



SIN and GRACE



Taylor G. Bunch

THE SCRIPTURES contain many passages where the writer seems to be in conflict with himself and appears to be witnessing against himself. One such seeming inconsistency is the paradoxical statement of the Apostle Paul in regard to sin and grace: "Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Rom. 5: 20, 21.

It is here indicated that sin and grace abound and flourish together in the same environment, the growth of the one increasing the growth of the other. What strange associates! For what could be more incompatible and at greater variance in nature and character than sin and grace? "Sin increased, but grace surpassed it far" and "Where sin increased, grace abounded the more" are other translations. It almost sounds as if sin were the source of grace; but, of course, that would be impossible.

This world is characterized by abounding iniquity. With a small beginning in the disobedience of the first Adam, it has become a mighty river sweeping all before it and engulfing the whole world in a deluge of moral corruption. It was sin that brought on the Flood, destroyed the cities of the plain, and brought to an untimely end the Hebrew nation. Transgression of divine law was the cause of the downfall of Egypt, Assyria, Babylon, Medo-Persia, Greece, and Rome; and it is eating like a canker into the very vitals of the modern nations.

To deny the reality, existence, and nature of sin, and its results, is indeed strange in the light of the facts of history. Perhaps this is a fulfilment of the Scriptural prediction that in the last days there would come "strong delusion, that they should believe a lie." Sin is a terrible moral disease, a deadly virus, a devouring scourge, a death-dealing plague, which is carrying untold millions into untimely and hopeless graves. To question the actuality of that which a guilty conscience declares to be a reality, does not dispose of the problem of iniquity which figures so largely in the destiny of mankind.

Although sin is great, grace is still greater. Sin abounds, but grace counteracts its deadly effects by abounding "more exceedingly." In fact, grace superabounds with such an overflow as more than to meet the needs. With its source in "the last Adam," it has become a mighty river of life bringing refreshment and blessing to every thirsty soul. Like the mighty Mississippi River, which has its source in little Lake Itasca in Minnesota and flows toward the Gulf of Mexico with ever-increasing volume, grace overflows its banks in a great surplus of divine favour for sin-burdened humanity.

Sin is declared to be "the sting of death," but in the gospel has been provided an antidote which counteracts its deadly poison. The poisonous snake may inject a death-dealing venom into its victim, but an antitoxin has been provided which nullifies its power. The killing power of the virus is great, but the restorative power of the antipoin is greater. The remedy is more potent than the disease. Just as the antidote is needed only where there is poison, so grace is needed only where sin abounds [See page 2.

so that its power can be neutralized. The greater the amount of poison, the larger the portion of antidote needed. Thus where sin abounds, grace, its antitoxin, must abound more exceedingly.

This is also aptly illustrated by the counteracting influences of the white blood corpuscles in their war against the disease germs which enter the body. In the presence of disease germs, the normal number of ten thousand white cells per cubic millimetre is doubled within twenty-four hours and may even increase to one million in order to outnumber and thereby destroy the destructive power of the disease germs. These multiplying white cells swarm to the parts of the body attacked in order to devour the enemy or wall them in so they can do no harm. These protectors of the body go where they are most needed, just as military leaders shift their forces to the part of the battlefield where the enemy makes the assault. It is therefore true that where the disease germs abound, the protective white blood cells much more abound.

Thus even when the stronghold of sin seems invincible and impregnable, through grace God has provided a complete remedy so that victory may be certain. Grace is the unmerited favour of God which is bestowed, not on the basis of what we deserve, but according to the measure of the unfathomable love of the Eternal. "The law entered, that the offence might abound," is the declaration of Scripture. The effect of rules, laws, and regulations is always the increase of transgression. Prohibitions always multiply offences, just as microscopes and telescopes multiply to the vision, objects which were before invisible and unknown. The increased vision, however, does not in reality affect their number, but only increases our knowledge of their existence.

The purpose of the law is not to bring redemption, but that sin might be seen in its true light and recognized as "exceeding

sinful," so as to reveal the need of grace and create a craving for redemption. Grace is needed where there is sin; and therefore where sin abounds and flourishes and the need is greatest, there grace is the more available to meet the emergency. Regardless of the situation, full and complete provision has been made to meet it.

Sin reached its climax in the crucifixion of the Innocent One, and this was also the supreme manifestation of grace. This was the event that opened a fountain of cleansing grace for sin and uncleanness so that complete victory may be assured. There is therefore no excuse for failure on the basis of circumstances and environment, for "when the enemy shall come in like a flood," the abundance of evil is more than matched by the more exceeding quantity of divine favour. We may rejoice in the fact that the same world that is engulfed in a deluge of iniquity is also encircled with an atmosphere of grace which is still more abundant.

Marvellous grace of our loving Lord,

Grace that exceeds our sin and our guilt,

Yonder on Calvary's mount outpoured,
There where the blood of the Lamb
was spilt.

Sin and despair like the sea waves cold,
Threaten the soul with infinite loss;
Grace that is greater, yes, grace untold
Points to the refuge, the mighty cross.

Dark is the stain that we cannot hide,
What can avail to wash it away?
Look, there is flowing a crimson tide;
Whiter than snow you may be today.

Marvellous, infinite, matchless grace,
Freely bestowed on all who believe;
You that are longing to see His face,
Will you this moment His grace receive?

—Julia H. Johnson.

before had there been absolute scientific laboratory proof that cigarettes contain materials that absolutely can produce a cancer. The sceptics in the medical profession—and they were many and important—can no longer hide behind a cloud of querulous questionings. Now there is proof—absolute proof.

Almost simultaneously (one cannot prove an immediate causal relationship though the evidence is strongly presumptive) the American Medical Association announced that none of its ten publications will carry cigarette advertising in the future. This ban, according to "Advertising Age," means a loss of revenue to the A.M.A. Journal alone of \$100,000 a year. The official reason for the A.M.A. action was reported: "The board of trustees decided to confine ads to products which can be declared useful to the physician in his practice or in his personal life." The significance of this statement lies in the last phrase, "in his personal life." Doctors have never prescribed smoking as a remedy for any bodily condition, but many have permitted it, many smoked themselves, and rarely urged their patients to stop smoking. Now, implies the A.M.A. in its careful language, "Cigarettes are not useful to the physician in his personal life." The magnitude of this "about-face" can be appreciated only by those who have attempted to discuss the harmful effects of smoking with many doctors who made light of the whole thing.

Even before these most recent developments, smokers were getting scared. Evidence is found, not only in the articles appearing from time to time in leading periodicals like "Reader's Digest," but in the cigarette industry itself. Cigarette consumption in 1953 is running behind 1952. The decrease is only slight, but it takes on added significance when one considers that this is the first significant dip in consumption in twenty-one years. In every year, except 1949 when there was a slight business recession, for the past two decades smokers have puffed away from four to six per cent more cigarettes than in the preceding year. A very slight drop in consumption in 1953 means actually a drop of five per cent or more in expected consumption, on the basis of past trends. The industry is alarmed at these developments.

Lee Geist, writing in the "Wall Street Journal," says: "Within the tobacco-growing and cigarette-making industries, a flaming debate is raging over whether the decline is due to an ever-increasing fear amongst consumers that smoking may be harmful to their health." Most cigarette firms, according to Mr. Geist, still publicly scoff at the idea that health fears are the cause of the decline. To this observer, this attitude appears to be whistling in the dark to keep up their courage. The industry itself, perhaps inadvertently, has done everything in its power to arouse smokers' fears. They have done it by their own advertising. Even a moron would become apprehensive listening to cigarette advertising today.

Kent advertising alone is enough to scare anyone. Watched on television it is

I Do Not Smoke!

Much has been written and said of recent months on the question of the relationship of the use of tobacco to bodily health.

It is our studied opinion that the following article taken from a recent issue of the *Chapter Exchange*, published by the American Temperance Society, contains information that every Seventh-day Adventist should read.

REUBEN E. HARE.

Tobacco On the Defensive

Seventh-day Adventists do not permit smoking by their church members. This action has been taken for a number of reasons, not the least of which was a firm belief that tobacco is a harmful substance which no clean Christian can afford to tamper with. As the years have passed and cigarette smoking has become as common as sunshine, as other churches and people have lowered their standards, young people of our church have been forced on the defensive. Increasing pressures have caused many to fall; social pressure was too great. It appeared that eventually everyone would smoke.

Now—all at once—comes a series of staggering developments, one after an-

other, which indicate that all we have ever suspected, and more, too, is true about the harmful effects of tobacco. So strong is the scientific evidence, that smokers themselves are becoming scared. Tobacco sales are dropping, and the medical profession is withdrawing tacit support of the tobacco industry. It is indeed startling that all of these developments should appear almost simultaneously.

Scientifically, the bombshell was dropped on tobacco by Drs. Ernest L. Wynder and Everts A. Graham of St. Louis. Last week they announced "[We] have produced cancer experimentally in mice by using merely the tars from tobacco smoke. This shows conclusively that there is something in cigarette smoke which can produce cancer. This is no longer merely a possibility. Our experiments have proved it beyond any doubt."

Medical men and scientific researchers have long noted a striking correlation between smoking and lung cancer. Famed Dr. Aiton Ochsner of New Orleans has publicly stated for some years that smoking causes most chest cancer. But never

a frightening thing. These ads show black loads of "tar and nicotine," which are supposed to come from other cigarettes. Consumers are urged to smoke Kents for the "greatest health protection in cigarette history." But other brands are doing their part to add to the fear campaign. The current Philip Morris slogan is "The cigarette that takes the FEAR out of smoking." Philip Morris goes on to urge that their cigarettes "do not produce irritating vapours present in every other leading cigarette. No other cigarette with or without filters can remove all these irritating vapours. . . . Only Philip Morris offers you this record of safety. For your pleasure . . . for your protection . . . try a carton." Chesterfield advertises: "No adverse effects to nose, throat, and sinuses." And so it goes.

There are other indications that the "fear" campaign is bearing fruit. The sale of "stop-smoking" pills has multiplied by leaps and bounds. These pills are remarkably effective, and there is little repeat business. Filtered cigarettes, advertised as more healthful, have doubled

sales this year over last. A little book, entitled "How to Stop Smoking," which sells for \$1.95, is a best seller. Altogether, these signs indicate that the cigarette industry is on the defensive as never before in the lifetime of most of us.

For Seventh-day Adventist youth, two very obvious conclusions may be drawn. First, the injunctions against smoking based on moral, religious, and health foundations are proved beyond the shadow of a doubt to have solid foundations indeed. No longer, if indeed there was ever any real reason, does any young person need to feel apologetic in refusing a smoke, nor "queer" for not participating in a practice now shown so clearly to be harmful and stupid. Second, as never before, we have the "ammunition" to launch an all-out attack on tobacco. Example and religious scruple are strong influences, but the addition of incontrovertible scientific evidence makes the case infinitely stronger in a world that demands proof.

Tobacco is on the defensive—let's keep it there!

front of the hall and one on the survey car which visited the homes.

When the hour arrived to open the hall we found hundreds wanting clothes and help. We had about thirty-five tons of clothing and ten tons of food. We sincerely thank the Sanitarium Health Food Company and the Sydney and Newcastle Welfare societies for their wonderful gifts of clothing and food, and for the work of packing and forwarding which they undertook.

Several depots were set up in different parts of the districts, and every accessible home was given aid. In spite of the magnitude of the task all agreed that it was the best missionary work we had ever done. We trust that the tracts given out with the parcels donated, and the contacts we have made, will bear some fruit.

Drummoyne Church Dedication

MRS. BARDEN, Press Secretary

It was March 13, and it was no surprise to the church at Drummoyne, N.S.W., when the day unfolded as one of mild temperature and shaded sun. It was a day for which members had prayed.

The church had been lovingly prepared by the ladies. The deep red polished floor, with mulberry coloured carpet and rich burgundy chenille curtains, contrasted with the cream walls and dark roof timbers, and gave a picture of quiet dignity, instilling a sense of "being in His presence."

The social hall in the basement was transformed into a garden of palms and flowers. The two hundred extra seats could not cope with the five hundred people who came to rejoice with the Drummoyne church on this happy day.

His Worship the Mayor of Drummoyne, Alderman M. E. Werrell, his wife the mayoress, and the deputy mayoress, Mrs. Cairns, were met at the front of the church by Pastor Low, who escorted the mayor to the vestry, where he was introduced to Pastors E. J. Johanson, H. J. Halliday, L. A. Butler, and E. Hon.

Following the singing of the National Anthem, musical items were given by the North Shore Youth Choir under the leadership of A. Lyndon Knight. Short addresses were given by the elder, Mr. Morris, and Pastor E. Hon.

The mayor gave an informative talk and told of his pleasure at being present, and wished the church success in its plans for the benefit of the people of the district. Pastor Johanson, after a most appropriate speech, made a presentation to the mayor and mayoress of a two-volume set of "Desire of Ages."

The dedicatory address was given by Pastor Johanson, and Pastor Halliday offered the dedicatory prayer. At the close of the service most of those present took the opportunity to inspect the treatment room where Sister Bartlett and Sister Long, in their spotless uniforms, explained the various types of treatment



Around the CONFERENCES

Flood Welfare Work in Lismore

ETHEL E. LOCK, Dorcas Leader

It has truly been said, "Out of every disaster comes some good thing," and the recent Lismore flood was no exception, for it provided our Dorcas society with its chance. I would like to say, right here, if any of our churches have not yet started a Dorcas Welfare Society, start now, for the opportunities are great and varied.

Right from the time it was evident that we were in for a flood, some of our members went to work to place as many as possible of their goods beyond the reach of the waters. But nobody imagined it would be such an all-time record, and the damage to homes and business houses had to be seen to be believed. When the water subsided came the job of helping the poor folk to clean up, and it is not one to be envied. Some returned to find their homes completely empty, the flood having washed everything away. Others found their homes wrapped around trees! Food had all been washed away, and no shops were operating in the city.

Our Lismore church was standing in about thirteen feet of water, so, in spite of everything that had been done to try and secure the Welfare supplies it was of no avail, and we lost practically all of our stock. We managed to salvage just a little, and this was washed and cleaned. Then came the news that Pastors C. C.

Weis, C. Head, and J. R. Kent were arriving from Sydney and Newcastle, and that two transports of clothing and food were on their way to our aid.

A meeting was called, and these brethren helped us organize this great work. Committees were formed, and everything was set for one of the most intensive efforts we have ever undertaken. The survey committee with their helpers went to work and visited every home that could be visited in the flood area. The clothing needed, and sizes, etc., were recorded. When the transports arrived the receiving committee took delivery of the packages, and sorted them, ready for the distributing committee to pick the articles they needed, and then wrap and deliver them to the homes.

I do wish I could put on paper the sights that met our gaze, and the stories that were told to us, of hardship and loss and near loss of life. Every evening we returned to our homes with our hearts so full of compassion for these poor unfortunate people that we had very little sleep till the job was done. But we are going to enjoy returning to some of these homes to see how the people are progressing and to follow up our missionary work.

We were thankful to be able to use the Presbyterian Hall for a depot. We had large signs painted with the words SEVENTH-DAY ADVENTIST WELFARE SOCIETY, one of which was placed on the

available. The room is fitted with two cots, bath, shower, toilet facilities, electric copper, washbasins, infra red lamp, and hot water system. Since the beginning of the year, eighty treatments have been given by the sisters. No request has ever been made for payment. Patients may make donations in the small box provided. The service is available every Monday and Thursday.

The church features a "crying room" where harassed mothers may retire with their children while still listening to the service. This room is also used by the kindergarten division of the Sabbath school. A large and well-appointed vestry is located on the main floor, and the church is called to worship by an electric bell operated from this room. The Sabbath school is conducted in the social hall in the lower portion of the building. There is also a waiting-room and kitchenette where cooking demonstrations are given.

A gently sloping block of land 60-ft. x 100-ft., at the side of the church, is used for outdoor projection of educational and other suitable films, and plans are afoot for the promotion of kindergarten work.

The church is located in Lyons Road, the main inter-suburb highway, and is so well lit at night by the council's fluorescent lighting as to make it possible to read the lettered signboard when passing by car.

The members at Drummoyne wish to thank everyone who has helped in the building of the church, and an invitation is extended to visiting church members to meet with us any Sabbath day.

Search for the Oldest Bible

ERNEST H. J. STEED

Director, Press Relations, Greater Sydney Conference

Just sit back and relax, and let me tell you about one of the most interesting news stories that ever appeared in the newspapers of Sydney. It all began in the imagination of a most virile young Adventist, Pastor Howard B. Weeks, assistant secretary of the General Conference Press Relations Bureau. His idea brought forth a sequence of events in Sydney that turned out to be the best news approach yet experienced. The whole idea was to arouse an interest in old Bibles.

Old Bibles! What use are they? Most people, even though drifting somewhat from Bible principles, still highly regard their old Bibles. They hold memories of relatives, dear ones, many of whom may have lived ardent Christian lives. They bring thoughts of the family worship hour, the Scripture reading, and earnest prayer. Yes, old Bibles need resurrecting, and what better time than on the occasion of the 150th anniversary of the British and Foreign Bible Society?

But would the society co-operate with Adventists on such a project as a search for the oldest Bible, I wondered? The only way to find out was to go and ask.

The Commonwealth secretary, Rev. H. W. Arrowsmith, cordially received the suggestion and accepted the invitation to present the awards (new Bibles of exceptional quality) to the winners, on behalf of the society.

This was to be the Seventh-day Adventist contribution toward the anni-

versary. It must have the widest publicity and it must show our love for the Bible and its far-reaching distribution.

The wheels soon began to turn. The president of the conference, Pastor H. J. Halliday, was alerted, and it was decided that every entry made should be followed up quickly by evangelists in the local districts to check the old Bibles, make goodwill contacts, and return at a later date to follow the interest.

Who would make the appeal to the public? We approached Pastor Ivan White, the conference Home Missions secretary. He was ready for the fray. Publicity was to centre around the pastor who would make the search. Naturally, Pastor White had to come in for all the hard work of facing the newspaper cameras, microphones, and newspaper reporters. But the racing hither and yon soon became one of the most pleasant exertions, as we reached each stage almost out of breath.

The "Sydney Morning Herald" was keyed up for a feature story, the "Sun Herald" and "Sunday Telegraph" to break the news on February 14. Monday, the feature appeared on page 2, a good double column spread. Over 2GB and associate stations Pastor White told the object of the search in Radio Newsreel, with Bill Weir. News from the A.B.C. and five other Sydney radio stations sent the news into thousands of homes. 2CH began a series of sixteen free announcements lasting eight days, besides news.

Midday Monday, the entries had totalled over fifty, and people were ringing every few minutes. "I've just read in the paper about the old Bible contest. I have an old Bible . . ." "At midday, over 2GB I heard Pastor White announcing a Bible contest. I have a Bible printed in . . ."

The Home Missions office secretary scarcely lowered her pen as she recorded, hour after hour, the entries. That night the phone still rang. Tuesday morning! and the letters arrived. It was almost too good to be true. Two hundred entries in two days!

Little Bibles, big Bibles, worn Bibles, and really magnificent Bibles, came in. But Bibles, like most things, after a while gather a good human interest story around themselves, and so we were also appealing for the Bible with the best human-interest story. Soon we announced the Bible owned by the father of John Batman, founder of Melbourne. Then the personal Bible of King James the First, that great king to whom we owe so much. The stories continued about Bibles that had been saved from the Great Fire of London in 1666, and which were partly burnt; another carried by a lawyer across Europe for two years while he plucked a leaf from every tree mentioned in the New Testament, and inserted it in the Bible; Still another baked in dough to avoid destruction by Bible bigots; one was brought to Australia in the windjammer "James Baines"; one was owned by the first officially appointed school teacher in Australia; and one was presented by John Peel to his son.

One week went by, and we had over 350 names for follow-up and quick con-



Mrs. I. Szasz, of Blacktown, holds the oldest Bible—1487. She was awarded a new Bible by the British and Foreign Bible Society. The Bible is the eleventh German Bible printed, and is a rare copy of the pre-Reformation printed Bibles. This picture, with story, appeared in the "Sun-Herald," with a circulation of nearly 600,000.

—"Sun-Herald" picture.



Brother E. H. J. Steed places the oldest Bible on display in the North Sydney Adventist church. Other ancient copies can be seen in the foreground. —“Sydney Morning Herald” picture.

tact by the workers. At a workers' meeting a new problem was presented—what to do with so many names! but spirits were high and courage good, as evangelists and pastors began knocking on doors.

“I am from the Seventh-day Adventist Church. I've come to check your old Bible . . .” Doors opened wide. “Come in,” and Adventist pastors were gladly received. Enjoyable contacts, prayers, requests for studies, and further visits, were made. The names rolled in and the pressure was on.

The Voice of Prophecy arranged for a weekly announcement concerning the search after their Sunday programme. The Sanitarium Health Food cafe in Hunter Street cleared a prominent space in their window, and in went old Bibles. The manager, Mr. H. Eiszele, became an interpreter of old Bibles as customers talked about them. “It certainly was a grand idea,” he said at the close of the contest, remarking that tens of thousands had seen the display, many making close inspection.

News continued in the “Sun,” the “Herald,” and over the radio stations. Week-end Magazine, with Frank Legg, interviewed me, telling the Old Bible story to date, over the A.B.C. throughout Australia, and over Radio Australia.

Later, News Review on the A.B.C., also Australia-wide, gave good coverage to Pastor White as he reviewed the three-week contest. Bill Weir again featured the pastor on Macquarie Newsreel. Throughout the contest, Seventh-day Adventists came prominently before the people. Supplementing the city coverage were stories in the suburban papers, placed their by press secretaries. A hun-

dred posters had been distributed for window display in the suburbs.

The last entry day, March 5, had come. A big day at North Sydney church had been planned for Sabbath, March 6. At midday Friday a phone call came—result a Bible dated 1487. Twenty-two Bibles in the 1500's had previously been entered, and about sixty in the 1600's. Well over five hundred entries had been recorded.

Sabbath saw the church packed with over three hundred members and approximately forty non-Adventists, some of whom came early enough to take part in the Sabbath school. The old Bibles and the Bibles with human-interest

Rev. H. W. Arrowsmith, Commonwealth secretary of the British and Foreign Bible Society, with Pastor I. W. White, Home Missions secretary of the Greater Sydney Conference, looks over old Bibles owned by the society. This picture appeared in the “Sunday Telegraph,” featuring the Old Bible search.

—Consolidated Press Ltd. picture.

stories were on display. Everyone seemed really excited.

Brother A. Lyndon Knight and his North Shore Youth Choir greatly assisted in the Bible Thanksgiving service. The writer told the background story of the search, after which Pastor White conducted the service.

“What an influence for good this wonderful Book would be if the human race would follow its teachings!” he said. “Thank God for the Bible, thank God for the Man of the Book, thank God today, this anniversary day, that He has preserved His work inviolate for us, and through the Bible societies has multiplied His Word for the teeming millions of every race, to profit thereby.”

Everyone looked with extreme interest as Pastor Kata Rangoso stood. In clear and forceful speech he told of the efforts he and his people had made to translate the Bible into their Marovo language. Results today tell of the whole Bible completed and running off the presses of the British and Foreign Bible Society in London. Rev. H. W. Arrowsmith was next to speak. He expressed himself as “most grateful for the Old Bible contest.” “I do appreciate all that has been done to create a Bible arousalment, and the Bible search has called attention in a real way to the 150th anniversary. A real stirring has been seen in so many ways, and it is evident that through the press and radio publicity a great deal has been done.”

It was then Mr. Arrowsmith's privilege to present to Mrs. I. Szasz of Blacktown the new Bible for entering the oldest Bible



in Sydney, privately owned. Mrs. R. Jackson of Waverley received the Bible for the best human-interest story—that of the leaves. Eight other complimentary awards were presented—a Bible with Pastor H. M. S. Richards' helps—by Pastor I. White.

The search had ended, and what a happy ending! Some non-Adventists had already requested Bible studies, many others were cheerfully taking on a new approach to the Bible. People are still writing in, others pleasantly referring to the picture and story in the "Sun-Herald" of the 1487 Bible, held by the owner. Still others tell about hearing the results over the air.

Yes, the Old Bible contest, "was a good thing and was most profitable" according to president H. J. Halliday.

We cannot estimate the goodwill established, for ministers, lay preachers, and people of all denominations, took part in an Adventist-sponsored contest. It broke down prejudice as our name was affiliated with the Bible society, and it carried our name to millions of people. Sowing the seed this modern way is pleasure indeed. May God grant an abundant increase, finally, in souls saved in His kingdom.

On March 22, at the 150th anniversary rally of the British and Foreign Bible Society, in the Sydney Town Hall, Pastor Rangoso and the writer were counted among the official party. Relations between the society and Adventists have been developed to a very friendly degree. Our contribution has been much appreciated.

Other conferences are becoming enthusiastic over this Bible search. Brisbane (headquarters of the Queensland Conference) has already commenced the search, and South New Zealand and Victoria plan to do so very soon.

Tasmanian Camp and Special Session

H. L. ALLUM, Secretary

Our annual camp was held this year on the Hobart showgrounds, February 17-27. These grounds, while central, are by no means ideal, as facilities are far from what could be desired. We feel somewhat envious of the other conferences which are fortunate to have a permanent campsite with facilities providing comfort and convenience for all. We are looking forward to the time when finances will make this possible in Tasmania.

All greatly appreciated the spiritual food given by the visiting delegates and our local team of workers. As usual, it was openly stated that this was the best camp yet, beautiful weather being a contributing factor.

While we had met to pay homage to our heavenly King, and with a sincere desire to receive a deeper spiritual experience, we were also happy for the opportunity of paying homage to Her Majesty Queen Elizabeth, whose visit coincided with the first week-end of camp. Sunday and Monday mornings were left free for all those who desired to join the throng for a glimpse.

"Lo! I Am With You All the Days"

WILLIAM SAUMAREZ SMITH, D.D., D.C.L.

"All the days!" so saith the Lord,
We will trust His gracious word;
Jesus with His people stays,
Ever present, **all the days.**

Mid the tempests He is nigh,
Whispering softly, "It is I;"
Him we greet in sunshine rays;
He is with us **all the days.**

Do we ask how this may be
When His form we cannot see?
'Tis His **Spirit** who conveys
Comfort to us **all the days.**

In the home, and in the heart;
With our friends, or quite apart;
In our varied tasks and ways,
He is with us **all the days.**

Through all changing scenes of earth,
From the feeble hour of birth—
In our youth, and in our prime—
In old age's waiting time—

Victors in the latest strife—
Waking then to fuller life—
Thee we bless, and **Thee** we praise,
Loving Saviour, **all the days.**

The first Sabbath afternoon we were happy to see three of our workers set apart for the ministry by ordination—Pastors F. C. Fell, H. W. Hammond, and K. J. Bullock.

Appreciation of the story of advancement in the mission field, brought first hand by Pastor and Mrs. Cyril Pascoe and Pastor Pipiranu, was shown by £758 12s. 4d. being pledged or given to assist in carrying on our mission programme.

Reports showed progress in all departments of the work. Our membership at the close of 1953 was 977, which was a little disappointing to us, as we had hoped to reach the thousand mark, but that pleasure will be in store for us this year.

We very much appreciate the efforts of Pastor S. M. Uttley and his associates in the Hobart City Mission, from which mission we saw quite a number of new faces in attendance at the camp. This year Pastor Uttley, assisted by Pastors Hammond, Bullock, Rampton, and Brother W. R. Cross, is to conduct a mission at Launceston [the opening night was March 28]. Pastor S. L. Dunstan has joined our staff, coming recently from the South Australian Conference. He is to labour in the Burnie, Wynyard, and Smithton areas. Pastor H. R. Christian is centred at Devonport, while at Hobart are located Pastors H. G. Bryant, F. C. Fell, and Mrs. R. Lee (nee Miss R. C. Pegler).

Camp is over, but its blessings remain. Our faithful band of labourers have all returned to their tasks with the determination that 1954 will be a year of fruitful ministry.

The Family Altar

F. D. NICHOL

It is beyond the limits of this editorial to discuss all possible effects on the child of home life and attendance at church. In fact, to most of our readers it would seem like labouring the point to set forth a series of reasons why our children should have a good home life and should attend church regularly. That is why we wish to focus on one particular aspect of this whole matter, the family altar. There are Adventists, too many of them we fear, who fail to see the importance of conducting morning and evening worship in the home. They make sure that their children have comforts and solicitous care. They make certain that those same children attend Sabbath school and church regularly, but they fail sometimes to realize that equally important in the life of their children is the family altar.

It is one thing for a child daily to be impressed with the thought that his parents are solicitous for his bodily needs, his food, and his clothing. It is vastly more important that he be made conscious of the fact that his parents are solicitous for the needs of his soul, that they wish to see him clothed with the righteousness of Christ and fed with the bread of heaven.

It is one thing for a child to realize that he should go to the house of God once a week. It is something more important for him to be aware that he should come into the presence of his God every morning and every evening. Indeed, the family altar is naught else but a little church within the four walls of a home, a little of heaven transported to earth.

The very fact that a child senses that the church really functions in his own home morning and evening, that Heaven draws near as the day opens and again as it closes, gives to him a sense of awe, of reverence, of obedience, and of thankfulness as he thinks of his home.

A true home is much more than a house, much more than four walls and a roof to keep out the elements. A building may house a group of individuals, related or unrelated by blood. But their distinguishing mark is not so much their regard for each other as their desire to escape the winds of winter and the heat of summer, and to have a place in which to sleep at night. Nor does the magnificence of the building necessarily raise the ideals of its occupants or give them any greater regard for each other or for God. Even the greatest of architects cannot build into a material structure the elements of love and of loyalty, of ideals and devotion, without which life has not true meaning.

We repeat, a home is more than a house, much more in every way. A real home has God as its architect and is constructed of the timbers of heavenly ideals, of love and loyalty and service. A home need not have modern lighting in order to be ideal. A home has first of all a light from above that guides it. Nor need it have modern heating in order to be attractive, for a home first of all is warmed by the rays from the throne and then by

the love and devotion that radiate from the hearts of all its occupants.

But because God is the architect of the home, and the light and warmth of it come from above, we must maintain the family altar in order to protect the home from the assaults that the world constantly makes upon it. The family altar is our best insurance that a home will not deteriorate into a house and nothing more. The family altar makes a perfect mirror to capture the light from above. The family altar is the receiving station, tuned to the wave-length of heaven, that enables the family each morning to hear God giving them directions for the day, and each evening giving them a good-night blessing.

Would we protect our children against lack of respect for law and authority, which is at the foundation of juvenile delinquency? Then let them ever have vividly in mind the fact that within their home is a shrine reared to God morning and evening. Let them be conscious of the fact that as they pass from the kitchen to the front door to go outside, they are passing through a room that is not only the parlour but also a sanctuary of God. Let their last memory, as they go out the door, be of their kneeling with the other members of the family in prayer before God. Let them carry with them a picture of the open Bible.

Would you have your children show to you proper deference, and respect your rightful authority as parents? Then let them hear you talking to God morning and evening—talking to Him about the needs of the family and presenting each child by name in prayer. The child who ever associates his parents with family worship, with prayer to God, is the most likely of all children to show proper respect for parental authority. And the child who is ready to give obedience to his parents is prepared to give obedience to all others who exercise rightful authority, whether it be the teacher in the school, the pastor in the church, or the policeman on the street.

If you have allowed the family altar to break down, why not highly resolve before God that first and foremost of all your resolves for 1954 shall be to rear once more that altar in your home.

—“Review and Herald,” 24/12/53.

WEDDINGS



LUDLOW-HOSKEN.—On March 16, 1954, at the Thornleigh S.D.A. church, N.S.W., Peter James Ludlow, youngest son of Mr. and Mrs. Ludlow of Lakemba, and Enid May Hosken, eldest daughter of Mr. and Mrs. Hosken of Epping, were united in marriage. Many friends and relatives gathered to witness the ceremony and to wish Peter and Enid health, happiness, and prosperity as they face life together.

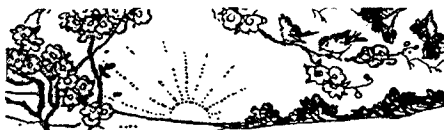
L. G. Maxwell.

DAWES-PEAKALL.—On February 25, 1954, at the Auburn church, N.S.W., John Dawes and Dorothy Peakall were united in marriage. John and Dorothy are recent Sydney Sanitarium graduates. We know that the home they establish will be a centre of Christian service.

Russell M. Kranz.

BATES-WOOD.—Thelma Bates and Robert Wood chose pretty Port Lincoln, South Australia, to say “I will” in hymeneal vows to each other on February 2, 1954. It was in the Baptist church specially lent and decorated for the happy occasion. Both members of the latest nurses’ graduating class of the Sydney Sanitarium, Bob and Thelma are taking over treatment rooms in the Dandenong Ranges, Victoria, where they will practise their profession and live their lives for God. We join hosts of friends in wishing them abounding joy and abiding happiness.

J. W. Kent.



UNTIL THE DAY BREAK

“Because I live, ye shall live also”

John 14: 19.

LEWELLYN.—On Sabbath, March 6, 1954, while our camp-meeting was in progress, word reached us that Sister Margaret E. Lewellyn had passed away. It came as a shock to her husband. These two faithful Adventists were members of the Victoria Park church, W.A., having accepted the message when Pastor E. E. Roenfelt was conducting a mission there. It was at that time they lost their only two sons through ptomaine poisoning. Brother Lewellyn will miss his partner, but she is resting, waiting the call of the Lifegiver on that great day. Pastor G. I. Wilson and Brother H. Dodd assisted at the graveside.

D. A. Speck.

ARMSTRONG.—Mrs. T. Armstrong (nee Amy A. Boehm) passed peacefully to rest on March 17, 1954, after an extended and painful illness, borne with admirable resignation and Christian fortitude. Sister Armstrong, before her marriage was a well known member of the North Fitzroy church and in later years of Numurkah and Echuca churches, Victoria. Recently she with her husband settled in a new home in Woy Woy district, N.S.W., but increasing ill health resulted in her entering the Sydney Sanitarium where she was lovingly cared for during the last twenty weeks of her life. To her husband and all relatives we extend our deep sympathy. At the resurrection we confidently expect this dear one to arise from her resting place in God’s own acre, on the college estate, Cooranbong. Pastor A. H. Piper was associated with the writer in the last rites.

G. G. Stewart.

MARTIN.—Mrs. Anna Grace Martin of Wannaroo Road, Tuart Hill, Western Australia, passed peacefully away and was laid to rest in the Adventist portion of Karrakatta cemetery on March 4, 1954, aged seventy-six years. For more than fifty years Sister Martin has been a member of this denomination. Before her marriage she was a Miss Glover, sister of the well-known and much-respected Glover family of Mooliabeenie, W.A. We extend our sincere sympathy to her husband, family, and other relatives.

D. A. Speck.

RETURN THANKS

Mr. T. Armstrong of Bensville, N.S.W., wishes to thank all kind friends for their letters, cards, floral tributes, and expressions of understanding sympathy, in the recent loss of his loving wife.

ADVERTISERS PLEASE NOTE

Advertisements approved by the Editor will be inserted at the following rates:—

First 25 words 3s. 6d.

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FOR SALE.—Fibro house, 2 bedrooms, lounge 17ft. x 16ft., kitchen, bathroom, wash-house, copper, and wash-troughs. Ample water supply, Price £1,600. Owner leaving state. R. C. Clark, Pound Bend, Warrandyte, Vic.

FOR SALE.—Health compels sale approx. 10 acres black-soil market garden; half mile town, adjoining Adventist church, close school; good home, six rooms, sleepout, enclosed porch; electric stove, telephone, electric irrigation, abundant water, Howard 12 rotary, necessary implements. Good opportunity energetic worker. T. Rayner, Nambour, Queensland.

FOR SALE.—Fibro cottage, V.P., three rooms 12ft. x 12ft., furnished; bathroom, pantry, electric stove, refrigerator; sheds, poultry; three thousand-gallon tanks, also well; five blocks of land. £1,650 or near cash offer. Waters, Tasman Street, Kurnell, N.S.W.

NOTICE

Guildford church members are busily preparing a programme of meetings for Sabbath, May 1, which has been set down for “Back to Guildford” Sabbath. All former members, friends, and associates will be gladly welcomed.

AUSTRALASIAN RECORD

and Advent World Survey

Official Organ of the

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Editor - - - A. G. Stewart
Associate Editor - Mary M. Campbell

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BREVITIES

The new telephone numbers of the Trans-Tasman Union Conference are as follows: JX 1138 and JX 1139. We also take the opportunity to repeat their address, given to our readers a few weeks ago—738 Pacific Highway, Gordon, N.S.W.

We have been in personal touch with Brother A. W. Dawson, who has now left the Sydney Sanitarium and is resting at Manly. With deep regret did we learn from him that human skill cannot restore his affected eye to normal functioning, and that hopes are slender for retaining the small amount of vision it now affords. Nevertheless, Brother Dawson spoke courageously concerning this trial, heavy though it is. He is under the care of two Sydney specialists and is following prescribed treatment. Shall we continue to remember our brother before the great Physician who alone can restore fully his impaired sight, if that be in accordance with His divine will.

Pastor L. C. Naden speaks most enthusiastically of the round of camp-meetings which he has just concluded. Victoria, Tasmania, South Australia, Western Australia, and South New South Wales, followed each other in quick succession, and his own soul was refreshed as he moved amongst our people and shared the blessings prepared for them. One outstanding experience caught our attention. In Western Australia Pastor Naden stated that between sixty and seventy people who had never before in their lives confessed Christ surrendered fully to Him at the time of the camp. Such victories afford us cause for great rejoicing.

The church membership in the Bismarck-Solomons Union Mission has grown from 3,302 to 5,588, or by sixty-nine per cent, during the past four years, represented by an increase of eighty-seven per cent in the Bismarck Archipelago, and fifty-three per cent in the Solomon Islands. The church membership in our youngest local mission in the Central Pacific Union, namely the Gilbert and Ellice Islands, has increased from twelve to sixty-one, or by 408 per cent. For this union as a whole the membership has grown from 2,468 to 3,785, or by fifty-three per cent. The membership of our island missions as a whole has increased by ninety-three per cent.

The Editor's Safari

A WEEK IN OLD SIAM

The morning following the fatal crash of the B.O.A.C. Constellation on the Singapore aerodrome, I left by plane for a six-hundred-mile flight to Bangkok, the capital city of Thailand (Tieland) long known as Siam.

Here one really feels as though he has planted his feet in Asia, in a very old civilization of Siamese, Chinese, Indians, and others. One is impressed by their tenacious clinging to primitive methods and ways of living. They are steeped in traditions and ceremonies hoary with age.

Thailand is one of the greatest rice-growing countries in the world. The whole countryside is marked off in rice lands which at this time of the year are covered with dry rice straw, left by the harvesters. As the dry and wet seasons are distinct, there is only one crop of rice raised each

year. However, the government is proposing to make large irrigation areas so that two crops a year can be raised.

The population is large, though not so dense as that of Java with its 60,000,000. The country is studded with temples, many of them large and covered with rather hideous-looking figures lavishly coloured in gold. A great deal of wealth is being constantly burnt up in smoke or incense to these heathen gods in and around the temples.

While our mission work has been established here for a quarter of a century, the evangelical and educational work has not made much progress. There are only about three hundred church members with few schools. The medical work, however, has made considerable progress. The new sanitarium and hospital, completed about two years ago, is a beautiful and serviceable institution. The total worth of the building and equipment would be about \$500,000. At present it is filled with patients, and a very large out-patient list is attended to daily.

At least five European doctors, and one or two nationals, are kept busy, as they also operate a "down town" clinic with a number of indoor patients there as well.

It was my privilege to spend almost a week there and to conduct a Week of Prayer with the staff. Only about twenty-five per cent are Adventists, the others being mostly Buddhists. While they are keen on their professional work, and are respectful and well deported, they do not easily accept Christianity. The faculty are earnestly trying to open their eyes to the importance of following fully in the steps of the One who "went about doing good."

A Few Days in Penang

Crossing over the Malay Peninsula by plane I landed at Georgetown on Penang Island, Sunday, March 14, and spent a few very happy days in the Hammond home.

Dr. Brian Hammond, with his devoted wife, answered an urgent call to connect with the Penang Mission Sanitarium and Hospital, over four years ago. It did not take Dr. Brian long to establish confidence in his skill as a surgeon. He has been kept very busy in medical service, but has also devoted time to church activities. His wife has taken care of the three boys' early education as well as that of other missionaries' children. The church has an active pastor and wife in the persons of Pastor and Mrs. Ritz, who have given a good many years to mission work.

We held meetings in the church each evening, which seemed to be much appreciated.

Today's plane brought us back to Singapore, and tonight I have just returned from the Chinese church that Pastor and Mrs. Jones helped to raise up over forty years ago. This is a wonderful monument to those devoted missionaries who now lie unconscious of it all, waiting only the trumpet call to greet their many children begotten in the Lord. What a day of rejoicing that will be! Let us all strive earnestly to have a part in that great reunion, after which there will be no more partings.

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