sir, I would be altogether without an approach to you were it not that our headquarters are in Washington, D.C. We are a branch, and they have asked us to care for their boys in the services. I know it would be difficult for you to reverse the decision made by a court martial at headquarters, but there is one thing you can do. I think you could make it possible for the young man to attend church services as he has done." The colonel began by giving the boy six hours and later allowed him the whole Sabbath each week.

While we baptized only 52 persons during the year ending June, 1945, yet in the past three months ninety people have been preparing for baptism.

I want to tell you how our evangelists do it. One man came across a business man who had been converted. He had a notice up that indicated this. Our brother talked to him, and this gentleman told how he had come to know Jesus through his own study of the Bible. He had also been instrumental in converting three others. Our minister said, "You are a busy man. Give me the names of these men, and I will help them along the way to Zion." Some of these are now worshipping with us.

I thank God for such a loyal band of men and women as we have in Queensland. We hope to build three churches this year.

G. Branster, South New South Wales: The workers from our conference are all here. I wish all the church members were here, too. I am happy to recount some of the providences of God in our conference.

I think of a sister away out on the border of the state. For many, many years she lived a true Christian life and prayed continually that her husband would take his stand for this message. Not long ago, while Pastor Rampton was in the district, he had a talk to this gentleman and he decided to join the church. He is one of the leading jewellers in the city.

I was visiting in the district of Parkes with Brother Basham. He took me to the home of a dear sister living in a little cottage on the outskirts of the town. The place was spotlessly clean. This sister was recently baptized. She is over eighty years of age, and found the senior Bible Correspondence Course too difficult for her, so she took the Junior Course. This she was able to master. This is the story of her search for a church whose teachings were founded on the Word of God, as she wrote it to Brother Basham:—

"Many years ago, before leaving England for Australia, I became convinced that the church to which I belonged was losing out inasmuch as it provided no definite system of Bible study for its senior members. I felt that surely somewhere there must be a church that provided an advanced Sunday school for the adults. I decided therefore to visit the other churches in the hope of finding one that encouraged its adherents in the study of the Scriptures. In the years that followed I attended the Anglican, Methodist, Presbyterian, Church of Christ, Congregational, and a number of other churches, but without satisfaction. Coming to Australia at this time, I continued my search, commencing with the Assembly of God and from there going on to the Baptist Church. Several months later, Mr. Basham, I met you, and it would now appear that my wanderings have ended, for at last I have found a church that not only has returned to the purity and simplicity of the apostolic faith, but also provides a Sabbath school for its older members. I have realized that for which I searched."

Today Sister Hill rejoices in her new-found faith and studies to show herself approved unto God.

W. M. R. Scragg, South Australia: Greetings from the garden city of Adelaide! We have had the joy of sowing the gospel seed throughout the wide spaces of the conference, through the radio. In Eyre's Peninsula the farmers have heard the message. Pastor R. Brandstater and I visited the people there recently. As we sped along the road in the car we saw in front of us a starved cow. We tried to get her on to her feet, but she could not stand. So we called at the nearest farmhouse and told them about the cow. They thought she belonged to them. We spoke to them about the radio, and they promised to listen in.

A few weeks after, a letter came from the young man saying how much they enjoyed the broadcasts. We visited them again later and were invited to stay to tea. During the conversation the lady said, "To think that all this has come to us—the radio and the message—through an old cow!"

In the wide spaces of this area almost every other farmer is interested through

the radio. The territory is so scattered we can hardly send a man to work there.

Nearer Adelaide and in the hills around the city, the work is going ahead. It lies very near and dear to my heart because I was brought up in those hills. Since we have been broadcasting we have got into a number of homes, and some fine farmers are taking their stand.

I wrote to one lady saying that I was going to visit the family. This was the first indication she had that we were Adventists, and she was completely embarrassed. She asked her neighbour how she should treat us. She was advised: "Treat them all right but stand aloof." When we visited her we tried to be pleasant, and somehow we walked into their home and into their hearts. A few weeks ago I visited them and found they had invited the bank manager and the town clerk and their wives. We had a wonderful time together. The lady said to me, "It is all right now." "What do you mean?" I asked. "Oh," she said, "they know who I am now."

A young man who was a window dresser in a large store began to observe the Sabbath. One day the manager of the shop rang me on the telephone and said: "We have a man here who keeps Saturday. We gave him the Sabbath off, and now he wants to stop work early on Friday. Can you persuade him out of this idea?" I went and talked with the young man. He had left his employment of his own accord. The manager was very upset, for he did not want to lose one so dependable. I advised the young man to talk to the manager but to stand firm for his principles. Later I spoke to the manager on the phone and asked how they got along. "Fine!" he said, "we understand each other now, and he can have the whole Sabbath off."

W. J. Richards, South New Zealand: The membership of South New Zealand has received a great inspiration from the 20th Century Bible Course. Workers and laity have entered heartily into enrolling people in this course.

Just recently we had the privilege of visiting the first-fruits of our correspondence work. We called on a family who had stepped out to obey God through the study of the Bible. Early in the course they had written to the conference office wanting to know why it was that people did not keep the seventh-day Sabbath rather than Sunday. We sent Pastor J. H. Wade to see them, and he began studies. Not only did they accept the message, but they also passed it on to relatives, who are now awaiting baptism.

In one of our larger cities we had a man who began to observe the Sabbath. His wife told him never to bring Seventh-day Adventists near their home. He came to church each week and enjoyed Christian fellowship. Very soon a leaflet was placed in the hands of his wife, and not knowing the 20th Century Bible Course was promoted by Adventists, she began to study for herself the truths of the Bible. In time she came to the study of the Sabbath question. Unknown to her husband she studied it thoroughly and became convinced it was the truth of the living God.

"Prayer should accompany all Christian work. Pray before you plead, and pray while you plead. This is absolutely essential to the truest, highest success."

The next Sabbath she asked him, "May I go to church with you today?" He replied: "I thought you were not going to have anything to do with Adventists." "Yes," she admitted, "but I have discovered that the Sabbath is the truth of God."

E. E. Roenfelt, West Australia: Recently I visited practically all of the southern part of the state. One of the things that impressed me was the way the Spirit of God is working in certain sections, apart from the efforts of workers and lay members, leading people to a knowledge of this truth.

I had the name of a young woman who is a Sabbath-keeper. On arrival in the district where she lived, I had to leave my car on the road, because of the floods, and set out across the paddocks. On the way I met a young man and found it was his brother's home for which I was looking. Upon learning who I was, he said: "You will be seeing all of your people along the road," and he gave me the names of a number of people who were not on my list, but who, he said, were observers of "Saturday." I visited Mrs. P., the lady whom I had come to see, and learned a very interesting story. She was one of seven sisters who belonged to a home some miles along the road. Some of the sisters had married, while some were still helping their parents on the dairy farm.

Twelve months before, two of the girls had gone to the city in the slack season to find employment. While there they met an old friend of the family, who was taking Bible studies from one of our ministers. The girls heard some of the studies, and on returning home announced that they were going to keep the Sabbath. The father was very upset. He thought they had espoused a very peculiar religion. They had lived a very simple life in the country, and now that they would not attend pictures and dances, their lives he thought would be very dull. The mother said: "When the girls went out, you sat by the fire. I always went with them and saw what they did, and I think we should be glad they are giving up these things." These girls won two of their sisters and a brother-in-law. Another brought her husband into the message, and now the mother and father are on the point of accepting the message. I was told that the young man whom I met in the paddock had been very bitter. However, he married a young lady whose mother recently became an Adventist through our broadcasts. Because of her influence he has become interested in the truth. Some miles away I found several others who have commenced keeping the Sabbath. So in that little area we have a number of people who are rejoicing in the message, and others who are keenly interested. All of this is the result of the decision of those two girls from the dairy farm.

I should like to say something about the 20th Century Course. Some months ago we tried an experiment. We asked one of our workers to call on the homes of the people as a representative of the radio and the 20th Century Course. He inquired whether they were listening to the broadcasts, and then introduced the Bible Course. In sixteen days he enrolled 103 persons. Then he called back on these homes, and of the first thirty, sixteen were open to him for Bible studies. That experiment has revealed wonderful possibilities in the Bible Course.

West Australia has decided to invite our people generally to devote some time each week to house-to-house canvassing for this work. In this way we believe it will not be long before we have hundreds of homes open for study. We thank God for what He is doing in the conference.

W. E. Battye, North New Zealand: There is an interesting development to our work among the Maoris in the far north of North Auckland. About fifty miles north of Kaitia is a little settlement of Maoris and Dalmatians, who are engaged in digging for kauri gum. Among the Maoris of this region a keen interest in the message has sprung up.

One Sabbath it was my privilege to visit them, and on entering the meeting-house I found it full. The women sat on mats in the centre, and the men sat around the sides. The Maoris are natural orators, and one of the men arose and made a speech of welcome. After I had responded

suitably, another stood and spoke at length; then another. This third man is known as the father of his people. From the time of Marsden his family have been Christian leaders, and members of his tribe have always been looked to as the religious leaders and teachers of their people. So, when one of them embraced the message, and returned to his home with the light, there were many who listened with interest and respect, feeling that it must be right if such a man thought it was. This has given a new impetus to the Maori work, and as a result many are receiving further study and awaiting baptism.

Already two young Maoris are at the New Zealand Missionary College studying the truth with a view to returning to teach their own people. May God's Spirit work to bring many of these fine people to a full knowledge of the truth for this time.

without some friction and some misunderstanding; but he said that in all his relationships with officials, with business men, and with the churches, he had found a ready co-operation and helpfulness for which he was very grateful.

I want to say one or two things with respect to the future. The first phase of this great task which has been placed upon us as the result of the World War is complete. We have come to the end of the fighting. The surrender has been made. There has been much fighting and much suffering. Many of our lads lie buried in these islands. From Noumea to Guadalcanal, Bougainville, Borneo, Ilo Ilo, Iwo Jima, Okinawa, Morotai, Leyte, Beak, and in many places in New Guinea the bodies of American boys lie buried. And as I have visited these cemeteries I have been made conscious of the fact that we have paid a tremendous price to get ourselves to the place where we stand today. And why did we do it? My brethren, there can be only one justification for it under God. We were fighting, and we were giving our sons just that we might recover the chance to build a better world. If we fail in that in the sight of God we can never justify the sacrifices which we have made. And so I say to you that the big task for the church is not complete. America has sent more than 11,000 of her ministers and priests to minister to the men of the armed forces. There are now in the Pacific area more than 2,000 chaplains. We have followed them with our prayers, and we have gone with them into the battle zones.

But the task is not complete. It is now our task to stay with these men, to assist them in their readjustments, as they return and take their places in their homes and in their communities. We shall have failed indeed if these men go back to their homes unable to pray at the shrines where they were taught to say their prayers. In America alone the war has taken more than twenty millions of the people—almost three times the population of Australia—away from their homes, away from their churches, away from their communities. It will be a sad day for America if we fall down in the great task of readjustment, bringing the people back to their churches, to their homes, and to their communities. It will be a sad day for America if these young men and young women returning to their communities do not shoulder voluntarily the responsibility of maintaining the home, maintaining the church, taking their place in the social and religious, the character-building institutions that go to develop community life. And so I say there is a task awaiting us at home, and there is a task awaiting us here.

In our chapels we have had one book of worship. Catholic, Protestant, and Jew have been able to use one book. It is something new in the history of religion that in one volume there should be aids for Catholic, Protestant, and Jew to worship. In the jungle we have built one chapel—Catholic, Protestant, and Jew have united and all have worshipped there in the one way. Our chaplains have found that there were some things of common interest for them. They all needed a place of worship; they all needed their aids to worship; they have all worked together to that end. I believe that is so also of the forces. Australia, United States, England, and the other free people of the world have found they have had something in common, a common ideal for which they could labour

A Greeting and a Message

CHAPLAIN (COLONEL) IVAN C. BENNETT
Chief Chaplain of the American Forces in the Pacific

My friends, I count it a privilege to come here this afternoon, for many reasons. It so happens that I am in Australia at this time at the direction of my Commander-in-Chief, to say to the churches of Australia how deeply America appreciates the courtesies extended to her sons during the days when they were staged on the mainland of Australia and in the Mandated territories.

It is indeed a privilege to find you assembled here, and to be able to express to you my personal appreciation of what Pastor Guillard has done for our forces. He came to my office in Sydney with some requests that I could not grant. They would not allow us to make rosters in those days and give them out. He would like to have had the names of all the Adventist boys in our forces, and I would have liked very much to have given them to him, but we were in the South West Pacific then with very small forces; we were preparing to meet an enemy with a very large force. We did not want to give out any information that would reveal in any manner how small our forces were. But we did find some common ground, and found some ways by which we could work together within the limitations that were of necessity placed upon us, and, as he has indicated, he has visited the installations where our troops were located, has ministered to their spiritual needs, and has rendered a great service to the men who were far away from their homes, and for that I am deeply grateful. I am glad, too, for the opportunity of expressing my gratitude, not only to him, but to you who have sustained him in this work.

Chaplain Bergherm came over with one of the hospital units that was organized by the Adventist people of America. He has done a very fine work with that hospital; but his services have reached far beyond the confines of that hospital. At the request of our chaplain he has gone many miles to serve the various groups and to give advice to those who were trying to serve the Adventist boys. It was only a

few days ago in the city of Manila I saw large bundles of clothing and supplies shipped to Chaplain Bergherm for the relief of your people in the Philippines. So besides being a hospital chaplain he has reached out into other realms, and has served in a very wide field of service, I assure you.

May I express to you the thanks of our churches at home for what you have done. You have been most courteous to us. It was a disappointment to me that my time was so taken up in trips to troop installations that many times it was impossible for me to accept invitations to make contacts with the churches, but I have met leading churchmen of Australia, and everywhere I have found a cordial greeting and a ready helpfulness in my efforts to meet the problems which my duties entail.

During the past two months—at least, during the months of July and August—I visited all the installations in the islands of the Pacific Ocean where we have chaplains to the Army and Navy stationed. I have taken off and landed somewhere between forty and fifty times during these two months. In the course of this 3½ years I have travelled more than 150,000 miles by air to make contacts with our forces and our chaplains. I feel that I have had a wonderful opportunity of observing something of what the men are doing, what the chaplains have been doing, and how the men feel about the things through which they have passed. I can say to you truthfully that during these past two months when I have contacted many who have been staged in Australia, I have heard thousands of expressions of gratitude for what has been done for them here, from our chaplains, from our officers, and from our men.

Only this morning General Donaldson, who now commands our forces in Australia, gave expression to the fact that our relationships here had been unusually pleasant. He expressed the fact that it is impossible to mobilize and move such a miscellaneous group of men anywhere

for each other, and could sacrifice, and to which they can give themselves in sacrificial devotion. It will be a sad day for the world if we forget those things of common interest.

I have a home. I have three sons. I had a father and a mother—both have died while I was in the Pacific. I love my home. I love my sons. I think that because of the fact that I was born and nurtured in a Christian home and that I have had a Christian home, and because I love my home I can understand how you love your home, and I think because of the fact that I was born in a Christian home and love my home that I have a greater respect for your home than I would have had, had I not had that great privilege. And because you have a home and love your home you are better able to respect the sanctity of my home. And the same thing is true of our countries. Because you are an Australian, or a New Zealander, or an Englishman, and love your country and are willing to die and sacrifice for it, surely you should be in a better position to understand why I, having been born and nurtured in America, should love America. And because I love America, and was born and nurtured there, and have risked my life for my country, I am in a better position to understand how you love your country, and I have thought therein we have the basis for the building up of a better world.

Those thirteen colonies along the Atlantic coast were made up of men and women who loved their colonies. The people of the states of Australia before the establishment of the Commonwealth were made up of people who loved their states, and because they loved their states they understood how other people loved their own states, and out of that came the Australian Commonwealth, with a mutual respect for the devotion of the other citizen for his own state. And my friends, out of our citizenship in the free nations of the world and our love for our respective countries there can come—and please God there will come—a realization that there are some things we all hold in common. There are some ideals to which we can all give ourselves in unbroken devotion, and we can work together in the common drudgery of the days to come, to sustain these ideals by which we have been motivated in these days of conflict.

Ultimately the hope of our world lies in the gospel of Jesus Christ. Ultimately we must come back to the idealism of the home, as it is nurtured under Christian influences, to the community as it is nurtured under Christian influences, and the state as it is nurtured under Christian influences, or the Commonwealth of the free peoples of the world, as it is nurtured under the impact of the Christian influences.

And so I come here today to bring you this brief message, to thank you for all that you have done for us, and with the prayer that in God's good grace, the things that have bound us together in high idealism shall not be sacrificed, but that together as Christian men and women we shall work for the coming of the kingdom of our Lord and of His Christ, and He shall reign for ever and ever, King of kings, and Lord of lords. May God bless you, my friends.

A new proposal for the division and subdivision of this Union Conference was submitted at the second meeting. This was voted upon as a tentative plan subject to final acceptance and ratification by the General Conference. The Secretary reports this interesting and important matter in part as follows:—

The Chairman referred to a recommendation from the retiring Union Conference Executive Committee, regarding a proposed memorial to the General Conference, requesting them to approve of a plan for the formation of the Divisional organization of the Australasian field. The Chairman then invited Pastor Branson to make an explanatory statement relative to this proposal. Following a clear and helpful statement by Pastor Branson, the proposal was adopted as follows:—

WHEREAS war in the Pacific has resulted in great and far-reaching changes of territorial control, and has made vast populations more accessible to missionary endeavour; and

WHEREAS new and more regular means of transport will henceforth serve all parts of the Pacific; and

WHEREAS it now seems quite necessary in order to meet these new conditions we readjust the territorial lines of those Divisions which embrace the Orient and the Islands of the Pacific; and,

WHEREAS under the present form of organization our work in Australasia has become somewhat isolated from the rest of the world, and remote from General Conference supervision and influence; and,

WHEREAS we believe that the present time is especially opportune for the formation of a Division which would embrace the present Australasian Union Conference and other neighbouring territories, thus providing both territory and populations adequate to the formation of a worthwhile Division, be it therefore

RESOLVED:

1. That we request the General Conference to approve of a plan for the formation of such a Divisional organization at the forthcoming General Conference Session 1946, the same to be known as the Southern Pacific Division.

2. That the territory of this Division be comprised of the present territory of the Australasian Union Conference, the present Netherlands East Indies Union Mission, the Malay States, British North Borneo and Sarawak, and the former Japanese Mandated Territories, viz., Marshall and Caroline Islands, with Headquarters at Wahroonga in the present Australasian Union Conference office.

3. That this territory be divided into the following Unions:—

(a) An Australian Union Conference comprised of the States of the Commonwealth of Australia, with Headquarters in Melbourne.

(b) A New Zealand Union Conference comprised of the Dominion of New Zealand and adjacent islands, and the Islands of Polynesia and Micronesia, south of Latitude 10 North, with Headquarters in Auckland.

Proposal Regarding New Divisional Organization

(c) A Central South Seas Union Mission comprised of the British Solomon Islands, Santa Cruz Islands, New Hebrides, New Caledonia, Loyalty Islands, Norfolk Island, Lord Howe Island, with Headquarters in the Governmental Administration centre on Guadalcanal, British Solomon Islands.

(d) A New Guinea Union Mission comprised of British New Guinea, including the territory of Papua, the Caroline and Marshall Islands, Truk Island and Nauru, with Headquarters in Port Moresby.

(e) A Malayan Union Mission comprised of the Malay States, Sarawak, British North Borneo, with Headquarters in Singapore.

(f) A Netherlands East Indies Union Mission comprised of the present Netherlands East Indies Union, with Headquarters at Bandoeng.

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Distinguished Visitors at the Conference

●In the midst of the afternoon session of September 20, Councillor Lilicrapp (President of the Erina Shire), Mrs. Lilicrapp, and Councillor Taylor of The Entrance, were invited to come on to the platform and were introduced to the assembly by Pastor Rudge.

On behalf of the Erina Shire Council, Councillor Lilicrapp extended a cordial welcome to the delegates, and expressed his pleasure that The Entrance had again been chosen for our Session. Councillor Taylor supported Mr. Lilicrapp's remarks.

Pastor R. E. Hare, on behalf of the assembled delegates, expressed appreciation of the kindly welcome extended to us.

●Following the report of the South Australian Conference, given by its president, Pastor W. M. R. Scragg, Pastor Rudge introduced Major Bent, who has known our work in the Islands for a considerable time, and has been a very warm friend to our mission and our missionaries. In a brief address Major Bent paid a tribute to our missionaries and our native believers, and closed by wishing us success in our deliberations and in our missionary enterprise.

●Another distinguished visitor to the Session was Chaplain Bennett, Chief Chaplain of the United States Forces in the Pacific, who was introduced by Pastor Guilliard and Chaplain Bergherm. Chaplain Bennett stated that he counted it a privilege to be present. He said that he was in Australia at the direction of his Commander-in-Chief, to say to the churches of Australia how deeply America appreciated the courtesies extended to her sons during the days when they were staged on the mainland of Australia and in the Mandated Territories.

At the Business Session which followed the following recommendation was passed,

VOTED: That a communication be sent to General Douglas MacArthur, expressing the heartfelt appreciation of this Conference assembled for his very kindly thought toward the people of this country as expressed by Chaplain Bennett in his address to this assembly.

The Lamb that Was Slain

Synopsis of a Bible Study given by PASTOR A. F. J. KRANZ

"The revelation of Jesus Christ." Rev. 1:1. These words furnish us with the divine title of the last book in the Bible. They also indicate the central theme of the book.

"The whole Bible is a manifestation of Christ." ("Gospel Workers," page 250.) Every one of its sixty-six books is a sparkling gem which radiates the beauty of Jesus.

The last book of the Bible, however, is in a special sense a manifestation of Christ. It is the pearl of great price in the golden casket of the Word of God. Its special purpose is to reveal Christ, and it accomplishes this in a fuller way than any other book in the divine library.

The book is declared to be the revelation of Jesus Christ. Not merely is it to be regarded as a revelation of future events communicated to us by Christ, but also a revelation, a manifestation of the person and work of the blessed Redeemer Himself. The word Apocalypse signifies an unveiling. The Apocalypse purposes to remove the veil from anything concerning Jesus which might hitherto have been hidden.

We are told, "In the Revelation all the books of the Bible meet and end." ("Acts of the Apostles," page 585.) Since every book of Scripture reveals Christ and they all meet in the Book of Revelation, it is obvious that this Book of Revelation provides us with the fullest manifestation of Christ in the Bible.

As a people, we are called upon to place special emphasis on the Book of Revelation together with its Old Testament complement, the Book of Daniel. "There is need of a much closer study of the Word of God; especially should Daniel and the Revelation have attention as never before in the history of our work." "When the Books of Daniel and Revelation are better understood, believers will have an entirely different religious experience." "The last book of the New Testament Scriptures is full of truth that we need to understand."—"Testimonies to Ministers," pages 112, 114, 116.

What a pity if in preaching Revelation to the world we fail to present the primary revelation, the revelation of Jesus Christ! "Let Daniel speak, let the Revelation speak, and tell what is truth. But whatever phase of the subject is presented, uplift Jesus as the centre of all hope, 'the Root and the Offspring of David, and the bright and morning Star.'"—Id., page 118.

There are numerous aspects of Christ in the Apocalypse, but the outstanding one is the revelation of Christ as the Lamb of God. The title, "the Lamb," is used twenty-eight times in the book, and is easily the leading title for Jesus. This is a symbolic title coming to us from a book of symbolism. The symbol of the Lamb is from the Old Testament, and it should be observed that the symbolism of the Book of Revelation is characteristically Old Testament. It is estimated that of the 404 verses in the Apocalypse, 265 contain Old Testament language, and altogether there are about 550 references to Old Testament passages. It is

obvious that the Book of Revelation could not be understood without a knowledge of the Old Testament.

The central symbol of the Old Testament is the Lamb, and as "all the books of the Bible meet and end" in the Book of Revelation, the Lamb takes precedence in that book.

The central vision of Christ as the Lamb of God in Revelation is contained in chapter 5. So glorious is the vision that all created beings cry out in worshipful reverence: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." Verse 12.

The emphasis in the vision of the Lamb is on the fact of His death. It is "a Lamb as it had been slain," which is in the midst of the throne. Verses 5, 6. This Lamb was "slain from the foundation of the world." Chapter 13:8. The Lamb which was slain is all-powerful, "having seven horns"; all-knowing, having "seven eyes"; and everywhere present, for the seven eyes are "the seven spirits of God sent forth into all the earth." Chapter 5:6. The innocent Lamb therefore is omnipotent, omniscient, and omnipresent. The Lamb of God "hath prevailed to open the book." Verse 5. This is the great cause of rejoicing in heaven.

Heaven's challenge called for someone to open the book. Verse 2. The book contained the history of the future. The opening of the book called for one who could mould the events of history, one who could take charge of human destiny, who could rescue a sinful run-away world, defeat the powerful workings of evil, cause righteousness to triumph, and destroy sin and its results. To take the book out of the hand of God demanded the ability to fashion the destiny of the earth and the universe, to place a controlling hand on the helm of history, and so direct it as to restore the original inheritance forfeited through sin.

It appeared that no being in the universe was equal to the task and that there was no hope for humanity, when attention was called to the Lamb in the midst of the throne who had prevailed to open the book.

It was His victory on Calvary that qualified Jesus to be the Master of this world's destiny. The slain Lamb had been exalted to the midst of the throne. "And He came and took the book out of the right hand of Him that sat upon the throne." Verse 7. By doing this Jesus has accepted the responsibility of control over this world's affairs.

The Lamb opens the seals. Every period of earth's history is directed by His unseen hand. In the events of the seals, righteousness goes forth conquering and to conquer. The powers of evil gather in their effort to prevent the work of the Lamb from being accomplished. It appears for a time as though they had driven righteousness from the earth, but when the sixth seal is opened the omnipotence of the Lamb is manifested, and in terror the wicked cry aloud to be hidden from "the wrath of the Lamb." Rev. 6:16. The climax of

human history is reached when "the great day of His wrath is come." Verse 17.

The culminating struggle is when the powers of evil "shall make war with the Lamb," but the glorious assurance is given us that "the Lamb shall overcome them, for He is Lord of lords, and King of kings: and they that are with Him are called, and chosen, and faithful." Rev. 17:14.

The followers of the Lamb will triumph with Him. John beheld "a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." Chapter 7:9, 10. Those who have been redeemed "have washed their robes, and made them white in the blood of the Lamb." Verse 14. They overcome the devil "by the blood of the Lamb," and "the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." Verse 17.

Glorious will be the reward of those who follow the Lamb. They are called to "the marriage supper of the Lamb." They will see the glorious New Jerusalem which is "the bride, the Lamb's wife." The foundations of this wonderful city are named after "the twelve apostles of the Lamb." "The Lord God Almighty and the Lamb are the temple of it," and "the Lamb is the light thereof." Only those who are written in "the Lamb's book of life" will inherit it. A river of life proceeds from "the throne of God and of the Lamb," and "the throne of God and of the Lamb" shall ever adorn the city. Most precious of all privileges, however, is the promise given to the righteous that "they shall see His face."

Let us join in the song, "Worthy is the Lamb that was slain!" It is the glorious privilege and duty of the ministry to point men and women to the Lamb.

"Oh, that the world might taste and see
The riches of His grace!
The arms of love that compass me
Would all mankind embrace.

"His only righteousness I show,
His saving truth proclaim;
'Tis all my business here below
To cry, Behold the Lamb!

"Happy if with my latest breath
I may but gasp His name,
Preach Him to all, and cry in death,
Behold, behold the Lamb."

"Lift up Jesus, you that teach the people, lift Him up in sermon, in song, in prayer. Let all your powers be directed to pointing souls, confused, bewildered, lost, to 'the Lamb of God.' Lift Him up, the risen Saviour, and say to all who hear, Come to Him who 'hath loved us, and hath given Himself for us.' Let the science of salvation be the burden of every sermon, the theme of every song. Let it be poured forth in every supplication. Bring nothing into your preaching to supplement Christ, the wisdom and power of God. Hold forth the word of life, presenting Jesus as the hope of the penitent and the stronghold of every believer. Reveal the way of peace to the troubled and the despondent, and show forth the grace and completeness of the Saviour."—"Gospel Workers," page 160.

PUBLISHING DEPARTMENT REPORT

*The Ministry of the Printed Page*H. WHITE, *Secretary* H. A. L. FREEMAN, *Assist. Secretary*

While in conversation with the Lord, Job on one occasion, as recorded in Job 42:2, confidently declared: "I know that Thou canst do everything." David, likewise, while addressing his God similarly exclaimed in the words of Ps. 77:14: "Thou art the God that doest wonders." These words express exactly the sentiments of our hearts at this time, particularly after having analysed the work of the Publishing Department during the years 1941-1944.

Attainments for Quadrennial Period

On the occasion of our last gathering as a Union Conference, the secretary of the department reported in these words: "It is a pleasure to see that summary values are reported to the amount of £192,518 for the five years under review." This was a splendid achievement for the five-year period. Our hearts are greatly encouraged to notice that for the four-year period under review on this occasion the department has been blessed with a total summary of almost one-third of a million pounds' worth of literature. The attainment for each year was as follows:—

1941	£47,473
1942	53,415
1943	99,210
1944	116,018
Total	£316,116

While summary values have been the customary yardstick by which is measured the success of the work, it is, nevertheless, of greater importance to know just what deliveries of literature were actually made during the period. These were as follows:—

1941	£29,564
1942	37,570
1943	74,460
1944	100,897
Total	£242,491

Most encouraging is the fact that not only have 263 million pages of literature been placed in circulation, but there has been an increasing volume of doctrinal literature flowing to the homes of the people. This is revealed in the following comparisons:—

Orders for Message-Filled Books	
1941	1,563
1942	4,575
1943	7,643
1944	12,303

Extension Plan

As we study the attainments of the past four years, it becomes evident that during 1943 something special occurred. Sales began to spiral.

It was in 1943 that the Literature Extension plan was introduced, making it possible for additional supervision to be provided both in the Union Conference and also in certain local conferences. During

1944 this plan passed from its early experimental stage, and brought such a measure of strength to the work that for the first time in the history of our organization in Australasia, the summary value of orders taken and also the amount delivered exceeded the £100,000 mark by reaching an all-time "high" of £116,018 summary value and £100,897 actual deliveries. In a large degree the provision of additional leadership, under the blessing of the Lord, is responsible for this growth.

The Spirit of prophecy has truly stated in "Testimonies," Vol. VIII, page 10: "Obstacles to the advancement of the work of God will appear; but fear not. To the omnipotence of the King of kings, our covenant-keeping God unites the gentleness and care of a tender shepherd. Nothing can stand in His way. His power is absolute, and it is the pledge of the sure fulfilment of His promises to His people. He can remove all obstructions to the advancement of His work. He has means for the removal of every difficulty, that those who serve Him and respect the means He employs may be delivered. His goodness and love are infinite, and His covenant is unalterable."

An Army of Literature Evangelists

It was this additional leadership that made it possible to recruit and train consecrated lady workers who, in addition to having home responsibilities, undertook to fill the vacancies caused by menfolk responding to the call to the service of their country. The average number of colporteurs in this Division over the years has been 100. Previous to 1943 the record was 108, but from January, 1943, when the first recruiting campaign was launched under the extension plan, our army of literature evangelists grew in numbers to 278 at the close of 1944. Actually, during the year 1944, no less than 500 workers, mostly ladies, devoted at least some part of their time to the work. The Lord was pleased to bless the work of these consecrated souls in a marvellous manner. In view of this experience we have come to appreciate the statement from "Selections from the Testimonies," page 102: "The Saviour will reflect upon these self-sacrificing women the light of His countenance, and this will give them a power that will exceed that of men. They can do in families a work that men cannot do, a work that reaches the inner life. They can come close to the hearts of those whom men cannot reach."

Fruitage in Sales

A careful survey of the work accomplished by this large army reveals that for the two-year period of operation under the extension plan, from September 1, 1943, to August 31, 1945, orders will approximate £238,479 worth of literature; whereas previously it required over five years to reach this total. That the additional leadership provided has had a beneficial effect, not only on the amount of sales but also on the kind of sales, is indicated by the fact that during the same two-year period

orders were taken for approximately 26,000 doctrinal books. To equal this total it required more than eleven years of service in pre-extension days.

Fruitage in Soul-Winning

In the final analysis it is not sales that really matter, but souls born into the kingdom of God. Not only has the work greatly expanded in the volume of sales, but the soul-winning potential of the publishing department has also been considerably increased. Records of 1944 indicate that no fewer than 155 souls now rejoice in the truth as a result of the labours of our literature evangelists in co-operation with the evangelists of this Division, under the blessing of God. In addition to these adults, there are of course a large number of children who have taken their place as lambs of the flock. On the matter of such fruitage, the Lord's messenger has made this remarkable statement as recorded in Mrs. E. G. White's manuscript 31, 1890: "The results of this book are not to be judged by what now appears. By reading it, some souls will be aroused and will have courage to unite themselves at once with those who keep the commandments of God. **But a much larger number who read it will not take their position until they see the very events taking place that are foretold in it.**"

A Glance at 1945

In closing we shall bring you a glimpse of the work of the present year.

The summaries from January to June were £64,730 13s.

The number of orders taken for message-filled books was 8,373.

The number of souls having taken their stand for the truth is 69; while 191 additional individuals are receiving studies.

Our representatives are faithfully enrolling people for the Bible Correspondence Course, and already this year 785 persons have been enrolled.

A conservative estimate places our listening audience so far this year at 150,000, being an average weekly audience of almost 5,000 people who have presented to them the message carried by our literature evangelists. Indications are that 1945 will be the "best yet" in the history of this field. We believe that this is the way the Lord would have it, for we are told in Vol. VII, page 144: "Our publishing houses are God's appointed centres, and through them is to be accomplished a work the magnitude of which is as yet unrealized."

An Inspiring Story

From a collection of experiences that have come to us we present the following:

Sister B. writes that she was asked by the landlady of the hostel where she is staying to see a sick woman in another room. On investigation it was found that the woman was a drink and drug addict, and had attempted to end her life by taking a whole bottle of chlorodyne. Sister B. has been taking care of this poor soul and is attending to both her physical and spiritual needs, and feels that she has not been led to this case by chance. She writes: "The sick lady I was caring for wishes to accept the truth and wants to have Bible studies. I cannot, without violating her confidence in me, tell you much about her, except that

she is a 'brand plucked from the burning.' She wanted to know if she has to confess to man. I told her we have one Mediator between God and man—Christ Jesus. We have worship together morning and evening, and God has spoken marvellously to her. It has been wonderful. Even the manageress of the hotel is filled with wonder. I also think I can say with all assurance that she will, too, one day come into the advent faith.

"Until this last experience I had not fully realized the drawing power of God's love. I believe I am just where God means me to be, and doing the work He means me to do. I give God all the glory, for I am certainly as nothing without Him to help me."

God has decreed in Isa. 43: 13, A.R.V.: "I will work and who can hinder?" In the knowledge of this fact we have no fear for the future. We believe that under the blessing of the Lord the work will grow from strength to strength and close in triumph.

We praise God and give Him the glory for the measure of success that has attended the work of the department. We are indebted to the loyal leaders around

God's Work Goes On

Josephine Pollard

God's work goes on in spite of war and famine,

The dreaded pestilence of baneful blight—
In spite of all the selfish greed of mammon
That tolls amid the shadows of the night;
In spite of evil hearts and hands essaying
To crush the temple that we build upon,
The law and order so divine obeying,

Unmoved by man's device—God's work goes on.

Not always in a radiance of splendour,

The brilliant dazzling of the noonday sun,
But in an atmosphere serene and tender
His mightiest miracles are daily done;
And though short-sighted and dull-witted mortals

Themselves against His majesty array,
Nor give Him entrance, through the heart's closed portals,

God's work goes on, and will not make delay.

No human power can interrupt its mission;
As well attempt the planets to remove,
Or change a single star from the position
It holds amid the galaxy above.

And so when all our plans prove unavailing,
When busy hands and throbbing hearts are stilled,

Doubt not, but rest assured and still; un-failing

God's work goes on—His plans are all fulfilled.

the field and the large army of literature evangelists, whose consecrated labours have made this report possible. We are also mindful of the fact that the prayers of God's faithful people have made a valuable contribution to the work. Finally, we rededicate our lives to the Lord for service.

Home Missions Department

Report for 1941-1944

T: A. MITCHELL, A.U.C. Home Missions Secretary

It is with deep humility and profound gratitude that this report is being rendered here at this Quadrennial Session, for it must be realized that any advance moves, and the progress revealed, has been accomplished not by might nor by power but by the leading of heaven's divine Spirit, working through and with the loyal group of local conference leaders and Home Missions secretaries in particular, as well as the consecrated, earnest, and untiring believers whom it is their privilege to lead into the Master's service.

There is no other department that carries such a varied list of activities as does the Home Missions Department, and the divine voice still calls men and women to follow the trail of the seventy. Years ago the servant of the Lord said: "We need to branch out more in our methods of labour. Not a hand should be bound; not a soul discouraged, not a voice should be hushed; let every individual labour privately or publicly to help forward this grand work."—No. 18, H. M. Series.

"Every act of love; every word of kindness, every prayer in behalf of the suffering and oppressed is reported before the eternal throne, and placed on heaven's imperishable record."—No. 4, H. M. Series.

It is impossible to give a detailed report of the activities of the department throughout the field, so we shall briefly call attention to some major features of missionary and soul-winning services of the church by taking a retrospective glance at the progress the church campaigns have made.

Appeal for Missions

Australasia entered into the Ingathering plan in the year 1918, when the amount raised was £4,681. The returns from this source have steadily mounted until the total for the year 1944 amounted to £31,539, and brought the grand total since 1918 to £425,584 for the twenty-seven years of our Ingathering.

The total gathered from the **Ingathering Appeal** throughout the **World Field** in the past 37 years amounts to £10,290,370. It will surely be of great interest to the representatives of the various states of the Australasian Union Conference to note the amount collected in their particular field for missions through the medium of the Ingathering plan for the past twenty-seven years:—

North New Zealand ...	£83,202
South New Zealand ...	37,517
North Queensland	7,137
Queensland	35,888
North N.S.W.	34,837
Mission Field	9,186
South N.S.W.	64,455
Victoria	71,263
Tasmania	17,115
South Australia	29,041
West Australia	26,603
Miscellaneous	8,340

The grand total for **AUSTRALASIA** during those 27 years amounts to £425,584.

Seventy years have now passed since we as a people sent out our first foreign mis-

sionary, J. N. Andrews, who in 1874 arrived in Switzerland and answered the Macedonian call to "Come over and help us"; but now is our time and opportunity to work for missions as never before.

Big Week Effort

This feature of the department, too, has brought great blessing to our people as they have faithfully toiled in circulating the printed page in the interests of missions in the island fields and also for the Australian aborigines.

During the past four years 194,932 pieces of literature were distributed, as compared with 119,703 pieces in the 1937-1940 period, an increase of 75,229 pieces, which shows the added missionary work that is being done for the home and island fields.

Total Receipts from the Big Week Effort 1941-1944

1941	£1,778
1942	£2,514
1943	£2,754
1944	£2,785
Total received, 1937-1940	£5,902
Total received, 1941-1944	£9,831

Showing an increase of £3,929 over the previous four-year period.

Free Literature Campaign

This is another feature of our work that is bringing joy to the hearts of our people as they realize the untold possibilities in soul-winning as revealed in this plan.

During the years 1937-1940 there were 1,344,956 "Interpreters," 80,000 special "Signs," and 300,000 tracts—a grand total of 1,724,956 pieces of literature distributed.

During the last quadrennial period 2,026,646 pieces of literature were distributed, an increase of 301,690 pieces over the previous four-year period.

The last number of the "Interpreters" advertised the follow-up plan—the 20th Century Bible Course. Fifty thousand advertising leaflets were also used to bring this splendid plan before the people, while in the "Signs of the Times" space was also given to bring this course before the readers of that paper.

From the very inception of launching the plan we have had thrilling reports coming to us, and we can say with confidence that this plan, properly conducted, is by far the best soul-winning plan that has ever been launched through the department, and has brought a new interest to Home Missions secretaries and members throughout the field.

For the first 106 certificates sent out to those who completed the course, 28 souls had decided to keep the Sabbath, directly or indirectly as a result of the course—over 25 per cent. Surely this is a fruitful method in evangelism, and we have only begun to touch the fringe of the possibilities of this plan. Sister White says: "Hundreds of thousands were seen visiting families; and opening before them the Word of God."

Here is an extract taken from a very interesting letter from an inmate of one of

Australia's largest gaoils: "I read recently of the course of prophecy study offered by your church, and I am interested, so forward this application. I am a Catholic, and am well informed on Biblical history, doctrines, and general theology; but my interest now is deeply drawn to the prophetic facts of Scripture, particularly Daniel and Revelation.

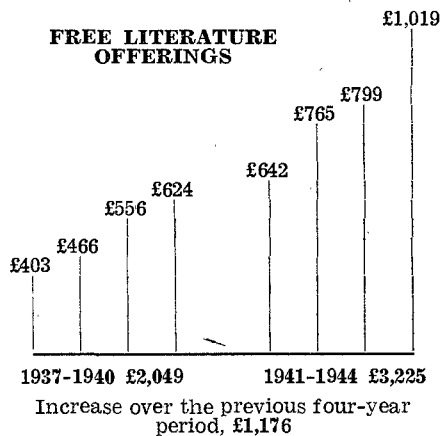
"I have still a long term to serve here, so have ample opportunity for study. I can write only two letters per month, and I use those two in forwarding my test papers to you."

Up to June 30, 1945, when we received our second report from the conferences, we found the following:—

Conference	Applications	Certificates Issued	Souls Won	Homes Opened
North N.Z.	1,594	31	10	23
South N.Z.	1,500	14	7	30
North Qld.	146
Queensland	717	4	3	12
North N.S.W.	632	19	5	22
South N.S.W.	720	45	11	49
Victoria	349	16	5	15
Tasmania	301	11
South Aust.	174	5	4	8
West Aust.	817	7	3	21
Union Total	6,950	152	48	180

The liberal offerings from our loyal members on Home Missions Day, the second Sabbath of the second month of every quarter, have made all this stream of soul-winning literature possible.

FREE LITERATURE OFFERINGS



Church Papers

"The Signs of the Times," which was first published and circulated in this field in the year 1886 as "The Bible Echo and Signs of the Times," reached the peak of its circulation in the year 1943; then paper restrictions forced a changed situation; but in the near future we hope to see the weekly circulation far exceed all previous records.

"The Signs of the Times" is probably the best single soul-winning agency we have, therefore it is imperative that we keep its circulation at the highest possible peak.

"The Australasian Record." The "Record," too, has shown a steady increase in its circulation over the years. The subscription list was 3,117 in the year 1936, and at the close of 1944 we were circulating 4,601 each issue. This is a record circulation of the "Record" to that date. We still have a little paper to spare, and should be glad for a few new subscriptions to this our family church paper.

General Mission Work

Neither time nor space will permit our giving a full account of the enormous quantity of tracts, papers, and periodicals that have been distributed as a result of the 68 tract racks which have been faithfully cared for in the different centres, and of the thousands upon thousands of tracts distributed as a result of the King's Pocket Wallet, and other channels.

During the last quadrennial period we learn from reports that 223 souls have been added to the church membership as a result of our faithful lay people's missionary activities. Now with added soul-winning features such as the Bible Correspondence Course plan, we expect to see many more souls added to the church as the result of personal work being done by our lay members.

The interest of the Dorcas and Welfare work has been growing through the years, and there are 64 Dorcas societies operating throughout the Union—an average of 23 per cent of the churches operating a society. The details in connection with this section of the work will be given in the N.E.W.S. secretary's report.

The accompanying figures will give an indication of mission service rendered.

There is a bright and glorious day ahead of the church, and to this end we must dedicate our all for the Master's service. "Few men can endow colleges or build great libraries. But every man and woman on earth can endow the world with the most valuable gift known to it—a noble life lived in the service and the love of God."

ACTIVITIES	1937 - 1940		1941 - 1944		Increase	Decrease
	Units	Units per Member	Units	Units per Member		
Missionary Visits	849,571	56.95	906,403	54.05		2.90
Bible Readings	111,142	7.45	95,038	5.60		1.85
Persons Helped	800,407	53.66	718,247	42.23		11.43
Clothing Given	83,091	5.57	108,811	6.40	.83	
Hours C. H. Work	175,185	11.74	485,469	28.94	17.20	
Treatments Given	105,389	7.06	111,002	6.61		.45
Literature Distributed	5,567,078	373.22	6,534,386	389.63	16.41	
Letters Written	148,713	9.96	167,195	9.96		
Total Units	7,840,576	525.61	9,126,551	543.42	34.44	

The Sabbath School Department

C. F. L. ULRICH, Secretary

Never before in the history of this world has a four-year period witnessed such awful, world-embracing destruction and turmoil as the years 1941-1944. Mission stations have been devastated, churches destroyed, Sabbath school companies scattered, and some faithful members have made the supreme sacrifice. It is in such a setting that we must review the progress of the Sabbath school work during the four years that have passed since we last met at The Entrance.

It was in 1852 that the Sabbath school work was commenced, just eight years after the momentous days of 1844. The purpose of its establishment was to provide means whereby the membership might be grounded and built up in the faith, by a diligent study of the Word of God. Let us note carefully the following statement which appears in "Testimonies on Sabbath School Work," page 92: "There is a broad field in Sabbath school work, that needs to be diligently cultivated. . . . The Sabbath school should be the place where, through a living connection with God, men and women, youth and children, may be so fitted up that they shall be a strength and blessing to the church. They should help the church upward and onward, as far as it lies in their ability, going from strength to greater strength."

Now, my friends, how do our Australian and New Zealand Sabbath schools measure up to this statement from God's messenger? Are our schools going on from strength to strength, and is this department helping the church upward and onward as it should? Let facts answer these questions, but may our reactions to these

facts kindle such a fire of determination that we shall be inspired by the Spirit of God to help our membership fulfil in all its grandeur the purpose of the Sabbath school.

The Sabbath school report rendered at the 1941 session indicated that the membership in our island schools totalled 15,263, but for the past three years at least, no reports have been received from the Solomon Islands, Papua, Niue, New Guinea, New Hebrides, and the Loyalty Islands, where the membership totalled 10,504. It will readily be seen that this situation allows no opportunity for fair comparison of aggregate membership with those of previous quadrennial periods. We rejoice, however, that in the very near future we shall be able to correspond with all sections of the field. Many stories have reached us of the faithfulness of our native members, in the face of real persecution, and these stories prove that the God of Israel is still able and willing to sustain His children in the hour of trial. Despite the lack of reports, it is amazing how offerings reach the treasury from most unexpected places, and I know that your hearts will thrill as you read the following figures, which testify in a practical way of the faithfulness of God's island children:—

Comparison of Island Field Offerings

1937	£2,043	1941	£1,508
1938	1,824	1942	1,303
1939	1,449	1943	2,157
1940	1,755	1944	3,430
Total	£7,071	Total	£8,398
Increase £1,327 — 18.8 per cent			

The spirit of sacrificial giving so marked in our mission field is also fully in evidence in the home field, as this next table of figures proves:—

Comparison of Home Field Offerings

1937	£18,099	1941	£23,578
1938	19,746	1942	28,605
1939	20,359	1943	32,334
1940	22,012	1944	35,609

Total £80,216 Total £120,126

Increase £39,910 — 49.9 per cent

Now let us combine these figures and rejoice together as we see the wonderful offering which God's Sabbath schools have brought to Him in the past four years:—

Comparison of Total Sabbath School Offerings

1937	£20,142	1941	£25,086
1938	21,570	1942	29,908
1939	21,808	1943	34,491
1940	23,769	1944	39,535

Total £87,289 Total £129,020

Increase in Total Offerings £41,731
47.8 per cent

13th Sabbath Offerings

1941	£7,632
1942	9,107
1943	10,252
1944	11,655

Total £38,646

Wonderful indeed has been the response of the Sabbath schools to the calls for greater liberality on the part of God's people, and sure is His promise: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over." Luke 6:38.

Offerings have appeared first in these pages, not because I believe they are of paramount importance, although their necessity is fully appreciated, but because I desire to devote the major portion of this report to the consideration of a feature in our home field which I believe to be of vital importance to the very life and development of our church.

Australia's first Sabbath school was held in Richmond, a suburb of Melbourne, on July 4, 1885. Its membership was ten, composed of workers and their families who came from America. This was the first organized meeting of the Seventh-day Adventists in Australia; and when five weeks later Brother J. H. Stockton accepted the message, he with his two children immediately became Sabbath school members. Thus in our earlier days the Sabbath school helped to build the church.

For many years from 1885 onward the Sabbath school continued to be built up as a strong foundation for an expanding church; but let us now consider the following comparisons:—

Considering the top line of figures we are at first gratified to see the growing membership, but a closer study of the three lines bracketed together reveals very clearly that whereas in 1924 we had 135.3 Sabbath school members for every 100 church members, in 1944 there were only 104.3 Sabbath school members for every 100 church members.

Sabbath school attendance, when shown as a percentage of church membership, indicates that in 1924, 105 members regularly attended Sabbath school for every 100 members on the church roll; but in 1944 the attending Sabbath school members numbered only 83.2 for every 100 church members.

Brethren and sisters, do I need to emphasize the tragic position into which our Sabbath schools have drifted? Sad to say, the first half of 1945 reveals that the drift is developing faster. Our beliefs should prevent us from being fatalists; faith in God should save us from becoming pessimists; but a realization of these facts should stir us to become realists. We must study the situation fully, and then work unitedly to build up the Sabbath school. Let us accept the challenge this report has so far presented, and consider ways and means of checking the drift and building for strong, energetic schools.

Our Children

In the home field we have—

1,932 Juniors from 10-14 years of age
1,770 Primary children from 7-9 years of age

790 Kindergarteners 4-6 years

335 Cradle Roll tots under four years of age

A total of 4,827 happy, promising young lambs of Christ's flock.

How many of these will grow into strong, steady members of this church? Much will depend on what help and encouragement they are given in the Sabbath school. I should like you to note this report from a conference Sabbath school secretary: "The children meet in a small back room. As I watched them I wondered what impression these little ones were taking away of the Sabbath school. We know how impressionable they are and how they need the influence of music, bright surroundings, and comfortable seating. I sincerely hope that the time will soon come when they will be able to meet in surroundings that will help them to gain clear impressions of all that goes to make up reverent and true worship."

In some of our Sabbath schools good provision is made for the proper care of these younger members; but I fear the remarks just quoted apply to a large number of our churches.

When plans are made for new churches, let us make provision for all the needs. Where existing buildings do not have sufficient space, let us make additions. We shall not be able to reach our ultimate ideal for the departments of the Sabbath school immediately, but let us get busy making a commencement.

	1924	1928	1932	1936	1940	1944
{ Sabbath School Membership	11,004	12,507	14,854	16,524	17,782	17,869
{ Church Membership	8,135	9,229	11,486	13,389	15,444	17,143
{ Percent. Sabbath School to Church	135.3	135.5	129.3	123.4	115.1	104.3
{ Sabbath School Attendance	8,542	10,296	12,590	14,007	14,210	14,253
{ Percent. to Church Membership	105.0	111.5	109.6	104.6	92.0	83.2
{ Offerings	£11,777	£16,382	£15,058	£17,574	£22,013	£35,609
{ Offerings per Church Member	7.14d.	8.2d.	6.06d.	6.42d.	7.04d.	9.75d.

Sabbath School Workers' and Teachers' Training Course

A good army is led by efficient officers, and we need to strengthen our Sabbath school and reserve officers. (The reserves include all members likely to become officers.) To assist in reaching this objective, a Sabbath School Workers' Training Course has been provided by the department. The course is comprehensive, yet short and practical. It is prepared for Australian conditions, and will enable our members to become versed in the correct methods of conducting the Sabbath school programme, and it will improve teaching methods in all divisions. This course was commenced in 1944, and certificates have been issued to members in North New Zealand, Tasmania, and Western Australia. Other series are being conducted in these conferences, while in North Queensland and Queensland, energetic classes expect to finish their examinations before the end of October this year.

Daily Study

Those who have developed the daily study habit have certainly stored their minds with a wealth of Bible truth which will establish them in the faith. What a blessing and strength would come to the church if all our members studied the Sabbath school lesson daily! The lesson should be the main feature of our Sabbath school programme, and no extras should be allowed to encroach on the time of the lesson study. I hope we shall practise and encourage the daily-study habit.

The Missionary Outlook

Our denominational name reminds us that we are looking for the consummation of all our hopes in the great second advent of our Lord and Saviour Jesus Christ. Our Sabbath schools must be missionary schools, where the supreme objective—the preaching of the gospel to all the world—is kept alive. This can be accomplished in two main ways:—

1. By the encouragement and direction of our members in the operation of branch Sabbath and Sunday schools. In the four years under review, up to 48 branch schools were in operation in the home field. Surely we can increase this number, for we have 372 regular Sabbath schools, and at present only one in every eight operates a branch. Shall we "branch" out?

2. By fostering keener interest and urging even more liberal giving to our foreign mission fields. Our membership has shown its interest in missions by the greatly increased offerings over the past four years, but the calls are more insistent than ever, the opportunities for advancement are beyond our fondest hopes, and time is short. The Sabbath school still remains the greatest single contributor to our foreign mission work. This is the "day of His power." May His Sabbath school people be willing to keep up to His opening providences. Nothing is so calculated to hold a people together and to bind their loyalty, as devotion to a cause which has for its object the salvation of souls. We must save souls through the Sabbath schools.

In closing, I quote from "Testimonies on Sabbath School Work," page 29: "There is a most precious missionary field in the Sabbath school, and if there are now omens of good, they are only indications and beginnings of what may be done."

Signs Publishing Company Quadrennial Report

E. J. JOHANSON, *Manager*

So many have been the overruling providences of God in connection with the work of the publishing house during the four years covered by this report, that as we think of and recount them we are left with a sense of wonderment and very real thanksgiving that the Lord has done so much for us. So often we have come up to the banks of a flooded Jordan, as it were, with apparently no way to turn, and then a road has opened before us, and we have been able to carry on with the work of producing larger quantities of truth-filled literature than at any time previous in the history of the advent movement in Australasia.

My own connection with the publishing work has been but a brief one thus far, as for the first three of these four years Pastor J. J. Potter was the manager; and were he with us I am sure he could recount many interesting incidents of the out-working of God's providences. More than once, since I connected with the work at Warburton, it has seemed that we were right up against it, and faced with a major hold-up in production because of the lack of materials. But in each instance, our "needs"—not necessarily our "wants"—have been filled, and we have been enabled to carry on.

We have been most fortunate in the matter of paper supplies, and these have come to us with reasonable regularity. Quality has suffered due to war-time conditions, and we have not always been able to procure the particular paper we would have chosen; but we have been able to keep going. Bookbinding supplies have given us particular difficulty, and we have many times had to sacrifice our usual quality; but we have never been completely out of binding supplies of a sort. We certainly do look forward to the time when

we can get back to our established standards, and this we shall do just as soon as circumstances make that possible. In the meantime, we must ask the field to be patient with us in this regard, remembering that always we are doing the very best that conditions permit.

The accompanying statement of the sales of books, etc., will indicate the increases which have occurred during the quadrennial period, during which we have attained an all-time "high" in this regard.

"Signs of the Times"

	1937-1940	1941
At End of Year	25,761	26,564
Total	4,004,871	1,328,041
Average	19,632	26,040

"Health"

	1937-1940	1941
At End of Year	16,521	19,418
Total	398,227	95,881
Average	16,593	15,980

"Our Little Friend"

	1937-1940	1941
At End of Year	3,491	4,383
Total	405,887	97,860
Average	3,902	3,764

"Australasian Record"

	1937-1940	1941
At End of Year	3,190	3,525
Total	346,885	166,615
Average	3,125	3,332

"Missionary Leader"

	1937-1940	1941
At End of Year	3,279	3,163
Total	78,091	38,601
Average	3,124	3,217

These increased sales are most encouraging, and represent a great deal of hard work on the part of our colporteurs in the field and their leadership. However, to us

of the publishing house, more remarkable even than this is the fact that in spite of acute wartime shortages of materials, etc., and of man-power, we have been able to keep up with the increased demands of the field. This has been made possible, under the providences of God, through the helpfulness and friendliness of certain of the paper and other supply houses, who seem to have taken a very real interest in endeavouring to meet our needs, and who have many times done more for us than we have had any right to expect.

Furthermore, our own staff has served us right loyally and well, some members of which have worked long hours of overtime over extended periods. We have lost a number of employees to the Forces, and this has placed an added burden on those who have remained. Not a little of our work, particularly in the bindery section,

CIRCULATION OF PERIODICALS

	1937-1940	1941	1942	1943	1944	1941-1944
At End of Year	25,761	26,564	33,170	29,898	25,961	
Total	4,004,871	1,328,041	1,528,358	1,635,415	1,399,287	5,891,101
Average	19,632	26,040	29,968	32,067	27,417	28,878
At End of Year	16,521	19,418	18,329	10,802	..	
Total	398,227	95,881	90,352	87,081	..	273,314
Average	16,593	15,980	15,059	14,513	..	15,184
At End of Year	3,491	4,383	5,619	4,297	3,889	
Total	405,887	97,860	136,298	130,515	98,360	463,033
Average	3,902	3,764	5,242	5,020	3,783	4,452
At End of Year	3,190	3,525	4,143	3,966	4,601	
Total	346,885	166,615	190,011	192,721	211,230	760,577
Average	3,125	3,332	3,800	3,933	4,225	3,822
At End of Year	3,279	3,163	3,208	3,207	3,192	
Total	78,091	38,601	37,993	38,552	38,012	153,148
Average	3,124	3,217	3,166	3,213	3,168	3,191

has been done by married ladies of the community, who have come in and helped us out of a real difficulty. We have had to bring in such untrained helpers as we could get and depend on them to do their best. And so it is, with no added equipment and plant, and with less trained staff than heretofore, we have found it possible to increase production by almost two and one-half times. We are led to exclaim with the Psalmist, "The Lord hath done great things for us, whereof we are glad!"

The attached table of periodical circulations will be of interest.

In April, 1943, the circulation of our missionary paper, the "Signs of the Times" reached its all-time "high" of 33,250 copies, from which it dropped to 25,961 at the close of 1944. By February of this year it had gone down to as low as 25,260. However, our people will be glad to know that there has been a steady increase in weekly circulation since that time, so that by the beginning of this month (September) it was up to 31,800.

It will be noticed that during the four years covered by this report, almost six million copies of the "Signs of the Times" were circulated. Only eternity will reveal the good this represents. The quantity of "Signs" is equivalent to 49,441,632 pages, and if these were spread out one by one they would carpet an area of 968 acres, and laid end to end would reach over a

SALES OF BOOKS AND TRACTS

Subscription Book Sales

	1937-1940	1941	1942	1943	1944	1941-1944
Number	46,120	12,586	21,589	37,974	36,411	108,560
Value	\$34,354	\$10,237	\$17,555	\$35,957	\$33,151	\$96,902
Annual Average	\$8,588					\$24,225
Percent.	(100)	119	204	416	386	281

Helps Sales

	1937-1940	1941	1942	1943	1944	1941-1944
Number	161,923	60,733	91,046	91,267	75,394	318,440
Value	\$5,200	\$2,003	\$3,104	\$3,651	\$2,735	\$11,493
Annual Average	\$1,300					\$2,873
Percent.	(100)	154	239	281	210	221

Trade Book Sales

	1937-1940	1941	1942	1943	1944	1941-1944
Number	218,124	61,843	69,819	37,583	84,878	254,123
Value	\$22,774	\$7,510	\$8,027	\$6,787	\$11,148	\$33,473
Annual Average	\$5,693					\$8,368
Percent.	(100)	132	141	117	196	147

Tracts Sales

	1937-1940	1941	1942	1943	1944	1941-1944
Number	1,158,264	236,300	280,742	435,130	184,418	1,156,590
Value	\$1,048	\$237	\$539	\$971	\$157	\$1,906
Annual Average	\$262					\$476
Percent.	(100)	91	206	371	60	182

TOTAL SALES

	1937-1940	1941	1942	1943	1944	1941-1944
Value	\$63,378	\$19,988	\$29,226	\$47,367	\$47,192	\$143,775
Annual Average	\$15,844					\$35,944
Percent.	(100)	126	184	299	292	227

length of 8,867 miles, or more than one-third around the world at the equator.

Restrictions in the use of paper, under National Security Regulations, have had an unfortunate effect on the circulation of our periodicals generally. The magazine "Faith" has had to be completely discontinued for the time being, but we are hoping that it will not be long before we can commence its publication again. Present paper quotas will permit of a considerable increase in the circulation of the "Signs of the Times," "Our Little Friend" and "Australasian Record," as well as "Missionary Leader." There is there ample scope for their further promotion.

To those who have been in the know,

the providential experiences of this quadrennium, as they have related to the work of the publishing house, have brought more than one thrill. We rejoice at the quantities of truth-filled literature which have gone through our doors out into the field. Our employees feel that while their work lacks in the personal contacts that come to the field workers, they nevertheless are having just as active a part in the soul-winning activities of our movement as do any other. We do not know what the future holds for us, but we do know that the God who has cared for this phase of His work during the difficult war years will continue to lead and guide us as we place our trust in Him.

South Australian Conference

W. M. R. SCRAGG, *President*

Brother Chairman and Fellow Delegates:—

It is with feelings of the deepest gratitude to God and appreciation for the workers' and lay people's part that we place before you the results of the labours of the workers and lay members of our churches in South Australia.

South Australia geographically is a large state mostly sparsely populated by some 400,000 people, of whom 300,000 live in the capital city, Adelaide.

The South Australian Conference was organized by Pastor A. G. Daniells on November 25, 1899, with Pastor J. H. Woods as president; A. W. Semmens, vice-president; and Mrs. J. Higgins, treasurer; J. H. Woods and W. Knight, credentials; A. W. Semmens and A. H. Piper, ministerial licences; and A. H. Rogers, J. E. Steed, and H. Mitchell, missionary licences. The conference had a membership then of 190. Its tithes for the previous year amounted to £450, its Sabbath school and missionary offerings to £50, while eight canvassers sold £2,000 worth of books. Since then it has progressed slowly but solidly, gathering out a people who hold the truth of the message with steady and consecrated hearts. From South Australia have come many who have held and now do hold leading positions in this Union Conference, such as Pastor S. V. Stratford, secretary of the Union Conference; Pastor E. E. Roenfelt, president of the West Australian Conference; Pastor W. E. Battye, president of the North New Zealand Conference; Pastor W. T. Hooper, president of the Queensland Conference; Pastor W. Lock, superintendent of the North Queensland Mission Field; Pastor D. Sibley, president of the Tasmanian Conference, and myself, president of the South Australian Conference. Therefore, of the ten divisions of Australasia in this Union, six leaders are from South Australia. Well, that is just by the way.

Membership

Our membership on December 31, 1944, was 1,209. On December 31, 1940, it stood at 1,007. This shows an increase of 202 for the four years. There was an increase of 81 for the previous four years. These results were obtained by an average of 19.5 workers in the years 1941-1944, and 16.5 workers in the years 1937-1940. Now this

membership of 1,209 meets Sabbath by Sabbath in 21 churches having 11 buildings of their own, besides companies and isolated members.

Financial

Comparing the two quadrennial periods we gratefully acknowledge the following: For the period of 1941-1944, £37,437 in tithes were returned, while from 1937-1940, £20,296 in tithes were returned, showing an increase of £17,141. For the year 1944 the tithe was £11,289; in 1940, £5,423—an increase of £5,866, which is more than double. Our Sabbath school offerings for the period 1941-1944 were £7,316. For 1937-1940, £4,847, an increase of £2,469.

Our Big Week returns show £746 for the four years under review, while the years 1937-1940 were £289, an increase of £457, or over 150 per cent.

Annual offerings of Week of Prayer, 1941-1944, £780; from 1937-1940 it was £513, showing an increase of £267.

Appeal for Missions, 1941-1944 amounted to £4,730; 1937-1940, £3,797, an increase of £933.

Foreign Mission pledges in the period 1941-1944 amounted to £2,253; 1937-1940, £901, an increase of £1,352, or nearly 150 per cent.

The grand totals for the quadrennial periods, 1941-1944 were £53,262. 1937-1940 were £30,443. An increase on totals of £22,819, approximately 75 per cent.

The Book and Bible House report shows wonderful progress. Sales from 1941-1944 were £24,800. Sales 1937-1940 were £11,834, an increase of £12,966.

Colporteur deliveries from 1941-1944 amounted to £16,640, and from 1937-1940, £6,726, an increase of £9,914, or approximately 150 per cent.

Present worth at December 31, 1944, was £11,593, whereas it was £7,383 on December 31, 1940, an increase of £4,210.

It must be observed and recognized that the large increases in tithes and offerings are due mainly to the buoyancy of financial prosperity caused through the tremendous demands of war. God's hand in it all is that this country has been spared the ravages of war, thus giving opportunity to realize and to capitalize on a timely, yet maybe a short, prosperity.

Home Missionary Activities

The faithfulness of our people is reflected in the figures relating to the various activities of the church. A total of 556,646 units of work was reported during the period under review. The previous quadrennial report showed 333,060 units of work. The increase here is 223,586 units of missionary work. The value of this work can only be measured by the Master Himself, but we thank God for such a loyal constituency.

Missionary Volunteers

The Young People's work has shown a marked improvement in recent years. This is due to the added interest taken in the Junior members, who now work on definite lines of development, and also to more recognition given to the devotional and social needs of the older youth. Special camp-meetings for the young people have contributed much to the advance. Many of our older young people, however, are recruited from this state to both the West Australian Missionary College and the Australasian Missionary College. While we rejoice to see them training for service we are led continually to measure the loss of membership to our field. The Missionary Volunteer department reports 216,816 units of work during the past four years. The previous period registered 185,164 units, thus showing an advance of 737 units of work.

We have between 16 and 20 societies operating, with a membership of 551. During the past four years 74 have been baptized. It is our policy to do our best and give of our best to hold and train our young people for God.

Health Food Work

A food factory was built in 1942, and employed a total staff in all departments of 41. The first year it produced 619 tons of foods. For the year ending 1944, 1,050 tons were manufactured, and distributed to thousands of customers. The retail shop served 92,168 satisfied customers during the last year. The seventy-four of our Health Food workers in all departments are of good courage as they swing along the road to victory.

Radio Work

Our broadcasting work in South Australia is so far very encouraging. As far as we can ascertain, about twenty families have come into the movement during the past three years as a result of this effort. Besides these, at the present time there are scores of families with whom our evangelists are studying, and who are most promising. We have proof of a very large listening public during our half-hour session. The charges and expenses involved are covered by the financial support given by our people and appreciative listeners. We thank God for the increase of knowledge which is now so wonderfully evidenced in the broadcasting of our message, by which we feel the work will be finished.

General

A brief review of our work during this current year is very encouraging. Our city mission, led by Pastor J. W. Harvey, has proved a real inspiration to our people in Adelaide. Right through the year the small theatre has been filled with an interested congregation. We are hopeful of good results.

South New Zealand Conference

W. J. RICHARDS, *President*

As we take a retrospective view of the work of God in the South New Zealand Conference during the quadrennial period ending December 31, 1944, our hearts are filled with gratitude to our heavenly Father for His tender watchcare over the people of His choice, and for the way His controlling hand has directed every activity in this portion of the field. Often we have been conscious of human weakness and the frailty of man, but with it all there has come the assurance of divine grace, and a proving that "God has provided divine assistance for all emergencies to which our human resources are unequal." For this we gratefully return our humble thanks.

Membership

The period under review began with a membership of 1,000, but although 222 members were added by baptism and profession of faith during the four years following, we are sorry to have to report that December 31, 1944, revealed an increase in membership of only 16. This state of affairs was brought about not only by the hand of death and transfers from the conference, but also by a careful cleansing of our church rolls, a work that was long overdue. We regret that a large number have apostatized from the faith by giving way to the spirit of indifference characterizing the men and women of this generation; and earnestly pray that the Spirit of the Eternal will quicken again in their hearts a love for the things of God.

Although the number of organized churches still stands at 14, we are glad to report that two new church buildings have been erected, making a total of 13. The one remaining organized company is already preparing plans for the erection of an edifice to the glory of God, and when this is completed, each church in the conference will be housed in its own place of worship. We praise God for the liberality and devotion that have made this possible.

Financial

Our hearts have been made glad as we have seen through the years the steady rise of our tithe income. Commencing with £8,814 as at December 31, 1940, we are now able to report an increase of £2,200, making a total of £11,014 for the year 1944. During the quadrennial period the tithe contributed has amounted to £40,266, which represents an average annual income of £10,066. Our per capita tithe has risen from £9 3s. in 1941 to £11 3s. 2d. in 1944. The total tithe and offerings subscribed by our loyal people in this conference toward the spread of the message of truth at home and abroad during this quadrennium amounts to £75,032, or an average annual income of £18,758, exclusive of Appeal for Missions funds.

The present worth of the conference now stands at £12,462, which is an increase of £2,836 for the period under review.

Publishing Department

While we feel that the work of evangelism is all important, we have not lost sight of the fact that the faithful col-

porteur is the advance guard of mission activity. How often we have discovered that the success of a mission effort has been largely due to the earnest, prayerful work done by the literature evangelist, in placing into the homes of the people our truth-filled literature! The publications distributed by missionary workers will exert such an influence, we are told, that under the final outpouring of the Holy Spirit, the truth will be seen in its clearness, "and the honest children of God sever the bands which have held them."

Under the blessing of God we have seen an upward trend in the work of our publishing department during the past four years, in spite of the fact that the importation of literature has been very limited during war years. The value of books delivered by our eleven colporteurs has risen from £2,655 in 1941 to £4,897 in 1944, giving us a grand total for the four years of £16,177 worth of literature placed in the homes of the people. The Lord's promise that "My Word . . . shall not return unto Me void" is being definitely fulfilled, as is seen in the experience of the men and women brought to a knowledge of the truth by our noble band of colporteurs. During the four years' activity 45 precious souls have been definitely won for the truth. May God richly bless these faithful workers as they go from door to door.

Home Missions

Many years ago the servant of the Lord pointed out that "the work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers." In our Home Missions work during the past four years we have been made to realize how true this statement is, and how closely the work of our lay members is bound up with the success of our evangelists. Particularly has this been seen in the results coming in through the 20th Century Bible Correspondence Course; the workers have been brought in contact with people who could not be approached in any other way.

The activities of our church members have resulted in 578,972 units of work being recorded, or an average of 144,743 for each year of the period under review.

The success of the Appeal for Missions campaign has been a tremendous inspiration to our membership. With an aim of

There are many shining qualities in the mind of man, but there is none so useful as that of discretion. It is this indeed which gives a value to all the rest, which sets them at work in their proper times and places, and turns them to the advantage of the person who is possessed of them. Without it, learning is pedantry, and wit impertinence, virtue itself looks like weakness, the best parts only qualify a man to be more sprightly in errors, and active to his own prejudice.—Addison.

£1,100 we have seen the attainment grow from £2,595 in 1941 to £3,458 in 1945, giving the total funds raised in the four years, 1941-1944, as £10,258.

Missionary Volunteer

One of our greatest and most urgent problems is the directing and holding of our young people. Our work is "to seek and find and win and save and hold and train" the youth for God. We have been greatly encouraged as we have noticed the steady, upward trend in the experiences of the children and youth of our conference. An average of 374 Missionary Volunteers and Junior Missionary Volunteers are receiving careful instruction in the high ideals of victorious living and are being trained in active service for their fellow men. "To save from sin and guide in service" is the special burden of our young people's leaders throughout South New Zealand. During the quadrennium 199,373 units of work have been reported, and £569 contributed for mission work.

Sabbath School

As we look over our 17 organized schools and notice the growing tendency on the part of our membership to absent themselves from "the church at study," we are filled with concern. Not only is the Sabbath school membership, which is made up of large numbers of unbaptized persons, very little more than our church membership, but the average attendance is only about two-thirds of those enrolled. This we realize is cause for grave anxiety. The increase in membership by 32 is more than offset by the fact that the average attendance has decreased by 73 during the same period. It is noteworthy, however, that whereas the attendance has dropped, gifts for missions have risen considerably. From a total offering of £1,782 in 1941, we now have reached a total of £2,103, giving an amount of £7,775 for the four years.

Education

We are glad to report that the interest of our church members in the education of our children is on the increase. While we have noticed somewhat of a decline in the actual number of pupils attending our schools in Papanui and Timaru, we rejoice to know that this is being largely offset by the attendance at the new Dunedin school which was opened at the beginning of the present year, 1945. There are six teachers in this very important branch of the work, making the financial burden of such activity somewhat heavy; but we feel that the safeguards thus placed around our children will amply repay the annual expenditure. May God bless the faithful men and women who give themselves to the God-appointed task of moulding these young lives.

General

This quadrennium has brought great encouragement to the hearts of the administrative officers of the conference for the loyalty and faithfulness of our church members; and the increased income resulting has enabled broader plans to be laid for the finishing of the work in this southern portion of the Dominion. It has been felt that every increase in income is an evidence that God is beckoning us on to greater activity in soul-saving, and in

order to accomplish this purpose every department has been organized and equipped to support our loyal force of evangelists in their work.

The number of workers actively engaged in preaching the Word of God is gradually being increased, and as we add to our staff we are endeavouring to build into the team the class of worker best suited to the peculiar needs of South New Zealand. At the close of 1944 the conference had in its employ 12 ordained ministers, 6 licensed ministers, 4 licensed missionaries, 12 colporteurs, and 3 office workers,

a total of 37 earnest, consecrated men and women.

We praise God for the wonderful spirit of loyalty and willing co-operation that has existed among workers and church members; there has always been manifest an earnest devotion to the cause of God, and a desire to see His work finished in this portion of the world field. We thank God for His keeping power and the prospering care manifest toward His people, and commit ourselves to Him for a more speedy proclamation of His truth in this generation.

West Australian Conference

E. E. ROENFELT, *President*

To the delegates assembled at this Session of the Union Conference I bring the greetings of the brethren and sisters of the Advent family of West Australia, together with the assurance of their fidelity to the principles of the Advent message and an expression of their Christian affection for their fellow believers scattered throughout Australia, New Zealand, and the islands of the Southern Pacific. With you, today, we express our gratitude to God for His kindly providence, which during the past four years has so wonderfully protected us from threatened dangers, for His care for us and His work during these anxious days, and for His blessings, both temporal and spiritual, so bountifully bestowed.

During the period covered by this report the conference experienced several changes in its leadership; Pastors R. A. R. Thrift, L. C. Naden, and J. W. Kent having served in this capacity for varying periods.

Churches and Membership

The number of churches now stands at twenty-eight, two new churches having been organized during the past four years. Twenty of these churches worship in their own church buildings. Several of the other congregations have recently acquired allotments of land and are now busy raising funds for the erection of church buildings, while still others are at present endeavouring to purchase suitable sites for this purpose.

The church membership at the close of 1944 stood at 1,326 as compared with 1,371 at the end of 1940. The reason for this decline in membership is that during last year a very careful and definite cleansing of the rolls was undertaken. During the term covered by this report 295 souls were baptized or accepted into church membership on previous baptism. Already a goodly number of new believers have been baptized since the beginning of this year, and we are encouraged to believe that we shall have a fruitful year.

Financial

The faithfulness and loyalty of the majority of our members have been demonstrated by the amount of tithes and offerings that was brought into the storehouse of God. The tithe receipt of the conference for the period under review was £47,663 as against £40,549 for the previous period. This is an increase of £7,114, despite the fact that the previous period was one of five years. Unfortunately there is a percentage of our people who do not pay

tithe. Efforts will be made to have these recognize the responsibility and privilege that is theirs in this matter.

During the four years, our membership in West Australia gave the sum of £19,052 for the support of foreign missions in the island fields. This amount was raised through the agency of the Sabbath school, the Appeal for Missions, the Young People's societies, the Big Week Campaign, the Annual offering, and the Camp Pledge. The sum of £3,312 was given in offerings to assist the work in the local conference. Exclusive of the hundreds of pounds raised towards the erection and upkeep of church and school buildings, and fees paid for the education of children, this makes a grand total of £70,027 given by our church members to support the cause of God. The present worth of the conference has increased from £8,276 in 1940 to £14,289 in 1944, an increase of £6,013, or of 73 per cent.

Publishing Department

The average number of colporteurs in the field during the past four years was ten. Success attended the efforts of these faithful workers, with the result that subscription books to the value of £22,523 were placed into the homes of the people. This is an increase of £9,895 over the previous five-year period. During the first six months of this year almost £9,000 worth of subscription books have been delivered. Twelve souls were won to the message by our colporteurs during 1944, and a similar number have been won during the first half of this year. Our Book and Bible House has had a busy and successful period; sales to colporteurs amounting to £12,427, and sundry sales to £5,852; a total of £18,279, which is an all-time record. Approximately eighteen months ago a book store, known as "The Advent Book Shop," was opened in the heart of the city of Perth. During the first year of its operation almost £4,000 worth of books were sold to the public and a number of helpful contacts were made.

Sabbath School Department

The church at study is represented by 37 Sabbath schools. At the close of 1940 the Sabbath school membership stood at 1,601. Owing principally to the fact that so many of our young men and women entered the forces, the membership of our Sabbath schools declined, until in 1942 it stood at 1,440. Since then there has been a gradual incline, and at the close of 1944

it had reached 1,542. The steady growth is being maintained. Our Sabbath school membership compared with that of the church is 116 per cent. During the period under review the Sabbath school offerings increased approximately £100 each quarter. During the four years a total of £7,635 was passed into mission funds through the channel of the Sabbath school. Six branch Sabbath and Sunday schools are being conducted for non-Adventist children. Several souls have been baptized and received into church fellowship as a result of the work being done in one of these schools.

Home Missions Department

Our membership has shown a growing interest in Home Missions activities. The units of work reported for the past four years totalled 518,221. Compared to the total for the previous four years, this is an increase of 134,188. At present our church members are busy enrolling students for the 20th Century Bible Correspondence Course, which has already demonstrated in our field that it is one of the best soul-winning agencies that has ever been placed into the hands of our people. During recent weeks an interest in medical missionary work has been revived, with the result that an enthusiastic class of 35 members is receiving instruction that will enable them to engage in this kind of service. Two classes in lay evangelism are being conducted, and plans are on foot to establish a Welfare and a Health Centre.

Missionary Volunteer and J.M.V. Departments

Our 598 Junior and Senior Missionary Volunteers are grouped into nineteen societies. Their reports indicate an increasing missionary activity. The Open Air Crusaders have met with encouragement in their work, and as a direct result of preaching in the city streets a wonderful field for missionary service has opened in a certain gaol. Several men have evinced deep interest and are studying the message. An evangelistic campaign by youth for youth is being planned. An earnest effort is being made to inculcate temperance principles into the minds of the youth. The Band of Hope work is developing well. The National Fitness Associated Youth Committee recently decided to use our literature in a state-wide campaign against the use of tobacco. A large group of J.M.V.'s gather in our Central M.V. Hall each Sunday morning to do their progressive work. A profitable hour is spent in gymnastics and physical culture.

Educational

During the term under review five church schools were in operation, staffed by 10 teachers. The enrolment in these schools increased from 104 in 1940 to 171 in 1944. In one of these schools work is done to the Leaving standard and with good results. At the present time a new school is in course of erection which is to be known as the "South Suburban S.D.A. School." When completed this will be a fine unit and will greatly increase the prestige of our educational work.

Radio Department

The message is being broadcast over a hook-up of stations which effectively cover the whole of the metropolitan and country sections of West Australia. Each Sunday we go on the air with two sessions; namely,

the "Bible Question Box" before noon, and the "Advent Radio Church" in the evening. In connection with the former Session almost 1,000 questions, sent in by interested listeners during the past two and a half years, have been answered. A high percentage of these questions gave opportunity for full and frank discussion of our distinctive doctrinal beliefs. Our radio work is developing most encouragingly and our circle of listeners is constantly expanding. The recent McNair Survey of listeners shows that approximately 15,000 people listen in to the "Bible Question Box" and 40,000 to the "Advent Radio Church." Since the population of West Australia is only 467,000 that means that every twelfth person in the state listens to our message each Sunday evening. As a result of this work, favourable contacts are being made, prejudices are being broken down, interest in the message is developing everywhere, and souls are being

won to the truth. Recently we secured a splendid suite of rooms in the best part of the city of Perth to serve as our radio office.

General

At the close of 1940 the workers employed by the conference, including colporteurs, numbered 35. Today the figure stands at 85, made up of 10 ordained ministers, 18 licensed ministers, 2 licensed missionaries, 9 office workers, 5 teachers, and 41 colporteurs.

Recognizing that the coming of our Lord is very near and that He is calling upon us today to arise and quickly to finish His work, the workers and church members of the West Australian Conference offer themselves for a fuller and more devoted service and for the enjoyment of a richer and deeper experience in their personal relationship with Him.

special work. This movement is God's movement. It is God's voice to a lost world. Like those mariners caught in the storm, men everywhere today are battling with the storm and crying for help. This was the message borne in upon me in that midnight hour as I lay thinking. Somehow, it seemed that God had spoken to my own soul. I knew what God wanted me to say to that group of ministers and workers. And I challenged them as I would like to bring the challenge to you and to myself again tonight. Brethren, is it possible that we, like Jonah, are fast asleep in the crisis?

We know something of the situation that has swept the world. And we must realize that the hour has struck for the great forward movement in the church of God. This is Christianity's crisis hour. It's the church's supreme moment. And yet, somehow, it is easy to be content with our meagre attainments. I wonder if we would be wasting time to stop and actually analyse the situation. The fact is that we are living in a fast-changing world.

Mussolini, in one of his great speeches in 1933, gave this remarkable analysis of the future programme of Europe. He said that the greatest changes in Europe would take place between 1935 and 1940. "It is blood that turns the wheels of history." And what changes Europe did see in those years! Yet the greatest changes in Europe are not political, nor economical, nor financial. The greatest changes are in the thinking of men. Men are thinking altogether differently now from what they were even half a century ago.

A few years ago religion overarched all men's concerns. If we studied astronomy, God was the Creator. If we studied agriculture, it was God who gave seed to the sower and bread to the eater. When men were sick and hungry they prayed to God. God seemed to be very personal to man a generation or two ago. But something has happened, so tremendous that we must call it a revolution. Our forefathers lived in a very personal world, but now everything is being attributed to merely natural causes. We have the scientific approach in every field of education. Religion is no longer a potent factor in life. We have somehow lost God in the cosmos. We have been analysed until we are paralysed. Faith is being dissolved in the acids of negation. The world has somehow become strangely impersonal, and God seems far away from man today. This is a revolution. The earth itself seems to have shrunk, while the universe has tremendously expanded.

I was viewing the new observatory in Mount Palomar in Southern California. Dr. Anderson (no relative of mine, by the way) was there, and was giving us some idea of the immense possibilities of that new telescope. He said: "This instrument will be able to take in stars two hundred million light years away." Well, that was too much even for those of us who were somewhat familiar with stellar magnitudes. Multiply that by six trillion and you get the distance of those stars from the earth. Two thousand million new universes will be discovered by this telescope. Truly we can say, "What is man?" And you feel very insignificant until you remind yourself that man made the telescope. And how much we owe to the telescope! How it has opened up God's creation to us!

The mathematical precision by which

Our Responsibility to a Homesick World

Sermon Preached by PASTOR R. A. ANDERSON

I have turned to these familiar words in the 58th chapter of Isaiah, verse 1: "Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins."

This is not merely a call to warn the world. It is a call to the church of God. It is a call to the ministry of God that, somehow, God's own people might become more conscious of sins and turn from iniquity.

Notice verse 12: "And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." Those who are found among this group shall build the old waste places. "Thou shalt raise up the foundations of many generations." A most remarkable statement, isn't it? "And thou shalt be called, The repairer of the breach, The restorer of paths to dwell in."

Last night our souls were stirred as God's servant, Pastor Branson, brought to us the clear call of God for this hour. He was showing the clear contrast between the everlasting gospel and the great apostasy into which the world and the church have been plunged. But tonight we shall try to understand our responsibility to a homesick world.

I was preparing for a Union Conference ministerial convention some little time back. No doubt I had been thinking a good deal about what we might bring to the brethren there assembled. But just the night before I left for this convention on the other side of the States, I was awakened in the middle of the night by what seemed to be a voice. I am not sure whether it was just a vivid impression or whether I actually heard a voice, but these were the words which came as clear as if someone was in the room: "And Jonah went down to the sides of the ship, and he lay fast asleep." As I listened to those words it seemed that I was made to understand more clearly the meaning of Jonah's experience in a way I had never thought of before. Of course, there are many

lessons to be learned from that unique character. I was thinking of sermons I had heard and preached. Some have suggested that Jonah was a coward. But no man is a coward who would tell a group of heathen to throw him overboard in a storm at sea.

There may have been many reasons why Jonah took the course he did. He was the first in a long line of prophets. Tradition has it that he was the boy that Elijah raised from the dead. He is said to be the servant who went up with Elijah to the top of Carmel and was instructed to look toward the sea at the time when Elijah brought the nation back to God and destroyed the prophets of Baal. You know the story. Jonah had grown up in the atmosphere of clear thinking. He knew the mind of God. He knew that God was a God of love. But he also knew the Assyrians. He knew that Nineveh was a dark blot on society. Nothing better could happen to Nineveh, he thought, than for it to be blotted out and go into oblivion. Yet he knew, somehow, God did not work that way. From a human standpoint he began to reason: Now if I go down there, God will change His mind and let those people live, and then we shall have the trouble prolonged. Better let the judgments of God fall on the city.

But you know, God had a way of looking after His programme in spite of Jonah's dereliction of duty. But here were the heathen mariners rowing for their lives, every man calling on his god for help, while the only man that knew the God of heaven and earth, the only man who could give any hope for the future, was fast asleep. And that, I say, is unpardonable. It's a sad story, the story of Jonah. We wish that the story could have closed with the conversion of those heathen men. But it doesn't. In the crisis Jonah lay fast asleep. There was no question about the fact that he was God's man. He was chosen to bear the message of God. He was sound in his theology, but he was sound asleep. That is unpardonable.

Brethren, we, too, are called to do a

the stars operate is astounding. Not very long ago, in the State of New Hampshire, a group of scientists had gathered to take photographs of a stellar eclipse. They had gathered from a number of universities. They had timed it exactly. But when the morning paper appeared the next day it was making a bit of a joke about the star's being "two-seventeenths of a second late." That challenge stirred the astronomers and the mathematicians, and they found that they were wrong, and that the star was on time after all. Now men reason how can they pray to a God that controls things like that. He must be impersonal, they say. And so man has lost God while glorying in his own achievements.

But now we are caught in a storm; men are afraid—they are a long way from home. It is a homesick world on which we look tonight. What is our responsibility to a lonely, prodigal, homesick world? Civilization is like a giant machine which has somehow become dislocated, and, as it rolls in harsh confusion, it drags with it the mutilated bodies of those who try in vain to restore it. It is easy at a time like this to look at man's helplessness. "Mankind has, for the first time," said Churchill, "gotten into his hands the things by which he can effectively accomplish his own extinction." Mr. Churchill did not know anything about the atomic bomb when he made that statement ten years ago.

The prophet said in Heb. 12: 26: "I shake not the earth only, but also heaven." The only thing which cannot be shaken in this world is the everlasting gospel and the church of Christ. We are living in a world where men have grasped in their own hands the very fire and force of the sun itself. No wonder men are trembling as they look into the future. It is so easy for us to talk of the horrors of the world and the sins of men.

Many times I have preached from Matthew 24 and likened these days to the time of Noah when violence reigned in the human race. But of recent years, as I have studied the Flood story, there has come to me the conviction that the biggest thing in the Flood story was not the destruction of the wicked, but the salvation of the righteous. Turning back to the story you will find there one of the greatest remarks of Scripture—just a little thought thrown right into the picture—"But Noah found grace in the eyes of the Lord." Gen. 6: 8. That is how he was able to escape the Flood. That is how he was able to preach the righteousness of God. That is how, dear friends, he was able to bring the only word of hope and comfort to a doomed world—he found grace.

A little while ago H. G. Wells made this statement: "We are living in a civilization which is rapidly going to pieces, and just as in the time of Noah so we must build an ark amid the waste and ruin around us." Here this modern thinker borrows the very thought of Scripture. But how can we build an ark to save ourselves and our families? It will be by discovering a new power in the grace of God for ourselves, and for those that come under the influence of our ministry. If I understand the call of God in the preaching of the everlasting gospel, it demands of us a new concept of the love of Jesus Christ. We have to raise up the foundations of many generations.

For our ministers I am going to take the time in our ministerial meetings to go back into the background of the centuries and

discover how the great fundamentals of this message are linked with the ages. We are called to preach this truth, and to raise up the foundations of many generations, and restore the paths for God's people. It is a great responsibility. It is not some new message, but the same glorious gospel of the centuries to be preached in a new setting with a new power.

Noah found grace, it says, and yet we have some people talking to us about "the dispensation of grace" as if it were something that belonged only to the Christian era. I tell you, dear friends, ever since man sinned he has been living in the dispensation of grace. Grace was preached to Adam by God Himself in the garden of Eden. Before He sent His people out into a cold and alien world He told them the story of grace. No man was saved by anything else but grace. Noah was not saved because he built an ark. Noah was saved because he believed God, and it was because he believed God that he built an ark. When he believed God he acted upon the grace of God. It was the grace of God that stirred him into action. That same grace must stir us.

Let me read a statement from the writings of the messenger of the Lord to this people: "Those who stand before the people as teachers of truth are to grapple with great things. They are not to occupy precious time in talking of trifling subjects."—E. G. White, Ms. 31, 1906.

Ministers, what a challenge that is to us! We go out to a doomed and homesick world that is longing and seeking for comfort, and yet we can spend time on trifling subjects that don't amount to anything. "We must present the truth for this time as an important message from another world." That was written to us away back in 1899. "We are too dull in our doctrinal discourses." Brethren, we have no right to be dull. Our messages must come surcharged with the power of God so that there will be borne in upon our hearers the conviction that this is "a message from another world."

It has been a suffering world during the past five or six years. Broken homes and broken hearts are everywhere. Man, who for the last half century has been glorying in his own ego, now finds himself an alien in a windswept world, hopeless, helpless, and homesick. He needs the gospel which is the power of God unto salvation to everyone that believes. He never needed it more. As Brother Branson said last night, the only hope is the everlasting gospel.

I believe, brethren, as we go out to this poor homesick world we need to learn how to uplift Jesus in such a way that will make Him so attractive that the poor homesick world will say, "I will arise and go back to my Father." We are charged with the responsibility of preaching the mighty fundamentals of the everlasting gospel. And what are they? The pre-existence of Christ and His deity. This is the very foundation of the gospel, not something to be tacked on to the end of a series of meetings. These are the things men need to know. We must proclaim the great fundamentals of the atonement; and as we lift up Jesus, who said, "I, if I be lifted up from the earth, will draw all men unto Me"—as we uplift Him, there will come a new power into the proclamation of our truth. Men are not saved by a system of doctrine. Men are saved by the moving grace of God. Only those who

have found grace in the sight of God will ever be led to build an ark.

In the New Testament I read these wonderful words in the first chapter of Ephesians: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." No man ever got a spiritual blessing outside of Christ. And I want you to notice the next verse: "According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love." That is where our gospel begins—not something that began at the cross of Christ, not even something that began at the fall of man, or at the creation of this world, but something that antedates all that, and sweeps back into the eternity of the past when God the Father and the Son entered into a council concerning the redemption of man should he sin.

We need a new study of the everlasting gospel. Much has been lost to the church since apostolic days.

"Great truths that have lain unheeded and unseen since the day of Pentecost, are to shine from God's Word in their native purity."—Mrs. E. G. White, "Review and Herald," August 17, 1897.

"The truths that Satan had concealed by his hellish shadow, the truths that he had misinterpreted and misapplied, and disconnected from the Lord of glory, are to be reset, opened and explained, and made to appear in their heavenly beauty."—Mrs. E. G. White, General Conference Bulletin, Vol. 1, No. 8, 1896.

Gathering up those gems of truth which have been lost through the ages, and resetting them in the framework of truth. This is our work, brethren, in this waiting and watching time. Those counsels came to us fifty years ago. If those were needed then, they are even much more needed today. Sir Isaac Newton, over two and a half centuries ago, is credited with this remarkable statement: "About the time of the end, in all probability, a body of men will be raised up who will turn their attention to the prophecies, and insist upon their literal interpretation in the midst of much clamour and opposition." What a clear concept that man had! Where did he get it? He got it from the prophetic Word. And we are that body of men. But we are to proclaim the prophetic truths in the power of the everlasting gospel.

We need men who can do more than denounce sin. We need men who can love the wickedness out of other men's hearts; men who have a clear concept of the everlasting gospel, and yet who also know the power of that gospel in the grace of Jesus Christ. God, somehow, looking down the centuries and seeing man in his tremendous need, began to make a plan that would save him.

When I went to London about sixteen years ago, the newspapers were coming out with some very disquieting articles about the possible collapse of the dome of St. Paul's Cathedral. They said that the dome was dangerous and could fall any time, and because so much lime had been used in the mortar, everybody within a quarter of a mile would probably go blind. So the building engineers got to work and decided to run a cable around it—a steel cable—and tie the old dome together. They began their work, and what do you think they found? Yes, old Sir Christopher Wren had taken everything into account! A great chain was there all the time behind

the facing stones. He had made provision for every emergency. No wonder the old cathedral has stood the pounding of the London blitz!

I am glad the Creator, too, made provision for every emergency that ever would come. He did not ordain that sin should exist. But He made provision if man should fail. If we knew these things better we would not be dull in our preaching. We hold in our hands the very bread for a famished world. We ought to be enthusiastic about our message, like the little boy who, when asked how heavy he was, said, "I'm 65 pounds"; but quickly added, "You ought to see me when I'm in dead earnest, then I weigh a ton." I tell you, brethren, we too need to get into dead earnest, and we would not need to be so concerned about our size. The apostles turned the world upside down without any church buildings or institutions. But they knew Jesus and the everlasting gospel, and they knew how to preach it with love in their hearts.

Sister White has said: "Nine-tenths of our people, including many of our workers and teachers, are satisfied with surface truths." Isn't that a terrible statement! It comes as a challenge to me every time I read it. "Content with surface truths." God wants us to carry the everlasting gospel to all the ends of the earth. That gospel, brethren and sisters, is found in every chapter of the Bible. It is just as clear in Genesis as it is in Matthew, and just as clear in the Psalms as it is in Revelation. The same blessed gospel is all the way through. "The whole Bible is a manifestation of Christ." ("Gospel Workers," page 250.) There is not one page of Scripture but that has something to do with the revelation of Jesus Christ. We need the whole Bible, and we need it in our own hearts.

If we can preach the gospel of Jesus Christ in the power of Pentecost from the

Old Testament, as the apostles could, then we will turn the world upside down. But we are altogether too satisfied with meagre things. We go on year after year in the same way. But the measure of the past must not in any way be a criterion for the future.

Up there in Canada there is an interesting notice. As you branch off from the main highway on to a gravel road, you see this notice in big block letters: "CHOOSE YOUR OWN RUT, YOU WILL BE IN IT FOR THE NEXT TWENTY MILES." Have we selected some rut to go in for the next twenty years? We need to clear the King's highway, brethren, and get out of the ruts. We need a new vision and a new consecration to the work of God in this great crisis hour. The world has been fighting for freedom, and yet it doesn't know freedom. It is very easy to talk glibly about freedom. But men are free only as they are free in God. As William Pitt has said, "Man will either be governed by God or he will be ruled by tyrants." We must help men to see the original purpose that God had for this race. Men were created to be free, but free in God. That has been entirely misinterpreted by the enemy of our souls. He has told the world that the only freedom they can know is freedom from God. But God is sending out this message—a message with a new concept calling the people to recognize this, that freedom from God is not freedom at all. Man can be free only as he finds his freedom in God.

When man turned his back on God, it caused a fundamental disharmony in his own nature. Destined for eternity, man longs for life and happiness; but somehow, in the midst of it all, he is an alien from God. He has repudiated the very claims of eternity. He is trying to capture life and light and peace where it is not—in the transitory shadows of time. Man is not merely a man in exile, but he is a king

in exile—a stranger in a land that was destined to be his home.

When Jesus taught the gospel to His disciples He began at Moses, then He went through the Psalms and all the prophets and showed them the things concerning Himself. He needed all the Bible to reveal the gospel. To come face to face with our task during this crisis hour, the Lord expects us to go out with a clear message and to raise the foundations of many generations. A storm relentless in its fury is about to break out over the heads of men, and they know it, and in this time they are looking for reality. God is sending us out with the Elijah message—a clear, definite message—a message that is calculated to turn the hearts of the fathers to the children and the children to the fathers.

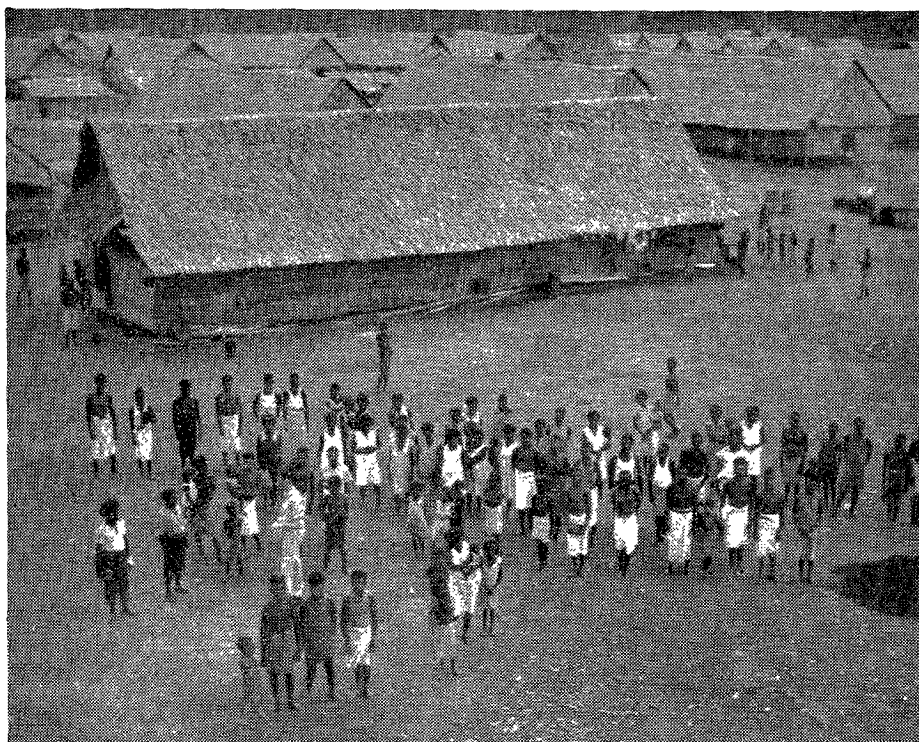
Preaching the Elijah message means more, however, than convincing a man of sin. It means that we have to bring a new conception into the homes of the people. A nation cannot be anything else but what the heads of homes make it.

Brethren, the time has come when we are to see hosts of families brought into this message. Preaching the Elijah message in an hour like this is the greatest and most wonderful work that God has ever committed to man.

A few years ago I entered Holland at the port of Flushing. As you know, much of agricultural Holland is below sea level. Those hard-working Dutchmen have been building out their country into the sea for centuries. It was very interesting to be running along in a train and see the spray breaking over the sea walls. It was the bulb season in Holland, one of the prettiest countries in the world at that season.

But I was thinking of more than flowers. One of the classics in Dutch history came into my mind as the train wound along the sea walls. Many years ago a great storm swept down from the North Sea. It was the king tide, and guarding the wall was an urgent responsibility. The leader of the men had been called away to an appointment in the city that particular night, but he returned just before midnight. As he stepped on to that great wall, lashed by the fury of the waves, one of his men called for help. The wall had broken, and must be repaired. But there was no tackle. It had all been used. The distracted leader saw the situation in a moment, and tearing off his greatcoat he rolled it up and stood on it. It was not enough. So off came his jacket, his hat, his shirt, until he was bare to the waist. But what he did was the signal for all the others. Soon twenty men were standing in the icy cold water. They closed the break in the wall by shedding their own clothing, and there they stood with locked arms, their backs cut by the hail and sleet of the awful night. They stayed there for six terrible hours until the next watch came. But they saved their country.

Oh, brethren, God has called us to be the repairers of the breach, the restorers of the paths of peace, builders of a wall of protection about our people. He calls us to lock arms, and with faces toward our eternal homeland, our backs toward the storm, we must stand for God in this crisis hour. Will we do it? A homesick world, doomed to destruction, needs our help. Dare we deprive our fellow men of the gospel of God? May God help us, for His name's sake.



OUR MISSION PEOPLE AT THE REFUGEE CAMP, BOUGAINVILLE

The Missionary Volunteer Department

E. L. MINCHIN, *Secretary*

Sixty years ago a tiny stream of truth began to flow through the desert of Australasia's spiritual need. Its source was found in the warm, stout hearts of the pioneer group who had embarked for the land of the Southern Cross in the year 1885, and whose task it was to answer the call that for years the Lord had been making through the Spirit of prophecy, for workers to carry the light of present truth to Australasia.

Only six years prior to that, the first young people's work conducted by the denomination in all the world had been commenced—a society of six or eight boys organized by two lads in their teens, who met in the corner of a paddock in Hazelton, Michigan, to tell the Lord about the plan they had conceived. And seven years after the entering of Australia, Sister White, herself then in Melbourne, penned these words:—

"We have an army of youth today who can do much if they are properly directed and encouraged. We want our children to believe the truth. We want them to be blessed of God. We want them to act a part in well-organized plans for helping other youth. Let all be so trained that they may rightly represent the truth, giving the reason of the hope that is within them, and honouring God in any branch of the work where they are qualified to labour."—"General Conference Bulletin," Jan. 29-30, 1893.

Membership. The young people's work in Australasia, which, like the Amazon, has trickled its way through crevices of limitations in its beginnings, and splashed over rocks of difficulty in its development, today cares for a membership of 15,500, of whom 10,128 are Youth and 2,372 are Juniors. This indicates a growth of 1,754 in the four years.

Societies. The needs of our Youth and Juniors in the local churches and companies are cared for by 329 M.V. societies and 116 J.M.V. societies. With over one thousand of our young men serving in the forces of their country, and many young people moving from place to place in various types of war work, a number of societies have had to struggle for an existence. With the close of the war we look forward to a period of growth and activity in our society work. A separate report concerning the young men and women in the forces will be rendered by the chaplain, Pastor Guilliard.

Baptisms. In the four years 1,073 baptisms have taken place, namely, 912 Senior M.V.'s and 161 Juniors. One-third of our senior young people—5,509—are still unbaptized. While our labour on behalf of our youth is but begun at baptism, does not this number challenge us with the thought that even the first work is yet to be done in the hearts of a number of our dear young folk?

Morning Watch. As the depth of the stream determines its value to commerce, so the depth of the spirituality of our youth determines their value in God's cause. The Morning Watch devotional habit is the pulsebeat of the spiritual life of our young people. In the home field,

41 per cent of our M.V. membership observe the Morning Watch. Let us put the emphasis on "first things" with our youth, that the right spirit may emanate first from their lives as individuals, and consequently from our M.V. societies throughout the field.

Reading Course. The educational features of the Missionary Volunteer work are calculated to provide uplifting outlet for mental energy, to promote breadth of mind, and to give a training for service. Through the avenue of the Reading Course, we endeavour to educate our young people to discard that which is harmful in any degree, and to choose that which is good for their mental diet. It is encouraging to find that in spite of wartime difficulty in obtaining books of suitable type and price, the number of Reading Course certificates awarded throughout this quadrennium compares very favourably with the number issued during the previous four years, the number being 3,650 for this period, 581 more than for the previous period. However, the most striking aspect of the report on this feature is that the overwhelming majority of the readers—3,120—are J.M.V.'s.

Character Classics. A splendid new four-year reading plan, known as **The Character Classics**, has been introduced to this field in the last twelve months. It involves the reading of the Bible and the Spirit of Prophecy Crisis series in four years. Leaflets are provided, giving an easy assignment for each day, the book pages being so arranged as to correspond with the chapters of the Bible that deal with the subject. Year One covers the four Gospels and the "Desire of Ages." Achievement cards are presented for each year completed. Our young people are responding to this excellent course, 320 being enlisted in one conference. Two young people write:—

"I wish to record my gratitude for the wonderful help as well as pleasure I received from the first year of **Character Classics**. I had read 'Desire of Ages' through before, but somehow I seemed to enjoy the combined reading even more than ever." "I've always wished for some definite plan of studying 'Desire of Ages,' and by this method one can absorb its beauty. It is the first thing I do in the morning, and it then becomes a greater blessing in my life."

Bible Year. The systematic reading of the Bible has proved a great blessing to many of our young people. In fulfilling their Progressive Class requirements, 210 Juniors read the Junior Bible Year, and 420 Senior young people received the certificate for completing the reading of the Bible.

Bible Study Quarterly Examination. Over sixteen thousand Junior and nearly thirteen thousand Senior M.V. certificates for the Doctrinal Text examination have gone out during the four years. Some in the isolation of a lonely home, others in the stimulus received from the friendly rivalry of fellow M.V.'s in the society, are thus storing their minds with the precious Word

of God, which in time of need the Lord has promised the Spirit will bring to their remembrance.

Units of Missionary Work. Youth, the age of activity, is never more beautiful nor more dear to God than when those active powers are being used in His service. Our Senior youth contributed almost two million five hundred thousand items of missionary work, while those small "bundles of energy"—the J.M.V.'s—accounted for over one million one hundred thousand items of missionary work.

The Crusader Movement. Recently the new M.V. Crusader movement has been launched in this field. Its purpose is to link our consecrated youth in a great crusade for the carrying of the message to all the world, by the use of the 20th Century Bible Course and the conducting of house to house work. The members of the Crusader Corps sign a Covenant and make certain preparation for the service they perform. This movement is sweeping through our societies in some parts of the world field. The M.V. secretary of Inter-America writes: "During 1944, 738 persons were won to the truth and baptized into the church through the efforts of crusading Missionary Volunteers. The crusading spirit surges on into this first year of the second century of Adventism. The Missionary Volunteer Crusade leader in East Jamaica says: 'Our young people are moving forward in the Crusader work. . . . At present there are five young people's efforts in progress, and about twenty of our societies are assisting in efforts being conducted by others.'"

In one conference in this field where the work has just been launched, Crusader bands have been organized in the city societies. These bands meet unitedly once a month to relate experiences and plan and pray for aggressive work. An open-air mission is being sponsored by the Crusaders. May God help us to inspire our youth in the field to launch out in the greatest evangelistic crusade we have ever undertaken.

Progressive Classwork. The work that has progressively meant so much to the boys and girls of this denomination in the past decade has been the J.M.V. Progressive classwork. A very encouraging increase in actual accomplishment in the work of the various classes has been seen particularly during the past two years. The trained leadership which the Master Comrade Course provides, the lack of which was so evident at the time of our last Quadrennial Session, is being gradually supplied, and a corresponding strengthening of the J.M.V. work is resulting.

	Four Years.	Five Years
Investitures	1941-1944	1936-1940
Friend	1,034	621
Companion	349	222
Comrade	103	44
Master Comrade	155	66
Total	1,641	953

Latest General Conference statistics reveal that the age most susceptible to spiritual influences, and in fact the age at which the greatest number of conversions take place, is now twelve. We believe the peak age would be nearer fourteen in this field. How fraught with possibilities is work for the Juniors, and how admirably

the J.M.V. work has filled and is filling that need! We have much to rejoice over in the reports that come continually from our various conferences, of the harnessing of our Juniors in the activities that have proved so absorbing to them and so adequate in directing their young feet along paths of usefulness in this life, and a preparation for eternal life.

Vocational Honours. To encourage our Juniors and youth to become "hobby minded" means the opening of the door to constructive enjoyable pastimes, and the closing of a thousand avenues of unwholesome amusement. Vocational Clubs will provide our young folk with the social life they crave, while educating them to spend their spare time profitably. To have a hobby means one is provided with an antidote for that nervous tension—so prevalent today even among young folk—which often precedes spiritual bankruptcy in the individual life. To have a hobby means one has something which will promote health and happiness. We are encouraged to know that 1,178 Vocational Honour tokens were awarded to Juniors, and 653 to Senior youth in acknowledgement of their having completed the requirements of their chosen vocations from among the 73 available.

Youth Camps and J.M.V. Camps. The deepening in spiritual life which youth camps and J.M.V. camps are bringing to our young people is being demonstrated year by year. During the previous five years very few senior youth camps had been attempted. With the growing popularity of our camps, the need for permanent camp sites is becoming more and more imperative. We are pleased to report that 1,556 youth (including 120 at the Queensland Easter Youth Camp 1945) have enjoyed the privilege of attending these camps, and 2,415 Juniors have been the hearty attestants of "what we did at J.M.V. camp" for the four-year period, a total of 3,971. It gives us great joy to know that in the spiritual barrenness of many a young life at these camps, have broken out "streams in the desert," and that these young lives have gone out to give a service to others that is as "an hiding place from the wind . . . as rivers of water in a dry place."

Youth Congresses. During the past four years, ten Youth Congresses have been held throughout Australia and New Zealand. These large gatherings have brought great blessing and inspiration to the hundreds of youth attending them, and have been the means of helping mould them with the spirit and objectives of this message.

M.V. Week. An annual Missionary Volunteer Week of Prayer has been introduced into this field. At this time simultaneously throughout all of our churches, a combined effort is made for the youth. We appeal to our workers everywhere to co-operate in making the yearly Missionary Volunteer Week a strong and fruitful means of gathering all our precious young people into the fold of Christ.

Offerings. During the four years £10,622 was contributed by the M.V. societies of this field toward mission work in the Island field. This is £35 in excess of the previous five-year period, showing that the interest of our youth in foreign missions has increased rather than diminished during the dark years of war. Is not this as

it should be? For the time left to complete our aim as a Missionary Volunteer movement—the advent message to all the world in this generation—has been much shortened under the sword of the god of war. May our young people rise to finish their task with zeal and power from on high, during the respite provided by the cessation of hostilities.

Offerings for local missionary work and other local M.V. societies' needs during the four years amounted to almost £1,334—approximately a tithe of the amount given to foreign missions. We trust that the literature which this money provided has been fruitful in the hands of our youth in bringing to many people a saving knowledge of this message. In view of the needs of our growing movement, the time has come when more adequate provision should be made for funds for local society needs.

Conclusion. Before closing this report, I wish to record deep appreciation for the strong and efficient service Miss Lewin has given to the Junior M.V. work in this field. Miss Lewin has done much for the Junior movement during and since its pioneering days, and it is largely due to

her vision of this work, and her untiring labours that such encouraging progress has been made. We regret that her health will not permit her to continue to carry the responsibilities she has so ably borne in the past.

For what has been accomplished that has brought strength to the work and blessing to the youth, we give thanks to our heavenly Father. But the best and most glorious days for our youth are still ahead. With our boys returning to our churches, and the shadows of war being lifted once again, a new and glorious opportunity lies ahead of us in the homeland. The Missionary Volunteer work among our 8,000 native young people in our great mission field, now opening before us, also must be taken up with new strength and vision. In this moment of solemn opportunity, let us redouble our efforts to use the means that God has provided in the great Missionary Volunteer movement, for the laying hold of every boy and girl in our homes and churches, and enlisting them in the greatest and grandest work committed to youth—"the advent message to all the world in this generation."



John James Potter was born in the town of Balacava, South Australia, sixty-six years ago. When a young man twenty-four years of age, in the year 1903, he was won to this message, and from that time on, John Potter consistently expressed a great love for the work of God and this message. He has given more than forty years of very devoted and talented service. He entered the organized work in the year 1904. He became a colporteur in that year, and for six years his chief business was the selling of the printed page. He did this with great success, and the sincerity with which his work was done soon marked him out from among his fellows as a man upon whom the Lord had placed special responsibility. And as the years went by he served in this and other capacities until in 1933, when here in Sydney, he was ordained to the gospel ministry by the action of the Australasian Union Conference.

Brother Potter's service has been as varied as it has been helpful and efficient. For six years, as I have stated, he was a colporteur. Following that, for a number of years he was a leader in the book work, altogether giving fifteen years of his life to leadership in that field. During that period of book leadership he had a great desire to share in the blessings of the

Memorial Service

AT THE ENTRANCE

for the late Pastor J. J. Potter

September 19, 1945

PASTOR E. B. RUDGE

evangelistic work of this cause, and so for a time, I think in excess of four years, he served successfully as an evangelist. Most of that service was given in South Australia, and he was instrumental during that time in raising up churches at Berri and Murray Bridge. The Lord blessed that work, and I believe there are still there, after all these years, men and women who are living memorials to the work of our Brother Potter.

For nine years he was manager of the Signs Publishing Company. His last work was to resume once again the leadership of the publishing work in the Australasian Union, and he carried that responsibility up until a few months ago, when increasing illness made it necessary for him to retire from active work.

Now our brother after this very active and successful life has been called to lay down his burden, his care and pain and suffering, and he rests in the Lord. I saw him just a few weeks ago, and was much cheered by the hope that was in the heart of Brother Potter, was cheered by his courage, was cheered by his confidence in the wisdom of the God we love and serve. The last thing he said to me was to press on with the work, hoping with us that the day would soon come when with a finished task we might meet together the Lord we serve.

Today in Warburton the family of Brother Potter mourn the loss of a husband and father. He leaves there his sorrowing wife, his son and daughter-in-law and little grandchild. We have sent to them messages of condolence. These are helpful and bring some measure of relief and some hope of support for the days that lie ahead, but I do believe only

the loving care and the sustaining grace of our God are sufficient to bring real comfort to those sorrowing hearts today. And as the casket is placed in the Wesburn cemetery today, we shall pay there, through our representative, the last tribute of respect to a wise counsellor and a helpful worker in this cause.

He will be sadly missed in the counsels of our church. We have known him during the years to be one wise in counsel, efficient in the work that God laid upon him; a man who laboured in the spirit of sacrifice and devotion, and with an outstanding efficiency in certain features of his work.

When we remember that John Potter came to this work practically an untutored man from the coach-building sheds, and, passing through years of service doing his very best, reached the highest responsibility in leadership in his chosen field of service, I believe we must recognize that the Lord God of heaven was very close to him in all his life. And it does seem fitting that here today I should read to you a brief passage of Scripture which Brother Potter has told me was the inspiration of his life. When he was first called to the responsibility of leadership he felt wholly inadequate to the tasks that were placed upon him. He was led to think very seriously of his own lack, and this text of Scripture brought him comfort and hope, and that became the guiding principle of his life through the years. I well recall on one occasion some years ago when I was discussing with him a perplexity that we mutually shared, and we felt our lack, and were seeking guidance, he said to me, "Brother Rudge, the God of all wisdom will show us what to do if we ask Him." And then he told me that all through his life, from the days of his work as a colporteur, he had taken as the guide of all his service portion of the prayer of Solomon at the time when he was called to be king over Israel. These are the words: "Give me now wisdom and knowledge that I may go out and come in before this people." That prayer in the life of John Potter, I believe we shall recognize, made him a man of knowledge and wisdom that, in his sphere, enabled him to give outstanding service in this cause. The lesson of his life to us is that we may seek in the same way that he did that wisdom and knowledge from on high that will, by changing our hearts and our natures, make us strong in the things of God, even as in the case of our lamented and departed friend, John James Potter.

"No tears in yonder home;
Sorrow can never come;
Joy echoes through the dome;
Love rules the endless years;
No tears, no tears in yonder home.

"No pain in yonder home;
Sickness has sealed her room;
Health in immortal bloom
Fills all the wide domain:
No pain, no pain in yonder home.

"No death in yonder home;
No parting hour of gloom:
Death lies dead in the tomb,
Whence rose the dust of Faith:
No death, no death in yonder home.

"Clasping again our own,
Knowing as we are known,
Walking no more alone—
Hail, sinless Eden years!
No tears, no tears in yonder home."

"I Will Return"

Sermon by PASTOR R. A. ANDERSON at the Session, Sunday Night

In my last sermon I tried to emphasize that the world was homesick. I want to emphasize that again tonight. The world is homesick and it needs the gospel of Jesus Christ. I turn now to the Book of Matthew and read these words of Jesus in the 24th chapter and the 4th verse: "And Jesus answered and said unto them, Take heed that no man deceive you." In the sixth verse He says: "Ye shall hear of wars and rumours of wars," and in the 7th and 8th verses "For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows." I like another translation that says: "All these are the birth-pangs of a new age."

Now, I want to read to you a statement that was written at the beginning of this century by one of the greatest evangelistic writers of these times:—

"We are living in the time of the end. The fast fulfilling signs of the times declare that the coming of Christ is near at hand. The days in which we live are solemn and important. The Spirit of God is gradually but surely being withdrawn from the earth. Plagues and judgments are already falling upon the despisers of the grace of God. The calamities by land and sea, the unsettled state of society, the alarms of war, are portentous. They forecast approaching events of the greatest magnitude. The agencies of evil are combining their forces, and consolidating. They are strengthening for the last great crisis."—"Testimonies for the Church," Vol. IX, page 11.

If those words had been written only yesterday, they could not be more up to date. "Great changes are soon to take place in our world." Fourteen years ago Mussolini, in one of his great political speeches declared that the greatest changes in Europe would be between 1935 and 1940. And then he added, "It is blood that turns the wheels of history." Those words were tragically true, but with one exception. That which was to have been a European problem quickly became a world catastrophe, and men began to wonder what it all meant. Turn again to the words of Jesus in the 21st chapter of Luke, and notice, in the 25th verse: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." That was true at the beginning of the war, but the great event which closed the war, just a matter of days ago, has given mankind a great deal more cause for fear. The atomic bomb need not necessarily be an actual medium of war. It could become as some of the great authorities and scientists have declared, a means of completely exterminating the whole human race. No wonder men's hearts are failing them for fear.

But Jesus went on and said: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." As He men-

tioned the wars and pestilences and the rising up of nations—the great world-wide catastrophes—He said: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." There is no need for us to be despairing as we look out upon a world in trouble. We are actually witnessing the very events that will climax in a new world. The things which are confusing the nations and confounding the minds of millions, these are the things which, to the people of God who can fully comprehend His purpose, are but the omens of deliverance. The tragedy is that men fail to recognize them.

In reply to the Pharisees and Sadducees, who asked that He might give them a sign, He said: "When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather today: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" Men have become even more expert in reading the face of the sky, but, while they are keen to understand the natural sciences, they fail to comprehend the great fundamental fact of that which is the science of all sciences, the science of redemption. Jesus said: "You can read the face of the sky, but you cannot read the signs of the times." One of the greatest tragedies of all history was the failure of that generation to discern the signs of the times.

Turn now to the Book of Luke again, and notice the simple statement as Luke gives the story in the 19th chapter, beginning with the 42nd verse where Jesus says, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation."

Let us, in imagination, join with the crowd which were hailing Jesus as King. They had witnessed His miracle-working power. They had come under the influence of His wonderful, winning personality. They had seen His heart of life and sympathy drawn out to the poor multitudes of His day. They had witnessed His miracle power in healing the sick. They needed a leader, and here was the chosen leader. If ever there was a leader in the world, this was the man. And now came the time when He was to enter into Jerusalem in triumph. It was getting late in the afternoon, and, as He came down from the Mount of Olives, He came right in sight of the city. It was a beautiful sight. Of course, the Jerusalem of today is different from what it was then. But even today it makes a wonderful sight from the Mount of Olives.

I remember the first time that I went into that old city. It was on a Friday

afternoon that we wended our way up the grassy slopes of the Mount of Olives, and as we sat there (there were five of us in the group) it seemed that I could visualize myself back there, in the very place where Jesus was when He uttered those words to the disciples. We were looking over towards the city. The sun was setting behind it and the minarets were jutting up to the skyline; it was a beautiful sight. But I could somehow visualize the whole thing as Jesus saw it. It was the Jerusalem which, for 1,500 years, had been the capital of that proud people. The temple was a gorgeous sight. Rebuilt by Herod, at an enormous cost, there it was in all its beauty and glory as Jesus came in sight of it with the children all around Him crying, "Hosanna." He saw what Jerusalem might be, and when He came in sight of the city He wept over it saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." And they could have known, but they failed to comprehend the purpose of God. But now "the things which belong unto thy peace," He said, "are hid from thine eyes." He was weeping over the sorrow that was to strike such a terrible blow on that city, the sorrow that was going to scatter the Jewish race to the ends of the earth. He saw what they couldn't see. The history of their tragic failure has been written in fire and blood through the centuries. If we would understand why the Jew has been an object of derision and persecution through the centuries we have to go right back to that time. They failed to discern the signs of the times. But Jesus understood it all, and His heart was wrung in grief and anguish. How different history would have been if they had but known!

Is it possible that we, too, are failing to discern the day of our visitation? Here was heaven's highest visitor walking about among them, and they didn't know it. As a nation their eyes were blinded to it. And the same God of heaven has been hanging out signs in the sky and in the earth and in the sea—signs that could tell this generation that the day of our visitation is at hand. If we have the spirit of the Master, we, too, might well weep over the hardness of men's hearts and the blindness of their spiritual perception. War and famine and calamity and pestilence—the whole world under the very shadow of death—and yet men unable somehow to discern the signs of the times. Oh, we ought to hasten to the ends of the earth with the glad news that the day of deliverance is at hand. We need to tell a homesick world that we are almost home.

Will you now step back with me through the centuries for a few minutes? We shall take our place in the upper room. It is just a few days after the time when Jesus wept over the city. Jesus is with His disciples in the upper room. It is that tragic Thursday night just before the crucifixion. A sense of mystery pervades the air. The Master has discovered a treacherous plot; He has unmasked the betrayer. He has somehow revealed the man whose traitor-

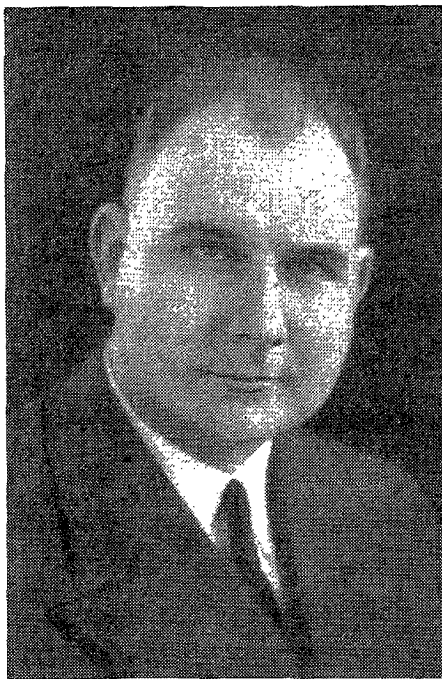
ous kiss was to deliver Him into the hands of His enemies. But let us listen to the conversation. Jesus is talking. (13th chapter of John 33.) "Little children," He says, "yet a little while I am with you. Ye shall seek Me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you." How strange it all is! Why, they had been with Him all the time. They had witnessed His power. They had trudged the dusty roads of old Palestine with Him. Wasn't He about to set up a kingdom, and were they not to have some honoured position in that kingdom? What could it all mean? "As I said to the Jews, Whither I go, ye cannot come; so now I say to you." It sounded so strange. And Peter, the spokesman of the group, said to Him: "Lord, whither goest Thou?" And Jesus answered him, "Whither I go, thou canst not follow Me now; but thou shalt follow Me afterwards." And that only made it the more mysterious. What does that mean? They were puzzled. He saw their anxious looks. But He understood their hearts, and so He said to them, in these verses familiar to all of us, and I ask you to read them with me in the 14th chapter of John, beginning with the first verse: "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." What wonderful words they are! How much they meant to those men in the coming days!

Pastor H. M. S. Richards, who conducts the Voice of Prophecy in California, told me of an experience he had in Canada. He went to stay at an old farmhouse. While he was there he noticed up on the mantelshelf, just above the big open fireplace, an old Bible. Brother Richards picked up the Bible, and as he did so it just naturally fell open at this particular verse. The pages were stained, stained it seemed with the

years. The verse was underlined, and the page almost worn out. As Brother Richards picked up the Bible the old farmer stood up and said, "You know, my ancestors have lived in this house for more than 150 years, and every morning of that 150 years family worship has been conducted from that old Bible." Oh, brethren, that's the way to keep homes together. It's a wonderful thing when the family can gather around and repeat the promises of God. This evidently had been one of the favourite passages of scripture of that family, for the page containing it was well worn. "I will come again." Those were the words of Jesus. I want you to think of what that means tonight to thousands and thousands of suffering saints all over this world. Those who have lost their homes and their loved ones, and some perhaps languishing on beds of pain with incurable diseases. But all through the dark hours the promise of Jesus can ring out, "I will come again." Yes, it's a wonderful thing to have a promise like that. It meant a lot to those disciples when He spoke those words.

I want you to step back with me now for a moment and see what happened to that group of men to whom Jesus had been talking in that upper room. He is carrying His cross now. They could not understand what it all meant. We find them coming back. They had been following afar off, but they are coming back to watch it all. Still they don't understand it. They see those rough soldiers telling the crowd what to do. They listen to the jeers of the rabble, the shouts of blasphemy of the priests. They are watching it all. They see the rough soldiers giving orders to their Lord and Master to lay Himself down on that rough tree. And as they take His hands and stretch them out, the disciples' hearts are wrung as they hear the hammering blows drive the spikes through the quivering flesh and see the look of agony on His face. Then they hear the words of forgiveness as He prays "Father, forgive them; for they know not what they do." They are watching it all. But their hearts are startled as they see something happening in the heavens. Oh, the sun is hiding its face. Just as it is fitting for us to draw the blinds when some loved one slips into the shadows, God drew the blinds of heaven over the sun that day, when His Son was passing into the silence. It was a dark day when the old hearse of the world rolled on, bearing the corpse of Christ its crucified King. And that group of men, stunned, are now wending their way back to the city. They thought they were going to be honoured with a place in the kingdom, and now the King is crucified. What can it all mean? What a Sabbath it was they spent! But early on that Sunday morning, while it was yet dark, and while the priests, before the torn veil of the temple, were waving the sheaf which was but a type of Christ Himself, Jesus was being called from the tomb. Heaven's highest angel was winging his way, with a speed swifter than light; and with a power unknown to the sons of men he rolled away the stone. Jesus strode forth from Joseph's new tomb a conqueror, and He took with Him the keys of the grave and of death.

Now those disciples are coming face to face with new facts, tremendous facts, because His resurrection was the assurance of the resurrection of all His people. I read that to you in the message of the Apostle Paul to the Corinthian church.



PASTOR R. A. ANDERSON

"For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order. Christ the first-fruits: afterward they that are Christ's at His coming." 1 Cor. 15: 21-23. Oh, now it is all clear! Peter understands it so definitely now. Why, just a few days after that, Peter was the preacher of Pentecost. He was telling that people that they had actually crucified and slain the Lord of glory. Why, he said, it was not possible that the grave should hold Him; He now lives at the Father's right hand, and He has shed forth the Spirit that is using these men to preach this gospel. That was Peter's message to this people.

In the next chapter, you will remember, Peter spoke in the temple and told them that they must repent of their sins, and explained again that Jesus had been taken into the heavens: "Whom the heaven must receive until the times of restitution of all things." Acts 3: 21.

It's all clear to Peter now. The words that Jesus had spoken to him in the upper room, "Thou shalt follow Me afterwards," had a very real meaning to those men now, and they could now go out with the gospel that would turn the world upside down.

Let us see if Peter did understand it. "And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." "When the Chief Shepherd shall appear." 1 Peter 5: 4. To us looking forward to the reappearing of our Lord, Jesus said, "Let not your hearts be troubled—I am going away, but I will come back again."

"Lifted up" was He to die,
 'It is finished!' was His cry;
 Now in heaven exalted high:
 Hallelujah! what a Saviour!

"When He comes, our glorious King,
 All His ransomed home to bring,
 Then anew this song we'll sing,
 Hallelujah! what a Saviour!"

The Chief Shepherd will soon appear.
 Hallelujah!

What are we seeing in the world today, but the birth-pangs of a new age? This is not our home—a world, disease-infected as this is. No, the Lord has a better plan for you and for me than that. The thought of the returning Lord changed those men from a band of discouraged followers into a mighty group of preachers who changed the course of history.

But just follow me now. We shall go out to Bethany. I am reading in the first chapter of the Book of Acts. We notice here that the Lord is speaking to His disciples. Yes, He has risen from the grave. He has appeared to them, and for 40 days He has been teaching them. And now He is about to go back to His Father and take His place on the throne of God. He says to them in the 8th verse of the 1st chapter, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth"—right here in Jerusalem, and in Judea, and in Samaria, and not only there, but into the uttermost parts of the earth. When He had spoken these things, when He had given them their commission to go out and make disciples of all nations, while they beheld, He was taken up, and a cloud received Him out of their sight.

You would have thought those men would have been a group of disappointed men now, for their Lord had gone away. He lifted up His hands in blessing. They watched Him, and while they were listening to His closing words He suddenly began to depart from them, and they turned their eyes and watched Him as He went, and then it seemed as if a cloud hid Him from their view. While they were still gazing upwards their reverie was interrupted by two men who spoke to them saying, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus . . . shall so come in like manner as ye have seen Him go into heaven."

Those were comforting words. Their meditation ended with that, and they returned to Jerusalem with great joy in their hearts.

"This same Jesus! O how sweetly
 Fall those words upon the ear,
 Like the swell of far-off music,
 In a night-watch still and clear—
 He who healed the hopeless leper,
 He who dried the widow's tear,
 He who changed to health and gladness
 Helpless, suffering, trembling fear.

"This same Jesus! When the vision
 Of that last and awful day
 Bursts upon the prostrate spirit,
 Like a midnight lightning ray,
 May we lift our hearts, adoring
 'This same Jesus,' loved and known
 As our own most gracious Saviour,
 Seated on the great white throne."

But Jesus did more than promise that He would come back. He promised that He would give to those men the power of His Spirit that they might go out to the ends of the earth and proclaim that great truth—the truth that it is the same Jesus who is coming back—the same loving, tender, sympathetic Man of Sorrows, and also the same man that could even take charge of the elements. Oh, how many experiences those men knew first-hand about Jesus! You remember the time in the little boat on Galilee, when the storm lashed the sea into a fury. The disciples were going across to the other side.

I was rowing on the Sea of Galilee one day and talking to my Arab guide. I said to him, "Is it possible that this little sea can become rough?" "Rough, Mister?" he said. "Do you know that within ten minutes, when the wind comes down in a certain way, this very sea is flowing at 14 miles an hour." "Oh," he said, "there's many a little boat been wrecked in this sea that seems so calm today." Evidently the wind struck from that side on the night the disciples were with Jesus in the boat. Jesus had spend a busy day, and He was fast asleep in the back of the boat. They had improvised a pillow for Him, I suppose, with their coats. But the wind struck, and the sea lashed into a fury. The waves were breaking over the sides of the boat, and the men were bailing the water out, and when the boat was about to sink they grasped Him and said: "Master, don't you care anything about us? we are going to perish." Jesus awoke and took the situation in. He stepped into the bow of the boat, and looking up to the inky heavens, with one word took control, and said, "Peace." And then He looked down at the surging waves and said, "Be still." The storm folded its wings in His presence. No wonder those men said, "What manner

of man is this, that even the winds and the waves obey Him?" That's the Man we need in the world today—the indispensable Man, the Man Christ Jesus.

I picked up one of the papers that came to my desk not so very long ago, and I noticed this. It was issued just a little over a year ago by the pope, and in his anxiety for the peace of the world he was urging the Catholic Church in these words: "Let us turn again to the Virgin Mary on the day that is sacred to the Immaculate Virgin, and that public prayers be held all over the world."

Now I have no hesitation at all about the sincerity of the pope. But I am just throwing this in for us to meditate upon. Hope is not in the Virgin, dear friends, but in the Virgin's Son. We need that Man who can take control of the elements. Only He can bring peace to a distracted, and homesick world tonight. Our hope is not in the peace plans of men, not even in the ecumenical councils of the church. Our hope is in the return of the Prince of Peace, and we ought to say, "Even so, come, Lord Jesus." But when He comes, will we know anything about it? I am turning to those familiar words in Paul's letter to the Thessalonians: "For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4: 16, 17. Isn't that a wonderful thought? How comforting in an hour like this! The Lord Himself is coming back to claim His people. And listen, dear friends, in the very place where the battle was fought against sin, in that place the Lord is coming back to celebrate the victory.

I was riding in a railway train going across the States in the early months of 1942. Oh, what days those days were! Singapore had gone. Some of the Dutch East Indies had gone. And Pearl Harbour had left a sad record of tragedy. American industry had not yet got under way, and the war looked serious. I was thinking very hard as I travelled along. I had picked up my newspaper in Chicago and I was reading the terrible news. I strolled down into the lounge car just to do a bit of thinking while my porter was making up my bed, and I met a high-ranking American officer there. I sat down in a chair right beside him and we began to talk about the tragic news in that evening newspaper. I told him I was an Australian, and that my loved ones were over there. I said, "It looks pretty serious doesn't it?" and he replied "Yes, it's very serious, sir." It looked almost certain that Australia would go. We had just had news of the first bombs dropped up there in the north of Australia, and my heart was very heavy. My thoughts turned to loved ones over here from whom I was so far away, some 9,000 miles. Love has a way, you know, of linking us together. It doesn't know much about distance. I said to this officer: "What do you think about Australia?" He replied: "Well, I can't divulge anything, of course, but I have just received my orders—Australia will not fall." I said, "You seem pretty certain about it." "Well," was his reply, "I am just giving you this information confidentially, because I can see how heavy your heart is." And I

have never repeated these words of his until tonight, and now, of course, it doesn't matter. He said: "I cannot tell you just why it is that Australia won't fall, but the men who know what they are doing in the operation of the war have given me information that Australia will not fall. We have to use Australia as a base to recapture the territory that has been taken by the enemy. There will be a lot more fall in the Pacific yet. But don't be alarmed about that. Australia will not fall." That was a great source of comfort to me on that tragic night.

It was only a matter of a few days afterwards that I was away out on the West Coast when the wonderful news came blazing over the radio that General MacArthur had landed in Melbourne. And then I understood some of the things that officer had been trying to tell me without saying too much. And you read and I read of how that big-hearted man decided, after counsel with the Chief of the Army, President Roosevelt, that he must leave the Philippine Islands that he loved so utterly, and come over here and make this his headquarters. And as he left those boys in the Philippine Islands his last words to them were, "I will return."

Oh, as those few friends of his waved good-bye to him they did not know what sorrow was in store for them on tragic Corregidor. Every time those poor boys blinked their lights and sent out their S.O.S.'s for somebody to come and help them—every time their lights blinked a sniper got them. The General seemed very far away from them in all the surging back and forth of those armies. There was an underground current at work all the time, but they were buoyed up with the promise that the General was coming back. They did not know when. But they knew it would be just as soon as possible. And how they worked and toiled, and some of them prayed earnestly that he would come back!

We had ninety-six of our own missionaries interned there in the Philippines, and we surely wanted a deliverer to come and get them out. Two of my dear friends from England were caught in Manila at the very time the enemy invaded it. And they had already suffered all kinds of tragedies. Their home was gone. They had been transferred from India and were on their way to Jerusalem when they were caught. My heart was burdened for them and their little boy, and for relatives of friends of mine in America. We did not know how things would go with them. But presently those great houses of industry over there in the States were turned into great fortresses for the manufacture of materials that would aid the forces of freedom. When President Roosevelt told America just what was going to happen in the manufacture of planes, tanks, etc., some said: "It's just like a Democrat to talk like that." But that man fulfilled all his promises. All he promised he did, and a lot more. What a wonderful thing America did when the world was going through its Gethsemane, turning all industry into war plants overnight in order to provide the fighting forces with all the things they needed! And from that time on the tide gradually began to turn.

I was visiting the city of Cleveland, Ohio, at the end of last October, and we didn't know just what was happening then, when

suddenly there came flashing out great headlines bearing the news that General MacArthur had landed in the Philippines. What a great day that was! He had left the Philippines under the cover of darkness—had taken a submarine and then an aeroplane. But when he came back he came back with an army, the flower of the youth of the land, and a navy such as the world had never seen before. He left under the cover of darkness, in silence, but when he came back he came back amid the thunder of guns. **He had kept his promise.**

Oh, dear friends, a greater General than General MacArthur has made a promise to us. When He went away, nineteen centuries ago, He said to the group of friends and followers who were standing round about Him, "I am going away, but **I am coming back again.**"

When Jesus comes back to this earth it will not be as a lonely outcast. He will return as King of kings, and Lord of lords, and the whole world will know when He returns. When General MacArthur landed in the Philippines his friends and his enemies all knew it. When Jesus comes it will not be some secret thing, for "every eye shall see Him." Eyes of love, and eyes of hate; eyes of hope, and eyes of despair. Even the eyes of the blind will be opened on that day. He is coming soon, dear friends. What we are seeing today are only preliminary happenings, the birth-pangs as it were of a new age that will be ushered in with the coming of the blessed Lord and Saviour.

Men may despise Him. They may deny His deity. They may dispute His power. They may disbelieve His resurrection, and even some Christian churches disbelieve that. They may explain away His existence. They may denounce His birth as a myth, misquote His words to sustain their opinions, pervert His teachings, and despise His precious blood. But when all this is done their difficulty is not yet removed.

For Christ the King still lives at God's right hand. Jesus Christ is the same yesterday, today, and for ever. The Christ who was, the Christ who is, and the Christ who is to come. Oh, thank God for such a Christ as that! That same Jesus still lives in all the majesty of His divine character and in all the power of His everlasting love. Herod could not kill Him. Satan could not tempt Him. The sepulchre could not hold Him. He stands forth tonight as our great High Priest. "He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus."

One day I visited the Boulder Dam. It seemed to me to be the greatest piece of engineering that I had ever looked upon—a face of concrete 750 feet high. As I was standing there talking to the man in charge of that marvellous dam, which provides electricity for thousands and thousands of square miles of country, the water was tumbling over the spillway. I said, "Isn't it marvellous to see that water coming down!" And then he told me that when the engineers designed it they figured out that it would be forty years before Lake Mead would fill and flow over the spillway, but here it is only five years, and the water is going over the spillway. I said "How do you account for that?" He replied, "Well, they made the measurements by the rainfall of the past, but there has been so much rain recently that the water has banked up and it's just going contrary to the plans and specifications of those who predicted that it would be forty years before the water went over the spillway."

Maybe, brethren, we, too, are measuring the future by the past. We will raise up so many new converts. We will raise up so many new churches, etc. But, brethren, somehow we have forgotten the rain. God is about to pour out His Spirit upon the church of God to enable us to go to the ends of the earth and proclaim the joyful news that Jesus is coming again.

West Australian Missionary College

A. F. J. KRANZ, *Principal*

Our thanks are due to the pioneers of the educational work in Western Australia for their wisdom in selecting a spot in the Darling Ranges which, like Mount Zion of old, is indeed "beautiful for situation." Carmel reflects the glory of the Divine in the handiwork of nature, and this unconscious influence upon the youth who go there for training is a powerful factor in moulding their lives in the image of Christ. Surrounded by the handiwork of the Creator in the evergreen valleys of the Darling Range, with its marvellous display of hundreds of varieties of wild flowers, and its abundance of luscious fruit, the students of the West Australian Missionary College are indeed afforded a haven of refuge where they can prepare themselves in soul and body for the great work of giving the everlasting gospel to a lost world.

The West Australian Missionary College, though the smallest of our colleges, is a very important unit in our educational work. It meets God's ideal as stated in "Counsels to Teachers," page 204, that we should conduct, "small schools in retired places for the education of our youth."

The enrolment over the past four years has averaged seventy students. This is very good when we consider that the constituency of Adventists in the two conferences from which they are drawn amounts to only 2,535. While a good number of South Australian young people attend, the majority of our students of course are from the local conference. Actually, one in every 20 of the membership in Western Australia is a student in the College. I believe this gives Western Australia first place in the Australasian Union Conference in the number of young people who go to college in proportion to the church membership. We hope to get more of our South Australian young people to see the advantages offered by a smaller college, and come to West Australia for their education.

The quadrennial period just ended has brought us many perplexing problems, but God's helping hand has been manifested in a wonderful way. We thank Him for bringing deliverance in 1942 when it appeared we would lose some twenty of our young men on the Ministerial Course. Exemption from military service came in

answer to earnest prayer from students and faculty, and greatly strengthened their faith. The needs of the nation have reduced our attendance, particularly as regards young men, and this has made it very difficult to provide labour for the orchard and the Sanitarium Health Food factory, besides causing us a considerable reduction in fees. Nevertheless each year a group of young people have finished their studies at the College. Some of the graduates have moved on to Avondale to complete their studies in the Ministerial or Teachers' courses; others have gone directly into the work of God. Each year others have been accepted for the nurses' training course at the Sydney Sanitarium.

The spiritual development of the young entrusted to our care is our primary consideration. We have endeavoured to make the Bible the groundwork of all our studies and the centre of college activities. The usual Friday evening meetings, Sabbath services, and Missionary Volunteer activities, as also special features such as Appeal for Missions, Week of Prayer, etc., form very important factors in college life. Students and teachers are regular in attendance. I am happy to say that very few young people who come to College unconverted, fail to accept Christ.

During the past four years we have made considerable improvements amounting to a capital expenditure of £1,382. A new up-to-date, well-equipped classroom for the teaching of art and science has been erected by student labour under the direction of Brother N. H. Speck. Added facilities in the way of benches, tools, etc., have made our woodwork department an efficient unit. An oil-burning furnace has replaced the old wood furnace. A new concrete dam in the lower orchard augments our water supply, and a new cistern has been added for irrigation of the orchard. We are only awaiting the release of materials for the erection of a much needed music building, and we hope soon to build a gymnasium to provide for physical recreation.

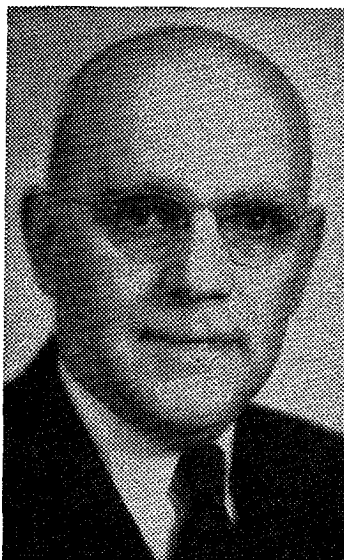
The Union Conference course of study is followed, and students are prepared for both Junior and Leaving Certificate examinations. Good results have been obtained.

The College orchard is known far and near for its excellent fruit. West Australian Missionary College fruit is much sought for and brings the highest prices in the markets. God's blessing has rested upon the orchard. During the period 1941-1944, despite lack of fertilizer and labour shortage, we sold 10,760 bushels of citrus fruits, 5,493 bushels of stone fruit, and 1,892 bushels of apples and pears, a total of 18,145 bushels in all, for which we realized £9,407. Credit is due to the faithful work done by Bro. W. Chapman, who was manager of the orchard for nineteen years. Last year he retired from this position, and Brother Eric Zeunert is carrying on this work in an efficient manner.

Personally, I thoroughly enjoy my work at Carmel, and wish to express my thanks to God for His help and blessing. I must also thank the faculty and staff for their support and help and earnest labours. Should it be my privilege to continue my work in the West Australian Missionary College, my constant desire I trust will be to make it a place "conducted after the plan of the schools of the prophets."—"Testimonies," Vol. VI, page 137.

What are the Resources of the Advent Church?

A Bible Study by PASTOR W. G. TURNER, reported by A. H. E. Miller



The speaker took for his text 1 Cor. 1:26, and emphasized that God had chosen the foolish things in this world to confound the mighty, so that no flesh should glory in His presence. At the present time our work is in a strong financial condition—cash reserves are better than ever before, our institutions are getting free from debt, income and profit have risen to unprecedented heights. Our leaders are planning for large extensions of the work, workers are better paid, and large sums are being spent on evangelism. But in spite of this wave of prosperity, our baptisms are not as high as in the years before the war.

The question arises: Why is this condition obtaining? Is it because we have been placing greater emphasis on the material to the exclusion of the spiritual? The material is important, and God has richly blessed His work. Our hearts rejoice that our institutions are being freed from the burden of debt and that there is more money to spend in the spread of evangelism.

But we must face this fact: In the early days of this message God did wonderful things, and the workers had very little in the way of finance. They possessed great faith, and that possession of faith is worth far more than material resources. The Millerite movement of 1840-1844 was comprised of men endowed by God with power, and He did wonderful things through them in a very short time. We need this same power today. Doing God's will is far more important than material wealth.

When Israel left Egypt they were a very small people, but later grew into a powerful nation. God used the prophet Hosea to send a very solemn warning to His people who had become rich in material things, but had largely lost their spiritual experience. They were trusting in their own way and in the multitude of their mighty men. Their failure was written "for our admonition, upon whom the ends of the world are come."

Pastor Turner was privileged to be present at the World Security Conference in San Francisco, and heard the speeches of the leaders of U.S.A., Great Britain, Russia, and China. Mr. Stettinius, the chairman of the conference, stated that without vision, courage, and faith there could be no security amongst the nations, no chance of winning the peace. This was the only road that would lead the world to final victory. These three things—vision, courage, and faith—are also essential to the remnant church to whom has been committed the finishing of the work. The time is short, the task tremendous. Our orders are to preach the gospel to every nation, kindred, tongue, and people.

Vision. God's people cannot possess the wealth of the nations, but they can have a larger vision because they are called to preach to a world in tremendous need. From John 4:35 we learn that Jesus had a vision of a finished work. Now is the time to do great things; the fields are white already for harvest.

Courage. Jesus was never discouraged, and we should follow His example. There is a sign on a railway station in U.S.A. which reads, "When courage is gone all is gone." That is true of a nation, a church, and an individual. It has been said, "He that loses his money loses much, he that loses a friend loses more, but he that loses his courage loses all." The messenger of the Lord used to cheer the brethren when they were facing great difficulties with these words: "Courage in the Lord! Courage in the Lord!" Our workers in Europe have been working under very trying conditions, but with high courage they continued their work. In spite of the fact that their publishing houses and churches were closed, and a large number of their members were in prison, their courage was good. This was stated in a cable sent to the General Conference recently by Pastor Olson.

Faith. It is possible to be poor in this world's goods but rich in faith. Jesus called Himself our brother. He was made like unto us. We can have the same power that He had, and can receive it in the same way. From "Desire of Ages" we learn that when the disciples of Jesus were in the boat on stormy Galilee, they forgot that Jesus was with them. When there was an extra bright flash of lightning they saw the Saviour in the bottom of the boat. They cried out to Him, "Master, carest Thou not that we perish?" Jesus was peacefully sleeping. He was resting in faith, the same faith that we can have in these stormy times. When He awoke He was in perfect peace, a peace based on trust in His Father.

The members of the remnant church are those who "keep the commandments of God, and the faith of Jesus." We must be men and women of faith. It was F. B. Meyer who said: "You do not test the resources of God until you try the impossible." At one time Hudson Taylor, of the China Inland Mission, had only £10 to start a certain mission project. This did not in any way deter him. He said, "I have £10 plus all the promises of God; I shall go

forward." "Faith," says Mrs. E. G. White, "is the grasping of the hand of Christ in every emergency."

When Mr. Stettinius was finishing his momentous speech he hesitated for a moment, but instead of saying to his fellow delegates that they should pray for the success of the conference, he suggested a short period of meditation, as he knew there were atheists present in the conference.

Without prayer the Christian cannot have a proper vision of the work of God. "Prayer is the key in the hand of faith to unlock heaven's storehouse."

While attending a camp-meeting in the States, Pastor Turner met a doctor who was a skilled surgeon, but who was even better known as a man who brought spiritual blessing to all with whom he associated. As a student at Loma Linda he felt he was

slipping and determined to spend the first thirty minutes of each day in the reading of the Bible and prayer. He was able to do mighty things because he was filled with the Spirit of the Lord. We must spend much time with God if we want an enlarged vision, a deeper consecration, and an increasing faith. It was General MacArthur who said: "Wars are won with men, not money." We are fighting a spiritual war. The Lord wants us to put on the whole armour of God, including the shield of faith and the sword of the Spirit. Have we lost our armour? If so, let us find it, buckle it on again, and go forth to battle for the Lord.

This must first be a personal experience and then a collective experience. Our message will then shake the world, and the coming of the Lord in the clouds of heaven will be hastened.

visit the native believers who have not seen a white missionary since hostilities began." As the little mission boat chugs its way into those palm-fringed bays, what excitement there will be both on shore and on deck!

How happy Brother G. S. Fisher looks, with his five daughters about him once more. Now they are married to "fishers" of men.

One of the most interesting reports was that given by the Sabbath school secretary for Australasia, Brother C. F. L. Ulrich. It is pleasing to see his mother and stepfather here, Brother and Sister F. E. Smith, pillars of the church in Launceston, Tasmania.

Six doctors have come to attend the meetings. Three of them are here all the time (Drs. T. A. Sherwin, G. Boyd, and D. I. Parker), and others part time (Drs. Harrison, Tulloch, and Hammond). Dr. Sherwin is giving his very interesting report as Medical Secretary this morning. It is cheering to all to meet these medical missionary workers.

"Dr. Harrison's artfully illustrated lecture on 'Psychology in the Service of the Soul' was the doctor at his best," Pastor Brash observes as we chat with him about the conference. "Potted wisdom, these sayings of the doctor: 'Life flowers in the mental heavens.' 'I have always found that in homes where there are two authorities the children are emotionally unstable. Fathers and mothers, get together, or you will rear children that will be a heartache to you!' 'All life is incomplete without God.' 'A need is the basis of everything.' 'God lives in the recognition of His people.' 'God holds sacred man's imagination.'"

How much may take place during the span of one person's experience! Meet the first person sent out from Australia to a foreign mission land. It was in the latter part of 1893 that Brother Fairley Masters was sent to labour in India as a colporteur. At the same time the General Conference sent Brother Lenker from America, and for a time these two pioneer colporteurs were the only Adventists in all India. Before going out, Brother Masters spent two and a half years in the St. Kilda Bible School. Sister Masters is here at the session, too, and both look very well. You all know their son, Pastor George Masters, superintendent of the Indian Mission in Fiji, who is here as a delegate.

"A certain little boy had a birthday party recently, and he was only eighty-one years of age," Sister E. S. Butz tells us. More than fifty years ago Pastor and Mrs. Butz sailed on the mission barque "Pitcairn" to pioneer the work in Tonga, and since then they have laboured in many places. Their only daughter, best known as Mrs. Norman Wiles, was one of the first back to Papua when hostilities ceased.

On the grounds are several young people who are about to sail for the mission field for the first time. In fact, Brother F. Maberly, now in Papua, left for Inland New Guinea during the session, his wife, nee Liela Thrift, to follow later. Brother S. A. Stocken is fortunate enough to be taking his wife (nee Beryl Johanson) to Papua with him.

By chance we speak to an efficient-looking young man, and find it is Brother L. E. Coombe, leader of the three departments in the North Queensland field. He tells us an interesting story of a J.M.V. society

Jottings from the Session

VIOLA M. ROGERS

This might be termed a workers' institute, Union Conference session, and camp-meeting all in one. "The setting for a meeting of this kind is one of the most beautiful in all the world," says Pastor Branson, vice-president of our world-wide work. And he ought to know.

Was a more important meeting in the history of God's work ever held? "The world is facing its last chance. And if this is the last chance of a dying world, it is also the last chance of the church of God to fulfil its Heaven-appointed task."

Did any group ever enjoy sweeter Christian fellowship than is ours at this meeting? "The fellowship of kindred minds is like to that above."

Time was when the writer knew every minister in Australasia, but we are profoundly impressed and greatly heartened by the large number of ministers and workers who have entered this cause during the past seven years. We are also impressed by the perennial youth of some of the older workers.

It is good to see Pastor E. B. Rudge leading out in Session meetings, looking just about the same as before that terrible experience in the fire, when he went to the rescue of a mother and child. The heaviest marks are seen on his right hand, which he still uses for writing, but gives a warm handclasp with his left.

Two of the most thrilling meetings of the session were those when our head chaplain for the American forces related experiences. Wasn't it providential that Chaplain Bergherm secured leave to visit Australia while the Session is on? This tall brother in padre's uniform was a singing evangelist. Come and meet him. How were you brought into this message, Pastor Bergherm? "In a sanitarium in Florida my mother and sister entered as patients and returned rejoicing in the truth. I went to the Philippine Islands in 1924, and laboured there eleven years, as director of a large mission and later as Home Missions Secretary for the Philippine Union. On my return to America I was appointed General Conference associate Home Missions Secretary, travelling ex-

tensively, and later became superintendent of the Colombia-Venezuela Mission in South America." Tell us about your present work. "Realizing the need of chaplains in the army, I volunteered, and for four months served as ship's chaplain on a transport. When the Forty-Seventh General Hospital was organized by our medical school, which supplied fifty Adventist doctors from among its faculty and graduates, also thirty-five Adventist nurses, I was ordered there as hospital chaplain. We reached Milne Bay in January, 1944. When the General Hospital was moved up into the Philippines I spent three months in the Manila area. Then I was commissioned to visit every base in the Philippines, New Guinea, and New Britain where our Adventist men were known to be." For how long are you in Australia? "Forty-five days' leave was granted by the Army for rest and recuperation."

Almost the only other Americans on the grounds are Pastor and Mrs. G. L. Sterling, but with their thirty years' service in the islands and seven in the home field, we claim them as good Australians. How thrilled they were to meet Chaplain Bergherm! They lived in the same house and worked together in a mission in Michigan during the one and only visit they have ever made back to their homeland. And now after all these years they meet down under the Southern Cross.

Look! Here is the new captain of the mission boat, "Endeavour," recently purchased for the island work: Pastor L. G. Maxwell. Do you remember reading some years ago how God laid His hand on a young man who had served eight and a half years in the Australian Navy, gave him a wonderful conversion and a remarkable release, and called him to college and then to New Guinea? Since then Pastor Maxwell has served in Rarotonga and in evangelical and departmental work. "I have always been interested in boats, even before I joined the Navy," this genial brother tells us. "But I little thought when I cruised the world in those large ships that some day I would be sailing the seas for God. There is great pleasure in store for me to be one of the first workers to

composed entirely of Australian aborigines. Upwards of one hundred are doing the progressive class work at Monamona Mission, and the first investiture service is expected in November. Brother Coombe spent two years in the colporteur work and two years in evangelical work before being called to the far north, accompanied by his wife, the daughter of Brother and Sister R. E. G. Blair.

This is the first Union Conference session without Brother H. Stockton, always one of the busiest persons at such a time. As transportation agent, his kindly help, so unselfishly given to travellers on thousands of occasions, will never be forgotten. How glad we are to see Sister Stockton here, and to converse with her! She tells us that our late brother had completed all his accosting work before taking that fatal journey, and how the hand of God was seen in the way he was sustained during his last hours! When it was expected that he must be either unconscious or drugged, he was heard praying aloud to God for each one of his five children by name, and he sweetly greeted the visitors to his bedside. Fragrant memories cheer this devoted sister in her loneliness until the great reunion day. Sister Stockton now lives in Cyrus Avenue, Wahroonga, and has one son with her.

Who is this man of splendid physique and friendly manner, renewing old friendships and making new ones? Fred Holder, a New Zealander, and the college wit during his days at Avondale. "I always look forward to visiting camps and conferences," he says. "I may not be enrolled as a member, but I might say boastfully that I am more interested in some of the departments than those that are on the payroll. I am in touch with military people and athletes, and they look to our cafes and shops to supply them with right lines. My friends call me 'Marmite,' and they chaff me that we are not doing as much as we formerly did. Having pioneered the way in Australasia with health lectures, vegetarian cafes, and diet offices, they think we are leaving others to carry on the work so well begun by this denomination. I meet here friends who are always dear to me; in fact, I find here people who have more of the spirit of brotherhood than anywhere else." Many more of our readers will remember Fred, too, and wish him well.

Day by day during the Session, as the newspapers have published lists of our prisoners of war, anxious search has been made for the names of E. M. Abbott, L. C. Thompson, and Trevor Collett. Pastor Abbott's wife is a sister at the Sydney Sanitarium, and his mother—a real mother in Israel—is here at the Session. Max is her only child. "I am trusting through the years," she says, "but oh, we are so hungry for word of him." Trevor's brother, Rolf Collett, was here for the week-end. We hope these three young men may still be found.

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WORK

"Being busy does not always mean real work. The object of all work is production or accomplishment, and to either of these ends there must be forethought, system, planning, intelligence, and honest purpose, as well as perspiration. Seeming to do is not doing."

The Sydney Sanitarium and Hospital

G. E. ADAIR, *Manager*

Protection. While war raged with increasing violence and destruction to life and property during the past four years, bringing many and varied problems and perplexities to every phase of God's work throughout the world, God has graciously protected the Sydney Sanitarium and Hospital and has richly blessed and prospered its activities to restore physical and spiritual life and health to all who have been admitted to the institution.

In June of 1942 it seemed almost certain that the Sanitarium would pass out of our hands to the American Defence Forces. Frequent visits and inspections were made by Army Medical Personnel. Plans were being made for immediate occupation. Humanly speaking there seemed to be no hope of our retaining possession, but in response to the earnest prayers of the staff and church members in Australia and New Zealand, God intervened, the decisions of certain authorities were reversed, and the institution was allowed to carry on its divinely appointed mission. For this deliverance we sincerely thank our heavenly Father.

Improvements. The four-year period has witnessed continual growth and many improvements in and around the Sanitarium. The old three-storey building at the rear was demolished in 1942, which removed an eyesore and a great fire risk. The lower portion was re-roofed with tiles, and now provides much-needed accommodation for the laboratory, records office, dietitians' office, and pharmacy store. The old gymnasium hall gave place to a two-floor brick and concrete air-raid shelter which, since the repeal of regulations, has been converted into a modern laundry and temporary living quarters for the staff. Additions were made to the kitchen, staff dining-room, and storerooms to care for increased patronage and staff.

The top floor of the east wing, which for ten years has stood in a rough, uncompleted state, being known as the "skeleton," was finished off last year, the official opening taking place on November 7, 1944. This is now an up-to-date, modernly finished surgical ward and theatre, suitably and practically equipped to meet the requirements of doctors and surgeons and the needs of patients requiring surgical attention and care.

Carpet runners almost threadbare by twenty years' constant wear have been renewed, additional urgently needed furnishings were provided, required equipment for the office, treatment rooms, wards, and other departments was made available as opportunity and finances permitted. Milking-machines were installed at the dairy. The patients' dining-room was renovated and recurtained. Enamel utensils gave place to the more hygienic Monel metal and stainless steel, particularly those used in connection with the services in the theatres and wards. Many major repairs and maintenance items were undertaken and completed, the exterior of the building was checked over, repaired by tradesmen, and painted. All out-buildings have since been overhauled and painted. An annex was built to provide

additional accommodation for sisters and nurses.

Patronage. The daily average bed occupancy in 1941 was eighty-nine. At the end of 1944 it had increased to one hundred and sixteen. The maximum number of in-patients at any one time was one hundred and forty-two, while the total number of patients treated during the four years was over six thousand. When alterations and renovations to the west wing, now in progress, are completed, the total capacity of the institution will be one hundred and sixty-nine.

Applications for admission greatly exceed the capacity of the institution's present accommodation facilities. Efforts made to limit the stay of chronic cases, and to give preference to acute and urgent cases, have made but little difference to the waiting list, which has at times approximated four hundred. Numbers of prominent citizens have figured in our patient list—members of the Commonwealth and State Cabinets, doctors of medicine, law, and philosophy, clergymen, military leaders, and others, all of whom have been pleased and favourably impressed by the contacts made and services rendered.

Many very difficult and hopeless cases have been skilfully and successfully undertaken by our doctors and medical staff—cases that have been given up by other medical men. Earnest prayer in conjunction with medical skill has worked miracles. One of the latest discoveries, penicillin, has been used with remarkable results.

Endowed Beds. The two endowed beds financed by the A.U.C. from the earnings of the Health Food work have been a real blessing to many of our needy members and other sick folk who otherwise could not have received the medical care and treatment necessary for the restoration of health.

Staff. The increase in patronage has necessitated additional staff, and we now have a staff of one hundred and seventy persons. The securing of suitable helpers, particularly for the domestic services, has been and still is one of the institution's greatest problems. Despite the difficulties and the acute shortage of help at times, the staff has willingly and loyally co-operated and carried on the work. This is a time when our young people have a wonderful opportunity to come to the help of the Lord, for it is a time when their assistance is greatly needed.

Training and Spiritual Activities. The training of medical missionary nurses has continued unabated, fifty-two graduating during the four years. These young people are to be found far and wide carrying on the work of teaching, preaching, and healing.

Here we pause for a moment in memory of the late Nurse Maisie Galway, who would have graduated this year had not the hand of death claimed her. Beyond the grief and sorrow which this sad bereavement brought to the staff, we look forward to the great day of reunion.

Counsel is given the staff in regard to contacts with patients. Care is exercised

not to urge our doctrines, but where questions are asked workers are free to answer such inquiries. They are encouraged to live a consistent Christian life and to inspire patients with confidence in God as the Great Physician. As the divine Master's example is followed and patients respond, great joy is brought to the hearts of the workers.

On Sunday evenings preaching services are held in the drawing-room, and these, together with the Friday evening song services rendered by the staff, and health lectures given by the doctors, are much appreciated by the patients who are able to be present. Trainees are taught how to give Bible studies and to take the lead in worship. The young men frequently take the preaching services in the drawing-room and also on Sabbaths in the metropolitan churches. Parties of young people visit many of our churches to conduct Missionary Volunteer meetings and Sabbath school. All church missionary activities are enthusiastically engaged in by the staff, who through these avenues experience the thrill of sharing in the joys of service.

The chaplain has had his hands full in studying with interested patients, and while records have not been kept, it is known that at least twelve patients are rejoicing with us in the message today as a result of their stay at the Sanitarium between 1942 and 1945. Away up in North Queensland a lady was given a copy of one of our papers in which the Sanitarium was advertised. She knew nothing of the institution, but immediately wrote down and booked a room. The care and attention given her were much appreciated. She roomed with one of our good Adventist sisters, who very tactfully talked to her about the message. As a result Bible studies were carried on with her by the chaplain, and before she left Wahrenonga she was rejoicing in the truth. She returned home to her husband, who was perhaps the most prominent merchant in the town, and now he and their four children are all Sabbath-keepers.⁹

A young woman who has her B.A. degree recently came to the Sanitarium, but she

had very little faith in religion. Whatever faith she had was more or less in favour of Christian Science. However, what she saw at the Sanitarium and what she heard made a profound impression upon her. Studies were given, and after leaving the Sanitarium a Bible worker regularly visited her home with the result that she and her father and mother are now all Sabbath-keepers.

A journalist has visited the Sanitarium on two or three occasions, and has become deeply impressed. On the first visit she asked many questions with regard to the teachings of the denomination. She was of a rather argumentative type, but she was honest at heart, and the message sank in. On the last occasion here she decided to keep the Sabbath, and wrote a little poem on how the Sabbath should be kept.

Many experiences such as these could be related if time permitted.

A source of encouragement to the staff, because of its indication that the objectives of the institution are being achieved to some extent, have been the numerous expressions, both verbal and written, received from patients who have appreciated the association and the services received. The following letter, dated October 30, 1944, is one of many:—

"I wish to take this opportunity to express my appreciation of the kindly attitude displayed at all times by the nursing and domestic staff, both male and female, to the patients at the Sanitarium. Forced as I am by environment to rub shoulders with a blase and over-sophisticated world, I found my stay at the Sanitarium with these clean and wholesome young people to be quite pleasurable and all too short, and one of the high spots of my life. Please convey to them my highest appreciation of their kindly courtesies."

Medical Evangelists' Course. A Medical Evangelists' course, of one year's duration, is being introduced next year into the Sydney Sanitarium and Hospital for the purpose of offering to graduates from the Shorter or Full Ministerial courses at our missionary colleges a condensed practical working knowledge of the simple treat-

ments for the sick as met with in the evangelist's ministry. It is not intended that this short course should qualify the student as a fully trained nurse fit for medical work in the island field, but primarily for the home field to be used as an entering wedge into the homes of people where Bible studies might follow.

The Sanitarium staff has adopted as a slogan the following statement from the Spirit of prophecy ("Counsels on Health," page 255):—

"The success of the Sanitarium depends upon its maintaining the simplicity of godliness."

How true it is! And every member is whole-heartedly striving by God's grace and with His help to fulfil the conditions, that real success may be obtained.

Financial. The Lord has blessed the Sanitarium financially as well as spiritually. Despite high costs of labour, materials, services, foods, equipment, furnishings, household linen, and everything else that had to be purchased during the war period, and despite the fact that our rates and terms have remained unaltered, the operating results reveal that the institution has more than met expenses during the past two years, the profit earned in 1943 being the first since 1918. While we do not look for large profits from the Sanitarium, we believe the Lord desires to see it operate without loss.

Conclusion. The end of the four-year period found the Sydney Sanitarium more urgently than ever in need of a nurses' home in which to properly and comfortably house the nursing and domestic staff, and of a new service wing to replace the present temporary provision for kitchen, serving-room, tray-room, and staff dining-room. It is hoped that some of these needs may be met during the current period.

Gratitude and praise are due to God for the way in which He has blessed the work, and we seek His continued counsel and guidance as efforts are made to keep the services of the Sydney Sanitarium self-supporting and soul-saving.

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A Brief Statement

MADE TO THE CONFERENCE BY

MAJOR BENT

of the British Solomon Islands Commission

During our long stay in the Solomon Islands I have had the pleasure of meeting the members of your denomination, and observing their work in the mission field. I am very glad to say they are a fine type of missionary, devoted, and happy in their labours. When under orders from your headquarters, the members of your mission in the Solomons left the group, the result of their work brought plentiful fruit. Not only did the natives remain faithful, but everything has been done by the natives to preserve the property of the church from damage, especially in enemy-occupied zones.

I am happy to say that the Government is aware of the good work done by your church in the Protectorate, and personally I take this opportunity of thanking your administration for giving me this chance to be present at your conference, and wish you full success in your deliberations and in your missionary enterprise.



SOME OF THE MISSION TEACHERS WITH W/O2 GILMORE IN BOUGAINVILLE

The Everlasting Covenant

NUMBER TWO

*Sermon preached by PASTOR W. H. BRANSON at The Entrance,
Monday night, September 17*

"And so it is written, the first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven." 1 Cor. 15: 45-47.

We are continuing tonight the subject of the Everlasting Covenant. And the subdivision of that subject that we shall discuss this evening is the two Adams brought to view in the scriptures which I have just read.

In "Desire of Ages," page 834, we read: "Before the foundations of the earth were laid, the Father and the Son had united in a covenant to redeem man if he should be overcome by Satan. They had clasped their hands in a solemn pledge that Christ should become the surety for the human race." Christ guaranteed to the Father that He would come into the world, that He would undertake man's redemption, that He would make a man more precious than fine gold, that He would redeem man by forgiving his sins, or bringing him to the place where the Father could forgive his sins; that He would restore the image of God in man, which image had been lost through the Fall. He promised that He would recreate human hearts, and that He would make it possible for man to obey God's holy law so perfectly that he would be considered worthy of re-adoption into the family of God and of the gift of eternal life.

The Father on His part pledged the Son that if He accomplished what He had set out to do, that He would accept as His own sons and daughters the men and women from the earth who were thus regenerated through the power of His Son, Jesus Christ. He promised that He would bestow upon them the gift of immortality, that He would bring them forth from their graves and transplant them into His kingdom, and that they would remain with Him for ever.

When the world was created, God made man and placed him on the earth. But, this everlasting covenant was made before the earth was created, it was made from eternity. It was made to prepare for a terrible tragedy, if and when that tragedy came. When the world was created and everything was made beautiful and ready, God made man in His own image, placed him here on the earth, and told him to be fruitful and multiply and to replenish the earth and subdue it; and have dominion over everything. But God warned man that he must live a life of obedience to all the commandments of God if he desired to retain his life and his home and purity and happiness throughout the eternal ages.

I shall now read from a statement made by Mrs. E. G. White and published in the "Review and Herald" of April 25, 1893, which says: "God in justice, could require no less than complete holiness and obedience. Satan in heaven had complained against the law of God, declaring it unnecessary and arbitrary."

You remember that finally Satan denounced God's law, threw it aside, and, by its transgression, became a sinner. He was the originator of sin, and because of his transgression, it became necessary for him to be cast out of heaven, for God could not permit sinners to remain at His throne and in His kingdom. So Satan was cast out into the locality where this earth was afterwards created. And, since Satan was cast out of heaven because of transgressing God's law, it would be quite impossible for God to allow a race of sinners on the earth to transgress His law and to continue in transgression, because that, once again, would jeopardize the kingdom of God. It was therefore necessary for God to lay down to Adam a very definite standard by which his life was to be ordered, and that standard was the great law of Jehovah, the foundation of God's throne and kingdom.

In Gen. 2: 17 the record is given us that God explained to Adam that if he should transgress God's commandments; if he should put forth his hand and take of the forbidden fruit, and eat of it, that would constitute a violation of God's law, and the penalty for transgression would be death. "For in the day that thou eatest thereof thou shalt surely die."

We understand that Adam was given by the Lord Himself a full outline of the requirements of God that were later put into a code which we call the Ten Commandments and given to the children of Israel on tables of stone where they were written with the finger of God; and that Adam had a perfect knowledge of all the requirements of the law of Jehovah, and, therefore, understood exactly what was necessary in order for his life to be perpetuated throughout eternity.

Adam, of course, had no original sin. He was created in the image of God, not only physically, but spiritually. He was perfect in character. Sin had not degraded him or weakened his nature, and, therefore, Adam, when he was first created by the power of God, had the power to obey the law of God. He had the power to retain by his own works the righteous character which God had given him. That power ceased to exist in man as soon as he yielded to the temptations of Satan and broke the law of God. If Adam had not broken God's law, sin, of course, would not have entered his heart, nor would it have been passed on to his posterity. He also would never have needed a Saviour, for Jesus came to save sinners. The everlasting covenant that was made between the Father and the Son in the eternity of the past was made to save man, if and when he transgressed. This covenant was not put into operation until after the fall of man. If Adam had maintained his integrity, if he had continued to live by the standard of the law of God which was given to him, he would not have needed redemption. Had man not sinned, Jesus would never have needed to come from the throne of God into a world of sin and sinners, and pay the supreme penalty of His life in order to redeem man.

In Gen. 3: 4-6 we read how the voice of the tempter bade them eat of the fruit of the tree of knowledge, the fruit of which was beautiful to look at. They were told by the deceiver that the tree was good for food, and that if they did eat thereof they would be made wise. And they believed it. The deceiver said: "In the day ye eat thereof, ye shall be as gods, knowing good and evil." And when they heard that, they put forth their hands and took of the fruit and ate it, and in that act they transgressed the commandment of God. Before they did that, of course, it was necessary for them to break the commandment "Thou shalt not covet." And before they went that far it was necessary to break the commandment "Thou shalt have no other gods before Me." When finally the hand was put forth and they took of the fruit they were breaking the commandment "Thou shalt not steal." And so we might go on and show how in that one act man violated a number, at least, of the commandments of the law of Jehovah.

And this, I think, constitutes the saddest story of the ages. It is called by the servant of the Lord a disgraceful failure. The worst of all is this, that Adam's transgression in the garden of Eden not only cost him his purity and his robe of righteousness—not only cost him his beautiful home in Eden and finally his life, which had to be forfeited, but his sin and transgression now became human nature. It became the nature of man to sin. And, of course, the only nature that the first pair could pass down to their posterity would be the nature that they themselves had. And so this first Adam, the head of the human family, because of his sin, passed on a sinful nature to all his posterity for all time. I repeat, this is the saddest story of the ages. It would have been terrible enough if Adam and Eve alone had had to reap the penalty for their transgression. But when the result of their transgression was to bring sin upon all the world for 6,000 years, that became an outstanding tragedy.

Will you now turn with me to Romans, chapter 5, and let us notice here a few statements about this in the 12th verse where it says: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

Notice here the marginal rendering of that verse. The margin says instead of "For that all have sinned," "in whom all have sinned." Wherefore, as by one man (Adam) sin entered into the world resulting in death, so death was passed upon all men. "In whom all have sinned." As a result of Adam's transmitting his nature to us, we all, in him, through him, by his act, became sinners. That is also set forth in the 19th verse: "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

When it says "many were made sinners," how many does that mean? It means just as many as would be born of the human race. So the sin of Adam has become our sin.

Let us now turn to 1 Cor. 15: 22: "For as in Adam all die."

I don't know of any greater tragedy that ever could have come to the human family. If you ask why is it that all men are sin-

ners, how it is that we become sinners, the answer in the Scriptures is **we are born that way**. That is our nature. Ps. 51:5 tells us, "I was shapen in iniquity; and in sin did my mother conceive me." It has so completely taken in the human race that we are told by the Apostle Paul that there is not one that doeth good. "No, not so much as one." That is Weymouth's rendering. They are all gone out of the way. They have all turned aside out of the path, "There is none righteous, no, not one." Rom. 3:10. "What things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God." Rom. 3:19.

You remember very well the 23rd verse of Jeremiah the 13th chapter. "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." One is as impossible as the other. Not until the black man can change his skin by his own desires and his own ingenuity, and make himself white; not until the leopard can change his spots and become a solid colour, can any human being, by his own strength and power, change his nature and do right. It is an utter impossibility for the sons of Adam to do right in their own strength.

If we turn to Rom. 7:14 we have an explanation of the situation, and it's a sad story that Paul tells us in this verse. "For we know that the law is spiritual: but I am carnal, sold under sin." **We are sold under sin**. Adam sold us out when he partook of the tree of knowledge of good and evil. He was representing every child of his that would live on the earth. Since human nature is a carnal nature, we are told in Rom. 8:7: "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."

We have a wonderful story recorded in the Book of God (Gen. 3:15) where it tells us that no sooner had man committed sin than God in heaven remembered His promise. He remembered His covenant that had been made from eternity. I am so grateful that God did not turn back from paying the awful price of sin. No sooner had man sinned than God came to his help. Walking in the garden looking for Adam, who was hiding in the shrubs, He called out, "Adam, where art thou?" And Adam, with shame, came forth and stood before his Creator, no doubt expecting the vengeance of God to be immediately executed. But, instead of that, he hears the voice of the Master speaking to the serpent, the tempter, saying: "The seed of the woman shall bruise thy head."

That was the first ray of hope that Adam and Eve had. They did not know about the everlasting covenant. They did not understand the wonderful love of the great Creator, but they were about to be made to understand it now. They thought they were hopeless and lost beyond redemption. Then God told them that a deliverer would come, that God would send into this world His Son, who would be born of a woman; and that He would take upon Himself our nature; that He would bear the burden and the guilt of man's transgression; that He would pay the penalty for man's sin, and that through His life and His death and His resurrection and His subsequent ministry at the right hand of God it would be possible for man to escape the sentence of death.

Four thousand years after this promise was given to Adam, Christ came into this world, but He was "the Lamb slain from the foundation of the world." The efficacy of His death was just as great for 4,000 years before the cross as after, because the efficacy of His cross stretches both sides, and those who believed back there the wonderful promise that was couched in the everlasting covenant, were saved by virtue of the promised death of Jesus just as we are saved by virtue of the fact that He died.

He came as the seed of Abraham, and we are told that He was made in all points like unto His brethren. He must experience all the sufferings and heartaches and pangs of sorrow that man had to suffer. All this was necessary, we are told, that He "might be a merciful and faithful high priest in things pertaining to God."

I want you to notice now another reason why it was necessary for Christ to be made like unto us. God the Father **had not loaned His Son**, Jesus, to the human family. "God so loved the world, that He **GAVE** His only begotten Son." And that gift, beloved, has never been taken back. And it never will be taken back throughout all time and eternity. Christ will remain the gift of God to humanity. He will always be a human being and in human form as He was while here upon the earth. And the reason for that is that this race, having lost its first head through transgression and sin, had to have a new head, a new Father, someone to head up the race. And God had planned in the scheme of the everlasting covenant that His Son, Jesus Christ, should not only come into the world and suffer and die for men, but that He was to become the head of the human family. He was to be known as the second Adam. He was to take the place of the man who, in the garden of Eden, had reached forth his hand and taken of the forbidden fruit, who disobeyed the law of God, and brought sin into the world. And it was God's plan that just as Adam through one act of transgression had brought sin upon the whole human family, so His Son, Jesus Christ, the second Adam, was to come here and work out a righteousness which, in turn, could also be extended to all the members of the human family who would accept it. Let us read it again in 1 Cor. 15:45: "And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit."

There is a great message in that for your soul and mine tonight, brethren and sisters. **The last man Adam was a quickening spirit**. What does that mean? It means that as in Adam all die, we would all die an eternal death spiritually and physically if no new head of the race came in to redeem us. Christ came as a quickening spirit that He might bring life, spiritual life, to men who were dead in trespasses and sins, and physical life to men who were dead physically and lying in their graves and mouldering in the dust. He came here as a quickening spirit with power from God to bring a double resurrection to human beings—**spiritual and physical**. The first man is of the earth, earthy, the original Adam. The second man is the Lord from heaven, and here He is called the second Adam.

Let us now notice verse 49. "And as we have borne the image of the earthy." And

haven't we all borne Adam's image? Haven't we all been partakers of his nature? Haven't we all been made sinners, because he has passed down to us his sinful nature that came to him when he first transgressed? "As we have borne the image of the earthy, we shall also bear the image of the heavenly." Thank God for that. It is talking about the image of the heavenly Adam, the new head of our race whom Christ became the moment He came into this world and was made the seed of Abraham and the anointed Messiah.

We shall now turn to John 17:2 and notice the wonderful words of Jesus, "As Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him." How much authority did Adam have over mankind originally? He had authority over all mankind, didn't he? He would have retained that authority throughout all eternity had he never sinned. Just as there are numbers of righteous beings inhabiting the unfallen worlds who are ruled over by representatives of their races, the Adams of the unfallen worlds, so it was God's plan that the first Adam should have for ever maintained his position as head of the race; and finally, throughout all eternity, he would have been the representative of all the human family. But now that became impossible. It was impossible for Adam to save himself from transgression, and it is also impossible for any son of Adam to save himself from the guilt of sin.

Here is a statement from the servant of the Lord where it says: "He [Christ] took our place in the universe, and invited the Ruler of all things to treat Him as a representative of the human family." ("Review and Herald," April 18, 1893.) That is wonderful, isn't it? He took our place in the universe. He came right down here where we are and was made in all points like unto His brethren, without any difference whatsoever so far as His human nature was concerned. After He had done that He invited the Ruler of all things to look upon Him now as the representative of the human race. No longer was Adam to be looked upon as the head of the human race, but Christ was to take that place.

We are told also in another statement: "Through His humiliation and poverty Christ would identify Himself with the weaknesses of the fallen race, and by firm obedience show that man might redeem Adam's disgraceful failure, and by humble obedience regain lost Eden."

This is what Jesus was seeking to accomplish. He came down here, not only to see to it that all our past sins were taken care of, but also to stand as the head of the family and to carry us through under the new relationship as our head, our father, our leader—carry us through to the place where we could be restored again to our Eden home, to the tree of life, and to the presence of God.

And I want you to notice that Jesus, the second Adam, accepted exactly the same conditions as were imposed upon the first Adam. "This do and live." "If you obey you shall live." "But if you disobey you shall die."

I have already stated that Adam, in his original state of perfection, had the power to continue his righteousness by his work. That power came to an end, it ceased to be, when he sinned. But when Jesus came into the world, being a sinless being as was

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Adam in the beginning, He was placed under exactly the same conditions as Adam was placed under back there in the garden of Eden. We are told by the servant of the Lord: "What the law demanded of Adam and Eve in Eden it demanded of Christ, the second Adam." ("Review and Herald," February 26, 1901.) "The temptations to which Christ was subjected were a terrible reality. As a free agent, He was placed on probation, with liberty to yield to Satan's temptations and work at cross-purposes with God. If this were not so, if it had not been possible for Him to fall, He could not have been tempted in all points as the human family is tempted."—"Youth's Instructor," October 26, 1899.

In another statement it says: "He was a free agent, placed on probation, as was Adam, and as is every man. In His closing hours, while hanging on the cross, He experienced to the fullest extent what man must experience when striving against sin. He realized how bad a man may become by yielding to sin. He realized the terrible consequence of the transgression of God's law; for the iniquity of the whole world was upon Him."—"Youth's Instructor," July 20, 1899.

And so this second Adam, coming into the world, had to work out a righteousness that He could pass down to the human race, and yet He undertook that at the risk of eternal failure and loss, we are told. He came here as a helpless babe. He lived here among men and was subject to all the temptations to which we are subject, only they were far more severe, and yet we are told the glorious result of His living was that He was able to say before He finally gave up His earthly life and went back to heaven, "The prince of this world cometh, and hath nothing in Me." "I have kept My Father's commandments, and abide in His love."

It was a perfect life that Jesus lived. Where Adam failed Jesus succeeded. Where Adam surrendered Jesus stood firm. Jesus had to meet the same temptations as Adam, only in a much more severe form, yet He was without sin. You remember how when He went into the wilderness for forty days, terrible temptations were presented to Him there. You remember how the devil showed Him all the beautiful kingdoms of the world and said to Him: "If Thou wilt but bow down Thyself and worship me, I will make Thee ruler of them all. You don't need to go to the cross. There is a shorter cut. Just recognize me as Your chief, and I will make You prime minister over all the cities and countries of the world. It's a short cut. You will save Your life." We are told that Satan so successfully presented his temptations to Jesus that Jesus wavered and almost failed.

And we are also told that the face of God was so completely turned from Him, and His presence so completely withdrawn from Him, that as Jesus knelt there that night in the garden of Gethsemane He cried out, "Father, why hast Thou forsaken Me? If it be possible, let this cup pass from Me." We are told that there passed from His heart that night all the assurance that He had had up to that time. He knew not whether, if He paid the supreme sacrifice and went into the grave, He would ever come forth again. The future was as dark as a black abyss. Would He go on and pay the supreme price, or would He turn back? All His disciples had forsaken Him. The world

had turned its back on Him. Even now His enemies were seeking Him. It looked as though His whole plan to save mankind was in vain.

And it was not yet too late. He could still have dashed the cup to the ground and wended His way back to His Father's throne and left the human family to perish. But on that memorable occasion, when our whole destiny was trembling in the balance as Jesus was tempted there of the devil, you remember He made His decision and He called His disciples and aroused them from their slumbers. He said: "Arise, and let us be going." Oh, He had made up His mind. He had said, "Father, not My will, but Thine, be done. If this is the only thing that can save mankind, I will carry on and drink the bitter cup." In other words, Jesus was so anxious to carry out His part of the everlasting covenant—He was longing to see men and women saved in His kingdom as a result of His sacrifice—that He decided there in the garden to carry on or else He might never see them there. By His sacrifice they could go to heaven, and even though His death might be an eternal death, He still would go to the cross. He still would pay the penalty. He still would carry out His part of the everlasting covenant. He would not fail His Father, nor fail humanity.

Oh, it's a wonderful story, this story of the love of Jesus.

I want you to notice, too, that the Father testified, even while Jesus was here on the earth, that He was well pleased with this Son of His. You remember that voice that came from heaven at the Jordan, saying, "This is My beloved Son, in whom I am well pleased."

Just as Adam's sin was passed on to the whole human race, so the second Adam's righteousness can now be passed on to those of the human race who will accept Him, because He has become the new head of the race. Just as Adam's sinful nature became our nature, so now Christ's spiritual nature and perfect life of obedience becomes the nature of those who accept Him as their Saviour and as head of the race. To me that is wonderful. Let's read here again in 1 Cor. 15: 49 that we are to bear His image just by way of emphasizing that thought. We are to bear His image just the same as we bore the image of the first Adam.

But let us notice now Rom. 5: 19, where it says: "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Paul is talking here about the gift of righteousness. By Christ's obedience many became righteous.

Verses 18-21 say: "Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. . . . That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."

Over in the United States there is a man who was a noted criminal, John Colliban. He was considered to be one of the worst men in the State of Illinois. He was put into prison, broke out, and was finally apprehended again. He was first condemned to death, but later recommended to mercy, and finally sentenced to life imprisonment.

One day a mission worker from Chicago went over to the gaol where this man was, and began to preach the gospel to the inmates of the prison. John Colliban was gloriously converted. He became such a wonderful Christian that he began to work for his fellow men in the prison, and many were led to Christ through his work. He lived such an exemplary life that the prison authorities took an interest in his case. They said, "He is no longer a criminal like he used to be, he is a changed man, a converted man," and one day they took it on themselves to write to the Governor asking him if he would not like to pardon this man and set him free. So one day the Governor sent a pardon, and John Colliban secured his release. He trained for the ministry, and became one of the greatest evangelists of his day. He preached in Chicago, Illinois, and other states. But he never was quite happy, although he was doing such a wonderful work for God, because he kept on thinking, "Back there in the gaol in Illinois there is a record of my crime. I know the Governor has forgiven me. I know the people have forgiven me, but the record is still there." One day he said to himself: "I am going to ask the Governor to do something that no man has ever done before!" And he sat down there and then and wrote a letter to the Governor saying: "You know that I am a converted man now, you know my experiences since you pardoned me; but I can find no peace until the records of my past crime are destroyed: so will you please gather up together not only the court records, not only the police records, but all the other records you can get hold of anywhere and send them to me." After a few months had elapsed he received a letter from the Governor, and sure enough, when he opened it there were all the original copies of the records of his crime. And in this letter the Governor said: "Mr. Colliban, there's no record left anywhere of any of your crimes." And so John, Colliban took those pieces of paper one by one and consigned them to the flames. After the last record had gone into the flames he stood back, looked at himself in the mirror, and said: "John Colliban, now you're a free man." No records of his crime were left.

Oh, beloved, that is what Jesus Christ has promised to do for us. You may be the vilest sinner. You may be the chief of sinners. You may feel that your sins are so terrible that you cannot lift up your face. But remember this, as I have said before, that Jesus is a far greater Saviour than we are sinners, and He has worked out a righteousness that He will give to us, that will take away our sins, destroy our records, and make us sons of the living God.