

Australasian RECORD



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LARGE OVERSEAS VESSELS had caused the little trading ship *Tungaru*, of the Gilbert and Ellice Islands Colony to leave the main Suva wharf and anchor in the harbour preparatory to sailing for Tarawa on April 21. No one showed the slightest interest in the small group of passengers assembled at Princes Landing to join the *Tungaru* by launch, except the staff of the Adventist Mission who had come to bid farewell to Pastor Neru and family, who were

under appointment to the Ellice Islands from Samoa, and Brother Henri Moala of Tonga, who has been transferred from the Cook Islands Training School to the Training School in Abemama, Gilbert Islands.

To the casual observer there was nothing significant in the sailing of the *Tungaru* with these two families on board, but to the Adventists it was a cause of great rejoicing that after so many years we were able to place a resident minister in the Ellice Islands.

Many years ago the government brought in an ordinance closing these islands to the influence of any church other than the one which first entered this island group almost one hundred years ago. This situation constituted a real challenge to our church and no opportunity has been lost during the past few years to help the government officials see that this state of affairs was contrary to the policy of religious freedom that is evidenced in the free countries of the world today.

The victory came last year when this particular ordinance was repealed; but where could a man be found to enter this field, and how could this advance move be financed with budgets already inadequate? We were glad to find an answer at our annual committee meeting in Suva last January, when portion of the increased appropriation from the Australasian Division was set aside for opening up work in the Ellice Islands, which was followed by the committee's placing a call for one of the key ministers in the Samoa Mission to pioneer this venture. Although greatly needing men of the calibre of Pastor Neru, the Samoa Mission released him, and he gladly responded to the call.

In the year 1947 Tevita of Samoa laboured in the Ellice Islands and was instrumental in leading some families to accept the advent message despite bitter persecution; but when it became known that he was not a native of the Ellice Islands, but only the step-son of an Ellice Islander, he was obliged to leave after a short period of service, and was transferred to the school at Abemama. The work he commenced was held together by his step-father, Niu, who volunteered to serve alone in the capacity of a layman in order to bring to his fellow countrymen the light of the advent truth. After a few years he found it necessary to return to his family in Samoa, and so for four years the small group of believers have been without a shepherd, but have remained faithful to the truth. As Pastor Neru takes up his work in this group we know that the Spirit of God will attend his witness and that many of these sincere, but misguided people will be redeemed from lives of spiritual blindness.



Brother Henri Moala, teacher at the Training School in Abemama, Gilbert Islands, and his family.

A SIGNIFICANT SAILING for the GILBERT AND ELLICE ISLANDS

E. W. HOWSE, Secretary-Treasurer, Central Pacific Union Mission



A Letter from Wabag

Dear "Record" Readers,

Outside the rain is pouring in torrents (it has been doing so every afternoon for weeks), and I thought it would be a good opportunity to write and let you know a little of what God is doing for the people of this district through the influence of the Seventh-day Adventist Mission.

Six weeks have quickly slipped away since our arrival in Wabag. Wabag is the government station and we are six miles away at Rakamanda, a beautiful place 6,500 feet above sea level, 200 miles east of the Dutch New Guinea border and nearly that distance from the nearest sea port at Madang.

At present the mission station is a picture of beauty, thanks to the efforts of the Maberly and Greive families who have cared for the station in former days. Hard work has transformed it from a rejected spot to one in which it is a joy to live.

Life is particularly busy from early morning until late evening. One hundred students attend the school and live on the station. There would be many more if we could accommodate them. Every day we have to turn away would-be scholars. Every native house is fully occupied. The school house is far too small and inconvenient. Plans were made to erect a new one, in fact a start had been made with the funds allotted, but unfortunately the £100 had to be recalled to meet a more urgent need; and so we reluctantly had to abandon the project. We hope that ere long funds will become available to build this sorely required building.

During the last three weeks it has been our privilege to dedicate three new churches at our outstations. These outstations, of which there are fifteen, are real beacon lights shining brightly throughout the heavily populated Wabag sub-district. There is a population of 200,000 natives and these outstations touch only the fringes, as it were, of these people scattered far and wide over the mountains and valleys. Unfortunately, we are desperately short of trained workers in this new area, and many of the outstations are staffed by volunteers who lack the training to adequately care for the interest in each place. Many more centres are calling for workers, but the labourers are few.

Other mission societies have interests in this district and have heavily staffed with overseas missionaries. One mission has five stations staffed by Europeans, another six, and the third, a new mission to New Guinea, has one family, and the Seventh-day Adventists one family. All these are within a radius of forty miles of Rakamanda.

Almost 500 people attend the class ready (baptism class). Each Monday morning one class is conducted here on the mission, with an attendance of around the 300 mark. A roll book is kept and each week the roll is called. These classes continue over a period of years, as the natives cannot absorb the doctrines as readily as do folk who have had more education.

If you could attend here at Rakamanda on Sabbath morning you would hear the sound of the blowing of the shell at 9 a.m. to let the folk know that Sabbath school will commence in just one hour's time. Many come several miles to Sabbath school. At 9.30 there is another blowing of the shell, and again at 10 a.m. Hundreds would be seen making their way into the large church, while nearly 200 file into the children's division, where Mrs. Newman cares for their Sabbath school. Not more than two or three can read, and so Bibles and hymn books are not seen. The hymns chosen are those that have been sung over and over again, with the idea that by constant repetition they would be learned.

The offering is lifted—not in bulging envelopes, as one would expect in the homeland from such a large congregation—but rather as buckets and buckets of garden produce; which, unfortunately, has very little market value in these parts. The lesson for the day is a simple lesson taken from the children's pamphlet.

Sabbath school over, all go out on to the lawns surrounding the church for a little recess before the service. At the sounding of the shell almost 1,000 people crowd into the church, and usually some remain on the lawns. In the front seat of the centre aisle are three regular in their attendance in the persons of two leading luluais and Tai, the man of whom we heard in the early days of the Wabag mission.

The service concluded, the hundreds make their way back to their homes in the hills and valleys to talk over the happenings of the morning. Missionary Volunteer meetings and closing Sabbath are combined as the sun sets in the west.

And so, dear friends, we must leave you. The rain has stopped and many duties call. Quite a number of patients have gathered at the dispensary, so we must away. Before I finish, however, I must say a big THANK YOU for those warm clothes and blankets which you all so kindly sent to this union. Believe me, they are very much appreciated by these folks, where the nights at times are almost freezers. It can be cold at 6,500 feet above sea level.

May God bless and keep you ever with a keen interest in His work until Jesus comes.

J. H. Newman,
Director, Wabag Mission.

Australians in Assam

In a letter written on the 10th of May to accompany a report by her husband, Sister D. K. Down says:—

"My husband is over at the extension school in Shillong, Assam. He has been away from home for two months, but we expect him back two weeks from tonight.

"Please note our new address. Actually we are not in Assam yet, although we

have been renting a house for the past three months and all our furniture is there; but the children and I are staying up at Kalimpong with Mrs. Maberly. Her husband is also at this school and she was alone, so we were glad to come to her for two months. Her house is so large we have a self-contained flat; and besides that, last week three girls arrived to spend their hill leave here. One of them is Miss Bernita Sterling, another Aussie. One is Miss Hallie Thomas, an American nurse, and the other is Miss Ann Hurle, an English nurse; so we are just one big happy family. My son is the only male in a houseful of women. I forgot to mention that my mother arrived here on March 24, after visiting in America.

"We had a most interesting procession for Buddha's birthday last Friday. They had a majority of Tibetans, then Nepalis, Chinese, Indians, Sikkimites, and a sprinkling of Europeans! It surely makes me sad to see a few Europeans marching along carrying a bamboo and paper flag in honour of Buddha. One was an old woman who is a doctor. The head priest (as I mentioned in that article I wrote on Kalimpong) is an Englishman. He gave a speech in the afternoon so we went up to listen to him—just a resume of the life of Buddha, and he was as limp as a dead fish in oratory and gesture. Like all such festivals it was more an occasion for feasting and merry-making than for religious revival."

Rapid Spiritual Development

Pastor J. B. Keith, president of the Coral Sea Union Mission, wrote to Pastor F. G. Clifford, the president of the Australian Division, on the 23rd of May:—

"I have just returned from the Schouten and Western Islands. We have been away from the office for over three weeks and we certainly have had a most interesting time. It is rather remarkable that less than five years ago these islands were without any mission contacts whatsoever by any denomination. Pastor S. H. Gander pioneered the work a few years ago, and today we have a very vigorous and growing mission.

"While on this trip, seventy-one people were baptized: a very beautiful native church seating over 300 was dedicated: and just on £500 was brought in in tithes and offerings. This is rather an amazing achievement for people who until recently had never heard the name of God the Father or of Jesus Christ the Son.

"I was particularly impressed with the quality of the young people—bright, intelligent, and of Polynesian stock. They reminded me very much of the people in the Lau group of Fiji. In this particular area I believe we have a potential for future teachers. On one island the people are now preparing to build a church school. This will be the first school in the Western Islands. I was very encouraged with everything I saw."

The Grace of Our Lord Jesus Christ

A sermon preached by PASTOR R. A. ANDERSON, secretary of the Ministerial Association of the General Conference, in the Wahroonga church, on Sabbath, May 14.

The Apostle John closed his marvellous treatise, the Revelation of Jesus Christ, with these words: "The grace of our Lord Jesus Christ be with you all. Amen."

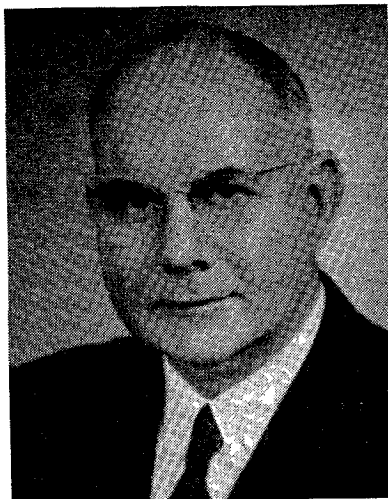
Now he could have closed with some other expression. He might have said, "I hope everybody will read it." He might have said, "I hope I can get out of prison and come and see you some day." But his mind was neither on himself nor his troubles. The Holy Spirit, inditing this word, chose the closing benediction of the Scriptures.

In the first chapter of Revelation, verse 4, John opens with the same thought: "Grace be unto you, and peace." The very first salutation speaks of grace, and then of peace that is embedded in grace. That is the reason this world cannot understand peace today. **It is seeking peace without grace.**

Grace is the biggest word in any language. All that we know of God is bound up in that word "grace." It includes a revelation of Him as Creator, as a forgiving father, as an upholder, as a guide and a leader of His people. What a big word it is! It sweeps back into the eternity of the past; and it just as definitely sweeps on into the eternity of the future. The Apostle Paul, writing about grace, uses this expression in 2 Tim. 1:7: "God has not given us the spirit of fear; but of power, and of love, and of a sound mind." And in the 9th verse he says that God "saved us, and called us with an holy calling, **not according to our works.**" I'm so glad he added that; because our works are so paltry. They are so disappointing to ourselves and other people. No. Our calling does not rest upon anything that we have done, "but according to His own purpose of grace." That's the way the original reads. It is a purpose of grace "which was given us in Christ Jesus before the world began"—going back a long way—before this world was made. It is now manifest, however, through our Lord Jesus Christ. And the Lord came here to bring that revelation of grace; **not only to men but to the whole universe.** It is a purpose of grace.

The history of our race is only a series of unrelated events, tangled and meaningless to all but the one who has a knowledge of the purpose of grace. History is but the unfolding of a divine programme. This sorrow-smitten race became the object of God's eternal love poured out in one glorious gift, the most remarkable evidence of His character.

God chose the time for that revelation, and the place where grace would be first proclaimed, and also the race through whom that grace would have its expres-



R. A. Anderson

sion. Grace did not appear when sin first appeared, for sin did not have its origin in this world. You remember that. Sin began in the very presence of God, when Lucifer, the highest angel in glory, challenged God for His throne and led a multitude of the angels in rebellion with him. God pleaded with Lucifer, but Lucifer was so determined to have his own way that there was nothing else to do. And there was war in heaven. Michael and His angels fought, and Lucifer and his angels. But you will remember the dragon was cast out of heaven and his angels were cast out with him. It might have been that that execution of a just sentence would have settled the destiny of sin; but it didn't.

And when it was evident that the execution of the sentence did not preclude the possibility of the whole universe being dragged into the tragedy of sin, **it was then that grace made its appearance.**

When man, newly created on this world, joined the forces of rebellion through his wilful sin, God could have destroyed this world. God could have destroyed the creatures on this world and begun all over again. He chose neither plan; but instead, the eternal purpose of grace came into effect. God made known to the angels, who were waiting in intense anxiety, what was going to happen. At last, the council of peace between the Father and the Son completed, the Creator Himself, the One who had called all the worlds and systems and constellations into existence, came out and made the announcement to them. When first the announcement was made, every angel in glory would gladly have taken the opportunity to redeem men. But no, that was something that was beyond the power of angels. Only the Creator could recreate. And when it was made

known that in the fullness of the times God would send forth His Son, taking the risk of eternal loss; and that through that great Gift this little world would be brought back into the fellowship of the family of worlds, the angels were stunned. Such a manifestation of the character of God they had never known before. And when it fully dawned upon them and they saw another side of God, they swept their harps in a pæan of praise.

Time was to reveal the enormity of man's sin and the immensity of God's grace.

You will remember the brief history of our world—how that man, turning away from God, sunk down into deeper depths of sin until it seemed that even God questioned the wisdom of ever having made the world. And I read there in the 6th chapter of Genesis and the 8th verse: "But Noah found grace in the eyes of the Lord." When it seemed that man had so set himself against the government of God that even his thoughts were only evil continually, there was still grace there holding men, and Noah became a preacher of righteousness. That generation was wiped out in mercy, just as a surgeon would amputate a limb in order to save the body. So in order to save this little world God destroyed that which was so corrupt.

The world began again; but it was not long before it went down to the depths of sin again, until in the fullness of the time, when God did send forth His Son, even those who professed to accept the Saviour turned against Him, despised Him, rejected Him, and clamoured for His blood! How strange human nature is! And while all that was going on—all the frightful demonstration of man's sin and God's great love—the Saviour was praying: "Father, forgive them; for they know not what they do."

Angels of glory and rulers of unfallen worlds were gazing at those happenings in the last frightful hours of the life of our Lord. A terrific battle was going on there, a battle beyond which the angels were looking in hope and confidence. The Lord had made clear to them what that plan was. It was an eternal purpose of grace. They knew, however, that not until the final moment would the possibility have passed for the eternal loss of this world and all there was on it. But at last, you remember, while the sun hid his face from the death of his Author; while men, trembling with fear and others wreaking their vengeance upon God—in the midst of it all Jesus cried, not in defeat but in triumph: "It is finished!" Then He bowed His head and died.

That was the cry of a conqueror. It was not until then that the destiny of this world was determined. I would like to read you a statement from that marvellous book "Desire of Ages," page 750:—

"Christ did not yield up His life till He had accomplished the work which He came to do. With His expiring breath He exclaimed, 'It is finished.' The battle had been won. His right hand and His holy arm had gotten Him the victory. As a conqueror He planted His banner on the

eternal heights. All heaven triumphed in the Saviour's victory. Was there not joy among the angels? Satan was defeated and he knew that his kingdom was lost. To the angels and the unfallen worlds the cry 'It is finished' had a deep significance. It was for them as well as for us that the great work of redemption had been accomplished. They, with us, share the fruits of Christ's victory. Not until the death of Christ was the character of Satan fully revealed to the angels or to the unfallen worlds. The arch-apostate had so clothed himself with deception that even holy beings had not understood his principles. But now all heaven and the unfallen worlds had been witnesses to the controversy."

How tragic that the people whom it concerned most knew nothing about it! The god of this world had blinded the eyes of the men that believed not. But in the midst of that tragic blindness the light of God was seen in a glory the world had never known before. Men loved darkness rather than light because their deeds were evil. But that light shone through that darkness and brought a new revelation of God.

Yes, God chose the time. Yes, away back there—as soon as man sinned in the garden of Eden—God chose to declare His grace. It was where sin abounded that "grace did much more abound." Right back there at Eden we see grace at work.

You remember it was in the cool of the day that the Creator came down to commune with His creatures. He cried out: "Adam, where art thou?" Where indeed? Oh, yes! Sin always makes cowards of us; and Adam and Eve, instead of responding to the love of the Lord and rejoicing that they could have that fellowship, were hiding and cringing beneath the lash of an offended conscience. But the Lord did not come down to do anything else than draw them to Himself and to bring them back into full fellowship with the family of God.

Sometimes we hear people talk about grace as if it were something that began at the cross of Christ. No! It was an eternal purpose; and men were saved in **no other way at any time**, but by the grace of our Lord Jesus Christ.

The greatness of the grace of God took hold of the hearts of men away back there. You see, what righteousness alone could not do, grace came in to do, as the enabling power. The apostle says, "For by grace are ye saved through faith; and that not of yourselves, it is the gift of God: not of works, lest any man should boast." Nothing that he can do can add a single thing to what God has already done in Jesus Christ. In the very place where sin abounds—this tiny planet which had seen such a glorious revelation of the creative power of God—the Lord chose to demonstrate His own character and grace.

When the apostle was writing about this he spoke so definitely of the blight that fell through sin, and the ruin that wrought such havoc on this race and in this little world where man turned against his Maker and joined the forces of rebellion. It was there that grace declared her



Nurses Eileen Hartley and Correne Todd at the entrance to the nurses' home, Sydney Sanitarium and Hospital.

The Sydney Sanitarium and Hospital

TRAINING SCHOOL FOR NURSES

The nurses' training course at the Sydney Sanitarium and Hospital presents an excellent opportunity for prospective missionary workers to gain a thorough knowledge of the principles of healthful living, and how more efficiently to treat and care for the sick. Seventh-day Adventist young men and women over the age of seventeen years, who may be desirous of joining the course are now invited to submit their applications.

The necessary application forms are available on request from the sanitarium or from the principals of our missionary colleges at Cooranbong, N.S.W., Carmel, W.A., Longburn, N.Z.; and also from the local conference offices.

The educational standard required of all applicants is clearly outlined in the forms mentioned above, and a certificate must be held for one of the "acceptable"

examinations listed. In addition to this, all applicants will be required to take a test examination set by the A.I.U.C. Education Department on or before August 4, 1955. This examination will be conducted by the principals of the colleges, or by some approved supervisor.

All applications should be forwarded not later than August 15, 1955, addressed to The Secretary, Board of Management, Sydney Sanitarium and Hospital, Fox Valley Road, Wahroonga, N.S.W. The board will convene early in September to select the new class, and successful applicants are required to enrol at the sanitarium not later than December 28, 1955.

As failure to complete the course after having once started creates embarrassment for both the trainee and the institution, young people are cautioned against applying unless they have a determination to finish the course and take the final examinations.

Intending applicants are advised to make inquiries immediately.

A. H. Forbes, Secretary.

purpose and proclaimed her victory. For just as surely as the serpent wounded the race, just so certainly was the Saviour sent to redeem the race. But it would be through conflict.

And through all the changing centuries this unchanging purpose of grace has been revealed.

So why did the Saviour come? Not merely to set a good example. No, **He was born that He might die.** You die because you were born. He was born to die. We

read that in Heb. 1:1-3, that while God spoke to men of other ages in different ways, and gave a very marvellous revelation of Himself—all of which was but fragmentary—in these last days He has spoken unto us by His Son, the Son who was of the very nature of God. Just as a ray of the sun can leave the shining orb and come down as a revelation of God to us, and gladden the world and bring the flowers to us in their beauty, so the ray of God's eternal glory revealed in Jesus

Christ, came down that He might bring to us the full revelation of God. He came that He might die.

Then I read in that 3rd verse of Hebrews 1: "When He had by Himself purged our sins, sat down on the right hand of the Majesty on high." Yes, He came and He came alone. There was none that could stand with Him in that redemptive act. The church of that day was too proud to even discern its own need. It was alone that He paid the full price of redemption. Why? That He might bring us back to God.

I wonder, dear friends, if we have put our full confidence in Him. You see, Jesus doesn't save you by what He does for you after you change your mind and renounce sin and accept His salvation. No! He doesn't save you by what you do, not even by what He does after you change your mind. Your salvation and mine was worked out for us nineteen centuries ago, when by Himself He purged our sins. He not only died for us; but having died, He burst the bands of death and arose for our justification, entered into the presence of God, and there, at the throne of grace, He is pleading not as a petitioner, but pleading the fullness of His power in full representation, and claiming us by His grace as His eternal trophies. You see, God was not accepting a gift at Calvary. The Father was making the gift, because "God was in Christ reconciling the world unto Himself." He had the authority, the power to do that.

Those who study the habits of whales, those interesting creatures of the deep, tell us they seem to have an intelligence beyond that of ordinary fish, though the whale is not a fish exactly. Tremendous as it is in size, it has an unusual intelligence. When the leader of a school of whales becomes too old to lead they have to choose a successor. They select perhaps two or three in some unique and serious way. An election is made and then these great whales, candidates for leadership, appear before the whole school. Then the whole group will journey off to some place, because no leader is fit to lead until he has demonstrated his prowess. Somehow they know where a giant squid has his lair. The first selection will go down, down, and down into the dark and dismal depths to wrestle and to fight. And he'll make his attack on the giant down there, perhaps only to be wrapped around by those deadly tentacles and dragged almost to pieces. Maybe he will fight until he succumbs, and all that will come to the surface is blood. After a while the second one will go down to the same attack. The rest wait, wondering. Then at last he will come up to the surface bringing with him the trophy of his victory. He is the conqueror, bleeding but victorious. Then, scientists tell us, the whole school follow on behind him. He is their chosen leader because he has conquered.

Oh, dear friends, God chose a leader in His own Son. God in Christ came down, and there battled with the giant foe, but rose a conqueror. And today, at the throne of grace, He holds the key of death and the grave—eternal victory. He is there as

a conqueror, having planted His banner on the eternal heights.

But what does that mean to you? That means that nineteen centuries ago the sin question was settled. What a pity that we unsettle it, isn't it? What a pity we go our own way! If we could just believe in the great finished sacrifice of our Lord and leave our sins there and go on in the joy of the Lord, living in the righteousness of Christ, our whole world would be different. You know we disappoint ourselves and we disappoint our Lord because we never somehow live as we should, in the victory of our Saviour.

And the church would possess a power that it does not possess today.

You see, the prophet Micah makes a wonderful statement: "Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, because He delighteth in mercy. . . . Thou wilt cast all their sins into the depths of the sea."

Sheila Gahagan of Ireland was a very sick young woman and the doctor recommended that she go to the seaside to take a rest cure. So she went to the Giant's Causeway. Sitting there on the rocks with a Bible on her knee, somehow the pages fell open to that very place in Micah—the last chapter. And she read how her sins were cast into the depths of the sea. "Can it be that my sins are in the depths of the sea?" she queried. New confidence and hope came to her. No one knew she had the least inclination to poetry, but when she died a few years later they found these words in her desk, which she had penned that day by the sea:—

"I will cast in the depths
Of the fathomless sea
All thy sins and transgressions,
Whatever they be.
Though they mount up to heaven,
Though they sink down to hell,
They shall sink in the depths
And above them shall swell
All the waves of My mercy
So mighty and free.
I will cast all thy sins
In the depths of the sea."

There's victory for you. Why should we go around in the spirit of defeat when God has done so much for us? If we could but live in the greatness of the grace of God we would be an entirely different people. If we could only know that away back at Calvary the sin question was settled for ever, then we would be able to join in the new song that is being sung up there in the gloryland. In the 5th chapter of Revelation I notice that when the living Lord had taken the book from the Father's hand, even before He burst the bands and opened the seal, there the living creatures and the elders sang a new song: "Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation." Not will be redeemed. Redemption, dear friends, is a **completed act**. All that God wants us to do is to accept it.

The most tragic confusion that can be brought into Christian thinking is to cast doubt on the finished sacrifice of Christ. "In that He died, He dieth no more," affirms the Apostle Paul. And because He died He is able now to cast all our sins into the depths of the sea, and the waves of God's mercy can cover them. They are not floating on the waves of the sea for someone to examine; they are down in the depths of the sea. The sin question is settled for ever. If we could only believe it! "For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." If we could only believe in what God has done for us! Oh, the power in human thinking—if we could only believe it!

So, coming back to the 1st chapter of Revelation, I leave this with you: "Grace be unto you, and peace," a grace from God the Father, a grace from the Spirit of God, and the 5th verse says, "and from Jesus Christ." And this verse closes with this song of marvellous praise: "Unto Him that loved us, and washed us from our sins in His own blood. . . . to Him be glory and dominion for ever and ever. Amen."

Onward and Forward in Ceylon

L. F. HARDIN
President of the Ceylon Union

The second quarter Thirteenth Sabbath Offering overflow is to come to Southern Asia and in particular to Ceylon for the building of the new school at the Lakpaha Training Institute.

It was my privilege to come to Ceylon in 1947. I wish it were possible to tell you about the many needs out here; but our greatest need is the building up of our school. The work in Ceylon is beginning to move much more rapidly and souls are being won from Buddhism. This is a Buddhist country and it has been very difficult to interest these people in Christianity. Now many are studying and coming to know our doctrines and gradually they are beginning to turn to the remnant church and be baptized.

At the close of the year 1954 it was my privilege at one of the baptismal services to baptize three Buddhist young people. One of these, a young man, had been a Buddhist priest for ten years in a Buddhist temple in the City of Matara, at the southernmost part of the island. It was a real thrill to see this young man take his stand for Christ. Because of the opposition by the Buddhist people in the neighbourhood against the priest when he left his robes and temple, it was necessary to have the baptism in another city some twenty miles away. The baptism was held just outside the city in a quiet little rock-encircled bay in the sea. All three of these young people are enthusiastic about the message and want to join in the work of giving the gospel to others, that the coming of Christ may be hastened. Although they have completed their schooling, they want to study in our school, to prepare themselves for the Lord's service.

Many of you have already heard some-

thing about our union school. For three years now our school has been carrying on in temporary grass hut quarters. It has not been a desirable or convenient way to conduct a school. But when there are no proper buildings the school must continue as best it can until funds are provided to make better facilities. However, during these three years in grass huts and without adequate equipment to run a school smoothly the students and teachers have showed an excellent spirit.

There are many things that can happen in temporary buildings. One day the dining room roof blew off in a storm. It was raining very hard and the water just literally poured in. The students and teachers quickly went to work and put on a new cadjan roof. (This roof is made from the leaves of the coconut tree.) Once the temporary chapel was blown over until it was nearly flat on the ground. All rallied around and lifted and shoved until it was straightened up again, and with a few more bamboos, ropes, and leaves, it was made secure for a little longer time, with the hope that it would stand until new permanent buildings could be erected. For the past two years students and teachers have been longing for the new buildings to be constructed. But unfortunately there has not been enough money to build, so they have had to wait.

In spite of the many hardships, the activities of the school go on. Just recently the students in the school have organized a club called "The Young Farmers' Club." This is similar to the Junior Farmers in Australia. They have been helped by the Agricultural Department of Ceylon, which has taken a great interest in our school, for the work we are doing in this line is what the government likes the schools to do. The officers of the Agriculture Department of the government are happy that we are leading in such a programme as this. Many fruit trees have been planted on the school estate. A large section of the paddy (rice) field has been taken over by the students. Formerly, this paddy field was cultivated by the village farmers on lease. By receiving aid and instruction from the Agriculture Department, the Young Farmers' Club has introduced the Japanese method of planting and raising paddy. This method is supposed to produce about fifty per cent more yield of rice per acre. We have several other industries, such as poultry, carpentry, cattle raising, and coconut farming. The students learn to use their hands in practical work, as well as their brains, for greater service in the Lord's work.

For the second quarter of 1955 the Thirteenth Sabbath Offering overflow is to come to Southern Asia. The major portion of this offering is to come to Ceylon for the building of the school. As you give will you not remember our need here in the island of Ceylon? Will you give most liberally so that our school may be finished and we may continue to train our young people for service and the kingdom of God? We are depending on you.

Sabbath School Lesson Help

By HARRY W. LOWE

Associate Secretary, General Conference Sabbath School Department

Adapted by the Australasian Division Sabbath School Department

For Sabbath, July 23, 1955

THE JUDGMENT-HOUR MESSAGE

It is impossible in short compass to outline the amazing confluence of circumstances that led to an awakening on the subject of the end of the world during the second half of the eighteenth century and the first half of the nineteenth. The best account is found in L. E. Froom's "Prophetic Faith of Our Fathers," Volumes 3 and 4. Hundreds of men in many lands began an earnest search for truth, many of them working independently, but all of them delving with prayerful objectivity into the prophecies of Daniel and of John in a persistent search for light on the last events in human history.

Today we ought to be mighty in the Scriptures as were these men. "We are to comprehend the deep things of God. . . . As we near the close of this world's history, the prophecies relating to the last days especially demand our study." It is said also that "the last book of the New Testament Scriptures is full of truth that we need to understand."—"Christ's Object Lessons," page 133.

We do not find fullness of truth as we understand it today, in any Bible student of that bygone generation. But, on the other hand, almost all that we believe is glimpsed here and there along the way until the great second advent movement gathered it up into a judgment-hour message that was to sweep the world.

In the freer atmosphere of the new world, our pioneers "toiled night and day in searching the evidences of our faith," and "God has marked their earnest, tearful, agonizing prayers that they might have light and truth, and that the truth might shine in its clearness to others."—"Testimonies," Vol. I, page 419.

Previous students had cleared away misconceptions that the 2300 days of Dan. 8: 14 should be 2400 days, because the latter figure was based upon a misprint in a Vatican copy from which our Greek Septuagint Bibles were made. The cleansing of the sanctuary had been associated by some with the removal of sin, and by some with the final judgment. When the Hiram Edson group of Adventists at Port Gibson, New York, in 1844 perceived the significance of the high priest's coming out of the holy place into the most holy place of the heavenly sanctuary, and when a few years later they saw the significance of investigation and execution of judgment on the basis of God's holy law, that was perhaps the greatest contribution of new light made by the great second advent movement.

The idea of an investigation preceding the general judgment is not peculiar to Adventists; witness "The Preacher's Homiletic Commentary" on Dan. 7: 9-12: "The Time of the Judgment. . . . This is not the general judgment at . . . the end

of the world. It appears rather to be an invisible judgment carried on within the veil. . . . As, however, the sentence is not yet by any means fully executed, it may be sitting now."

DUAL WARNINGS OF JUDGMENT

In the ancient typical service the daily opportunity of cleansing from sin ended when the Day of Atonement (or cleansing) came round on the tenth day of the seventh month. Similarly the chance of salvation will one day cease for all the world when the great antitypical day of atonement ends. The Hebrews had dual warnings of the coming atonement day. First was the known specific date; second, a few days before the day came, a horn of warning was sounded in the hearing of the people.

The first antitypical warning is provided in the fact that the 2300 years, beginning 457 B.C., ended in 1844, when Heaven's investigation of men's earthly lives began and a message to this effect was launched upon the world. An understanding of this truth gives to the life both a sense of urgency and a feeling of the need of constancy of preparation.

Daniel's night visions revealed thrones set in heaven, with the Ancient of Days and ministering multitudes, and, he adds, "The judgment was set, and the books were opened." Dan. 7: 10. These are the books that record "the things done in the body" for which every man is accountable to Christ. (2 Cor. 5: 10.) And this is the judgment in which "we must all appear" before Jesus returns, for then destiny is for ever fixed for every man; at this time the sheep and the goats—the saved and the lost—are determined by Heaven's judgment of investigation. (Matt. 25: 32.)

The second antitypical warning is contained in the great judgment-hour message summarized in these words: "Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14: 7. When men stop to ask "Who is this God who made heaven and earth?" there is but one source that identifies Him. "In six days the Lord made heaven and earth, the sea, and all that in them is." Ex. 20: 11. That is enshrined in the law of the Ten Commandments on which the investigative judgment is based.

A tremendous conflict surrounds God's law today. The attacks upon it have been greatly helped by misguided theologians who thought they could exalt the grace, and abolish the law, of God. It is true that salvation is wholly by grace (Eph. 2: 8), but the law is not abrogated because God sent forth a gospel grace. One of the greatest men of his generation put it this way: "It has been pretended by some teachers that works were required only under the law, and that grace comes instead under the gospel; but the true account of the matter is this, that the law enjoins works, and the grace of the gospel fulfils them; the law commanded, but gave no power; the gospel bestows the power. Thus the gospel is the counterpart of the

law. (Matt. 5:17; Rom. 8:1-4; Gal 5:24; Heb. 8:6-13.)—J. H. Newman.

It is not surprising, therefore, that when the first angel's message was launched on its course, the saving grace that said, "God so loved," and the holy law that said, "Thou shalt love," combined to capture earnest human hearts, and to raise up a remnant church throughout the world described in these words: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

People who fear God are redeemed by His grace, and those who are thus redeemed love God and His holy law. They are the instruments through whom God leads men to "fear God, and keep His commandments: for this is the whole duty of man." Eccl. 12:13. Please read carefully "The Great Controversy," page 312.

I love to preach, for it enables me to uplift Christ. I feel like Henry Ward Beecher, who said, "I would rather preach and not be paid, than be paid and not preach." A. F. J. Kranz.

WEDDINGS



BARRETT-SHERWOOD.—The evening of May 17, 1955, saw the tastefully decorated Launceston church, Tasmania, well filled with relatives and friends gathered to witness the marriage of Kenneth Armstrong, son of Mr. and Mrs. W. Barrett of Cressy, Tasmania, and Beverley Ellen, daughter of Mr. and Mrs. A. W. Sherwood of Bishopsbourne, Tasmania. These young people are earnest members of the Bishopsbourne church. As they set up another Christian home in the community the good wishes and prayers of their many friends go with them.

Howard F. Rampton.



UNTIL THE DAY BREAK

EARLE.—On April 19, 1955, at Gisborne, North New Zealand, Sister Margaret Earle, aged seventy-eight years, passed quietly to her rest. For a number of years our sister had been in a state of declining health. She was baptized some years ago by Pastor Gordon Robinson, and through the years remained faithful to the message. At the church and the graveside the sorrowing ones were pointed to the blessed hope when all who sleep in Christ shall hear His voice and shall come forth from the tomb. V. Novelty.

SKUDDER.—On May 17, 1955, at the age of eighty-seven years, Sister Agnes Skudder was laid to rest at Keri Keri, Northland, New Zealand. A pioneer of the first church in Kaeo fifty years ago and a personal friend of Sister E. G. White, our sister leaves us the memory of years of unselfish service for God. To those who mourn the loss of this mother and friend we extend our sincere sympathy.

R. Parr.

PRITCHARD.—On May 18, 1955, we laid Mrs. Elizabeth Pritchard to rest in the Adventist section at Karrakatta cemetery, W.A. Born in Ireland, she came to Western Australia about thirty-three years ago and reached the good age of eighty-one years. She had been a faithful member of the Cottesloe church, Sister Simms having brought the message to her. Sister Pritchard now sleeps until she shall be awakened on the day when the trumpet shall sound and the dead in Christ shall arise. We extend our sincere sympathy to the family in the loss of their mother.

D. A. Speck.

ROBERTS.—Living to the serenity of eighty years, Edgar Reuben Roberts died at Wahroonga on May 18, 1955. He had made his home with his brother in Wahroonga for the past fifteen years and was a believer in the near return of Christ and observed the Sabbath rest. To his surviving brother and other relatives we extend our sincere sympathy, with the assurance that the one called to rest awaits the summons of the Life-giver. Services in the church and at the Northern Suburbs cemetery were conducted by Pastor A. G. Stewart and the writer. C. S. Palmer.

WELDON.—It was after a long illness that we laid Sister Sarah Isobel Weldon to rest in the Karrakatta cemetery, W.A., on May 19, 1955. She was born in Brisbane in 1878 and came to Western Australia about thirty years ago. It was largely through Brother H. E. Thomas and his family that she learned of the Adventist faith and accepted it fully. In her declining years she spent some time at our rest home, where Sister L. Bailey is in charge. We laid Sister Weldon in the same grave as her husband, who was laid there exactly nine years before. "Precious in the sight of the Lord is the death of His saints." D. A. Speck.

HUDDLESTON.—Brother Victor Huddleston, at the age of seventy-five years, was called to lay down the burdens of life. He fell quietly to sleep in Jesus at Swansea, N.S.W., on May 17, 1955. He had been over a long period of years a member of the advent family and had worshipped until recently at Wallsend, and it was there we laid him to rest until the call of the Life-giver. Two sons by a former marriage and the living companion with whom he had spent only sixteen happy months, as well as other loved ones, were present at the interment and it was a great satisfaction to be able to point them to the comfort of Christ and the resurrection.

T. A. Anderson.

BURNS.—Sister Ethel Adelaide Burns peacefully fell asleep in Jesus at the age of sixty-seven years. Our late sister, with her mother and her young family, was associated with the Richmond church, Melbourne, about forty years ago. Her kindly Christian life endeared her to us all. To Marie and Fred and their loved ones and friends we extend our sincere sympathy in their hour of sorrow. We laid her to rest in the Brighton cemetery on Sabbath morning, April 30, Brother W. R. Litster assisting. E. G. Whittaker.

COOPER.—Sister Eliza Cooper, for many years a faithful and beloved member of the Bendigo church, Victoria, passed quietly to her rest at the Bendigo hospital on May 12, 1955, at the advanced age of ninety-one years. Our late sister was born in Northamptonshire, England. About the year 1913 they became members of the Bristol church in spite of obstacles and sacrifices. Thirty-five years ago the family came to Australia and decided to make their home in Bendigo. To those who have parted with mother, and especially to Brother Cooper, who for sixty-one years enjoyed his partner's companionship, we say, "Sorrow not, even as others which have no hope." We laid Sister Cooper to rest in the local cemetery, where she awaits the Master's call. H. Baird.

NOTICES

FOR SALE.—Tape recorder, full track, with foot switch and Geloso microphone. Radio combined—as new. Phone UJ 1691, Sydney.

OFFICE HELP WANTED.—Young lady, with some office experience, urgently needed. Apply to Manager, S.H.F. Co., Windsor, 118 Union St., Prahran, Vic. Phone LA 1267.

COMPANION HELP.—Senior Adventist lady requires elderly companion-help. Light duties, good home. Small weekly wage. Apply Mrs. Bennes, 91 Concord Road, Concord, N.S.W.

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BREVITIES

Dr. and Mrs. J. Haskins are visiting their home folks in New Zealand after spending a number of years in America. We understand that Dr. Haskins plans to obtain his British degree in Medicine.

Land has been purchased in the Brisbane suburb of Moorooka, on the Ipswich highway, for the erection of a new garden health food factory, which will be the most modern operated by the company. Plans have been approved and construction will commence at an early date.

Scene: Ten o'clock on the cold winter's night of June 3 at the Kingsford Smith aerodrome, Sydney. A sleepy, just-landed missionary from the wilds of New Guinea standing at the "G" section of the luggage counter is suddenly startled as a strange voice addresses him by name: "Pastor Greive!" He turns to discover that he has been tracked down by a news reporter and is persuaded into promising an interview for broadcast over Station 2GB. Deduction: Public Relations Officer E. H. J. Steed is maintaining his vigilance.

Before going on to Queensland to spend the remainder of their furlough with Sister Lee's people, Brother and Sister J. Lee of Papua made their headquarters at the missionaries' residence in Wahroonga for a few weeks. During this time Brother Lee attended the School of Dentistry in Sydney and gained experience in teeth extraction. Next furlough he hopes to learn fillings. Such knowledge, of course, is of great value in the mission field.

Fleeing before the New Zealand winter, Brother and Sister L. H. Barnard and two daughters returned to Sydney on May 31, with the intention of spending two months in Adelaide and some time in Queensland before their furlough terminates. They brought with them a copy of the "Auckland Star" of May 25 (circulation 130,000), in which a whole page had been devoted to pictures of their work at Mt. Hagen Hansenide colony, and twenty-five column inches to a report under the heading: "New Zealander leads fight against New Guinea leprosy."

Quoting from Pastor W. A. Higgins, an associate secretary of the General Conference Publishing Department, in the "Review" of June 2: "Recent word from the various unions in North America indicates that more than one thousand students from our colleges and academies in the United States and Canada plan to canvass this summer. We are proud of the Adventist youth who are willing to share their faith in this very effective way. Just think of the influence that a thousand Christian young men and women can leave as they visit perhaps many hundreds of thousands of homes this summer!"

In the "Canadian Union Messenger" of March 23, a report is given of a groundbreaking ceremony before the building of the Branson Hospital was commenced in Toronto. Conference and city health officials were present, and Pastor W. H. Branson, a former General Conference president, flew up from his home in Florida to turn the first sod. He expressed his personal pleasure that the hospital was being named after him and his unbounded confidence in the dual purpose of the hospital—the healing of the body and the saving of the soul. The hospital will be a 100-bed \$1,000,000 venture of faith, with a nurses' training centre attached.

To give an impetus to the stamp trade which she has been operating for the benefit of evangelism and the Voice of Prophecy, Sister G. Burnside wishes us to announce that in the few years folk have been sending her stamps she has paid in almost £300. Having direct overseas connections, she is able to dispose of the stamps to much greater advantage than she would gain by selling them locally. A group of ladies generously spend many evenings sorting and cleaning the stamps. Sincere thanks are expressed to all kind supporters and an invitation is extended to all our readers to send stamps of any kind to Mrs. G. Burnside, 148 Fox Valley Road, Wahroonga, N.S.W.

With just over one half of the estimated cost in hand, the officers of the Wahroonga church have decided to proceed in faith with the erection of the new edifice on the land between the sanitarium gates and Dr. Reynolds' home. The plans and specifications have been prepared by Brother W. Torode, a local member who is also a Sydney architect. Funds are still being raised, and on Sunday, June 5, a very wet day, a group of about twenty-five volunteers began to clear the land under the direction of Brother E. N. Marchant, the master-builder and an elder of the Wahroonga church. Pastor F. G. Clifford offered a prayer for the success of the project, and then, in company with Pastor A. G. Stewart, the senior elder, Drs. C. W. Harrison, B. Reynolds, H. E. Hargreaves, and the laymen, assisted in the day's operations.

A surprise visitor at the Wahroonga Division office on the 2nd of June was Brother A. L. King, who has come with his wife to live in Cyrus Avenue. For twenty-seven years Brother King was on the editorial staff of the Signs Publishing Co., and for ten of those years he was editor of the "Signs of the Times." In 1944 he was transferred to Western Australia where he engaged in radio and evangelistic work. In 1950 he returned to Melbourne, and now he and Sister King have come to Sydney for the benefit of the warmer climate and to be near their two sons and their families, Romney of the A.M. College faculty and Alvan in Sydney. The years have not sapped Brother King's vitality nor his enthusiasm for service, and though officially retired he expects to continue active in church affairs.

Youth Congress in Sweden

C. D. WATSON

Swedes are very proud of Stockholm, their capital city. To them it is the most beautiful city in the world. Many from other lands agree about the "Venice of the North." Stockholm is the home of one-tenth of Sweden's seven million inhabitants. It is a rapidly growing city without slums, built on islands connected with each other by bridges and water buses.

Two thousand Adventist youth will converge on Stockholm this year for the Youth Congress which will convene from August 2-7. The arrangements made for MV's from Britain met with such an overwhelming response that the Youth Department secretaries are having to find transport and accommodation for more than double the estimated number of delegates.

The Stockholm Congress has awakened interest in all parts of the world. Delegates are coming from South Africa, California, Ethiopia, West Africa, Iceland, and some are expected from lands behind the Iron Curtain.