



Vol 40, No. 4

Sydney, Monday, January 27, 1936

Registered at the General Post Office, Sydney, for transmission by Post as a Newspaper

Separation from the World

Conclusion of the address given by Pastor C. H. Watson at the recent General Conference Council. In the first part of his sermon, published last week, Pastor Watson covered the history of mankind, since the creation, in eight periods of time, every one of which ended in human failure because man departed from God's way.

THAT is the situation of Protestantism today, and to an alarming degree it is led by what, but a few years ago, would have been unhesitatingly denounced as an unbelieving ministry. Widespread uprisings against the Christian faith are taking place in heretofore Christian lands, and the church is powerless to prevent them.

We face that terrible fact, and we are far too indifferent to its woeful significance. Protestantism is losing out in this our day, and we are not very deeply concerned about it. It is now heard with no voice of power. Its pulpits ring no longer with the proclamation of vital Protestant truth. It should grieve us deeply to be forced, as we are, to admit that the eighth section of the story is ending in a tragic failure of human effort to have the purpose of God fulfilled in the lives of those whom the world regards as God's people.

But this section of the story reaches to our own time, and we can accurately trace causes in this period. What is it that has brought Protestantism to this sad, back-slidden condition? To perpetuate itself and to propagate its truths, Protestantism established its centres of learning and training. These it intended to be the great immovable buttresses to its being. But they have become the strongholds of unbelief and the channels of departure from those grand, rugged, eternal principles of essential truth upon which the Christian church was placed by its divine Founder. Protestantism has been betrayed, and is being betrayed, by its own educational institutions. These centres of learning have, through the pulpit and the professions, admitted the world into the church, and the church, as a result, is powerless in the hour of its disaster.

The Protestant church has entrusted the world, through its own unbelieving worldly schools, to train the leaders and ministers and professional members of the church, and the power of a Spirit-led, evangelical church has departed from it. The lesson for us is an important one, and is rooted in an experience that belongs, not to the distant past, but to the present. God help us to hold fast that which we have, that no man take our crown.

THE FINISHING WORK

The ninth section of the story is pictured in the latter part of the book of Revelation. At a specific time a movement begins that closes up the work of reformation forever. This finishing work is to be done in the judgment hour. It is to be done by a people that are spoken of as "the remnant." It is to be done at a time when faith is failing in the experience of men; when the world is in confusion, and its populations are in distress; when unbelief is prevalent and arrogant. The message of this movement is to be preached with power, and by believing that message its adherents are to be separated in life and purpose and principle and belief and hope from the world all about them. That movement is to succeed by its people's holding fast to the peculiar truths and to the definite principles upon which it was founded.

We believe, and have proclaimed our belief far and wide, that we are that people, and that the movement with which we are connected is that movement. We believe that our service will bring the work of God for sinners to a close. We believe that the truth we proclaim will prepare the way of the Lord among all peoples. We publicly and widely proclaim all these things. But there are two very important facts that we should consider:

First, That this movement, if not directed according to God's will, is just as subject to failure as any previous movement of God's people this side of Eden.

Second, That the Bible foreshadows that this movement must meet the most tremendous efforts of Satan and his agents to overthrow it, and to cause it to fail of fulfilling God's purpose.

These two facts must be kept in the minds of our leaders continually, and they must be allowed to influence us wisely in every consideration of our leadership.

REASONS FOR FAILURE

We look back over the other sections of the story, and we find that the reasons for failure are very definite. Briefly, those reasons centre in one thing, "Love of the world." God's people have never been

victorious while surrendering or surrendered to the world. They have had victory only when surrendered to God, to have His will done in and by them. It must still be so. The remnant people can no more have success by loving the world and surrendering to its allurements and claims and calls, than did Israel of old.

The message by which we are made the remnant requires that we be separate from the world. Why?—Because, otherwise, we shall meet with the most awful failure that has ever overtaken a people. Observe the statement of God regarding that: "Come out of her, My people, . . . that ye receive not of her plagues." Rev. 18:4.

If we are not separate, we cannot possibly succeed. If we are not separate, the ninth section of the story will be but the tale of a work well begun, but marred and distorted and ruined by the weakness and unbelief and worldly-mindedness of its leaders and its people, the story of a people that undertook to finish God's work, and failed.

When this movement began, the faith of its people was rugged. They were simple-hearted and trusting and unworldly. They were self-sacrificing and intensely earnest. Their hope was buoyant, their courage was invincible. We cannot succeed if by any means we lose these qualities. The world and all worldly things are soon to pass away. If we are to succeed in that to which God has called us, we must keep love of that doomed world out of our hearts. If we are not to fail more dismally than those who have gone before us, we must successfully resist the world, and let the will of God be first with us in all things.

A STOCKTAKING NEEDED

It is the common practice of all properly managed concerns to stop sometimes and check up on their position, their progress, their direction, their adherence to the purpose for their being, and on all matters that affect their status and influence their future. Such stocktaking is a good, a necessary, and a revealing thing. I believe that this is such an occasion with us. We, doubtless, will check up on finances, on membership, and on all statis-

tical matters. We do that continually. But I am appealing this morning for a review of very important things that appear in none of our statistical and financial statements. They cannot appear there, for they are not measured by statistics and statements, neither are they checked by our auditors.

ONLY ONE MEASURING LINE

There has ever been but one measuring line for God's people. That measuring line is the will of God. Life and service are successful or unsuccessful, in God's sight, according to their relationship to His will. Life and service that do the will of God are strong in every worth-while way, while life and service that do not the will of the Father are accounted unworthy in heaven.

With this important truth in mind let us, then, consider the question, Are we successfully keeping the love of the world out of our hearts, and the influence of the world out of our work? or are we foolishly surrendering to the same spirit of worldliness that is responsible for all the failures of the church in those other sections of the story? Are we putting God's will before all else in our work for Him? Are we living and labouring only to fulfil His eternal purpose?

Brethren, these things are very much on my mind and heart, and have been for some time past. I see in this movement many, many things that are there by the hand of God,—strong things, true things, divine things. These must continue with us and have yet a larger place and stronger service in our experience and work. This must indeed be so, if we are to reach final success. But I see also some things that are not good, taking hold in the church, and being given an enlarging place in the control of the church; and these things resemble very much the evil things that came into and ruined the experience of the church in all those former periods of the story. There is setting in on the people a tide of worldliness to which we are surrendering. I do not mean to imply that we are not resisting these influences at all; but I believe that the measure of resistance that we are putting forth is not holding us. We are gradually being swept backward, and should be alarmed about it.

As we look back over the story, we discover that nowhere in it is the world found accomplishing God's purpose. Everywhere upon the record is impressed the lesson that whenever the church and the world have united, the union has destroyed the church. The story in brief is this: When the church has kept itself separate from the world, the world has sought to kill it by persecution; but when the church has received the patronage of the world and joined hands with it, the church itself has used the world to destroy God's people by persecuting them. Nowhere in all the story do we find real Christianity united with the world, or pleased with worldly patronage, or robed with worldly grandeur.

We as a people know all this. There is no people on earth more zealous or more vigilant in its determination to keep the church and the state in their own fields and spheres. But notwithstanding all this, we are in danger of walking the way of failure, because of our growing attachments to the world.

There is a union prescribed for us in the Word of God that is far different from this. Here is the prescription as Good-speed gives it in his translation of Colossians 2:6-9:

"So just as you once accepted the Christ, Jesus, as your Lord, you must live in vital union with Him. You must be rooted and built up in Him and made strong in faith, just as you were taught to be, overflowing with it in your gratitude.

"Take care that nobody exploits you through the pretensions of philosophy, guided by human tradition, following material ways of looking at things, instead of following Christ. For it is in Him that all the fullness of God's nature lives embodied, and in union with Him you too are filled with it."

UNION WITH THE WORLD

Going back to the third century of Christianity, we remind ourselves that after the Diocletian persecution, from which the church suffered no spiritual hurt, the church fell upon an evil day when the throne of state began to patronise it. First the state tolerated Christians, then it patronised the church, then it espoused the church, and finally it compassed the church's spiritual ruin.

Thomas Cooper, author of the book, "The Bridge of History Over the Gulf of Time," has stated this:

"Constantine's wily patronage of the Christian teachers . . . did much to strengthen his power, while it tended to ruin the Christian church spiritually."

A PURE LEADERSHIP ESSENTIAL

From the time when the Saviour sent forth His church to preach His gospel, the well-being of the church and the success of its evangelical mission have depended, next to God, upon the uprightness of its teachers. Their corruption has always been the downfall of the church. It is essential, therefore, that the church be continually led by a truehearted, believing ministry. If we learn anything at all from our study of Christ's efforts to prepare those whom He ordained for their work of ministry, it is that He purposed for His church a leadership by men who themselves are in the innermost secret of the Lord.

There must, then, be continued for the work of the church an unworldly ministry. Constantine took the certain way to ruin the church, to make a papacy possible, and to bring into being a beast power that would war against the church to the very end, when he patronised the teachers of the church in his day, and thus destroyed their humility and made them worldly. And it is important for us to observe that what he did so successfully in the early years of the fourth century has been successfully repeated again and again in the experience of Protestantism. The Protestant churches are where they are now as the result of their teachers being corrupted.

The simple teaching of the gospel is that sinful man can enter life only through death. He must die to the world that he may live unto God. How, may I ask, is it possible for worldly ministers to lead the people into the experience that that teaching requires? If they themselves are not dead to the world, how can those who

are influenced and led by their teaching be brought to sense the necessity of their dying to the world? And if neither the minister nor the church member is dead to the world, how can the life of God be experienced in the church?

A RIGHTLY TRAINED MINISTRY

It has always been important that the ministry of the church be trained right. It has always been important that God's work in all lines be done by godly workers. But it has also always been the unyielding purpose of the enemy of the church to control as far as possible the training of God's workers. Knowing that with a Spirit-filled ministry, nothing under heaven could defeat God's church, Satan is determined that the church shall be led by an unspiritual, unbelieving, worldly-taught, and worldly-minded ministry. To bring this to pass he has gradually introduced his policies and teachings into the great institutions of learning where the ministers and teachers of Protestantism are taught and trained. This is the basic explanation of the defeat of Protestantism, and of its powerlessness in face of the widely offered challenge of unbelief today.

OUR OWN SITUATION

Well may we ask, then, Are we successfully keeping the love of the world out of our hearts, and the influences of the world out of our work? Well may we pause to consider whether we in our efforts to serve God are putting the will of God before the ways of the world. My serious conviction is that there is grave reason in fact for our most earnest consideration of these questions. I believe that there is a growing love within our ranks for the frivolities of the world. Our resistance of worldly influences is seriously diminishing. Our willingness to yield to worldly control of important matters is more noticeable. These things I see, and they trouble me. I am troubled by the sanctions which we give to weak and questionable things. I am concerned by the more and more obvious fact that in the education and training of our workers we are inquiring more of the world and less of God than formerly.

I believe that the highest and truest in all things are reachable for us only by doing the will of God, and I am fearful as I measure the effort that we are putting forth to reach our goal by other means.

This people cannot, anywhere within the purpose of God, receive its educational programme from the world. We have been spoken to from heaven itself upon those matters, and we have instruction of such volume and minuteness of detail that we are without excuse if we are found working contrary to what has been written. The one practical, foreshown way for us to escape the plagues that shall fall on Babylon, is for us to come out and be separate from Babylon, and to remain out and to continue to be separate.

It is my conviction that this is all so vitally important that we would do well to take honest bearings, and if necessary, rechart our course. By all means we must hold that fast which we have in the truth of the gospel, that we lose not our crown. With the purpose of God steadfastly in

mind, and with courage and consecration we must still go on, and allow nothing to beguile us of our reward.

Our principal equipment is not the accumulation of worldly wisdom and worldly knowledge, not even the best of worldly wisdom and the best of worldly knowledge, but rather a definite, saving, renewed relation to Christ and an experience of doing His divine will, which will set us apart from the world, and fill us with strength that is all of the Holy Spirit.

Above every other thing that we can possibly sense, the remnant people need to realise that Christ is calling them to an experience which will not only instruct and clarify their minds, but purify their hearts, and invade the innermost places of their souls, cleansing their motives, and making them willing to have the will of God done in their lives and through their service. Unless it be so, we shall not hold fast that which we have, and we shall indeed be beguiled of our reward. Our success depends, not upon that which the world has brought to us, but upon our appropriation of divine resources.

What we need just now is a large reception of divine grace to enable us to do God's holy will at any cost. May the good Lord come to us and open our hearts and make us willing to receive it. We have to do the work of God in an age of doubt, and for a world that is sinking altogether in sin. Let us not trifle with that work at such a time and in face of such need. We need power and help from above to be God's messengers of salvation to a ruined world.

Brethren, my heart tells me that our need is great, far, far too great to be met by anything that the world can supply. We must go to a source of help higher than the world, where our need can be reached farther in and deeper down than ever the world can penetrate. Oh, shall we not now "search and try our ways, and turn again to the Lord"? Shall we not "lift up our hearts with our hands unto God in the heavens"? He will have mercy on us. He will lead us in the way of His purpose, and according to His divine will. Walking in that way, and living only to fulfil that unchanging purpose, this people will finish the work victoriously; and when the world, which now would allure and ruin us, shall go down in its own ruin, we shall be crowned with life eternal, and enter into our reward.

Let us, then, love not the world, neither the things of the world, but let us cherish the ways of God and love to do as He has bidden. May the good Spirit of the Lord be with us and help us in such a time as this, for Christ's sake.

The Book Saved Her Life

It was down in Colombia, South America, that this recently took place:

"Some time ago one of our sisters gave a copy of the book 'Alone With God' to a friend. This lady read the book, and felt its uplifting influence in her life.

"One day a nurse, an American lady, came to her home asking for work or food. This friend had no work, but kindly gave her a good meal, and then thought of the help she had received from reading this book. She lent her treasure to this nurse, who seemed in despair.

"The nurse promised to read it. When she returned the book after a few days,

she said, 'Do you know that book has saved my life? I had made up my mind that life was not worth living. I was out of work and starving, and had decided to finish my life by taking poison, but when I read that book it gave me a new hope. I thought God had forgotten me, and I had determined to make an end of all, but now God has given me a hope of eternal life.' "



New Church at Vilirupu, Papua

"Something accomplished, something done!" These were the sentiments of our hearts as we all worked on Friday to place the finishing touches on the church that was to be dedicated the following day. Many months have passed since this task was begun, months of hard labour that caused many sore hands and bleeding fingers.

This church building is made of coral lime cement. Some of our readers may not realise just what is involved in erecting such a building. The coral is blasted from the reef right out at sea. Early morning is chosen for this work to avoid strong winds and rough seas. It is brought by canoe to the mission, and after drying in the sun, it is burnt. The result is a fine white lime powder.

Loads of sand were carted from the beach, over two miles away. River stone was carried in to reinforce the coral cement for the walls. Water also was carried from the river, with which to mix the lime. The grass for the roof was cut at the river banks in the hot sun,—and so much was needed, too.

The boys worked long hours to get it done. It was a new experience for them to build a place of worship in this way. Soon all were very much interested, and the work began to take shape. Large pillars were made in moulds around the build-

ing, then walls erected, strong thick walls of stone, lime, and sand. Four large push-out windows were made on either side, to afford plenty of fresh air and light.

After many months of toil the walls were complete, all nicely rough-cast on the outside and smooth and white inside. The grass was put on the roof, and finished neatly inside; it is so nice and cool, as it does not draw the heat of the sun. This grass roof will last for years without any repairs. A small rough-cast porch adorns the front of the building.

The inside of the church is well finished; a neat, cement aisle runs up the centre and divides in front of the rostrum. The rostrum is of cement with two white pillars at each end, connected by a bar. From the bar hang little red curtains.

It is very like your homeland churches, save for the seats and organ. These may come later.

And now you can imagine how all longed for the day of dedication and opening to come. It dawned a bright sunny Sabbath morn. A fresh cool land breeze was blowing, and the dew still lay on the grass and palms. The bell sounded at 7 a.m., and neatly dressed natives could be seen coming from every direction. The church was soon full, and as many more had to remain outside. We listened to a wonderful service. Pastor Lock was with us at this time, and explained how necessary it was, while dedicating our church, to dedicate ourselves with it. Hymns of praise and dedication were sung, special items rendered, and the dedicatory prayer offered, after which an appeal was made to all, but especially to those who did not profess Jesus. The Spirit of God was working on hearts, and a remarkable response was the result. Our hearts were full as we saw old and young rise to their feet and give themselves to the Lord. When the service closed and we passed to our homes, all seemed to realise that God's work will go forward and triumph even in Papua. It was a new experience in our work to witness such a service and consecration.

Later, at 10.30 a.m., thirteen souls were baptised and united with our church. Those who made their decision at the early morn-



VILIRUPU CHURCH

ing meeting will form the new baptismal class for the coming year.

The year is about to close, and we would commit these dear souls to God's keeping. Our hearts are full of praise as we labour on, knowing we shall reap, if we faint not.

EVELYN M. MITCHELL.

Re-Entering Rurutu

A few months ago the readers of the "Record" were told of our visit to the Austral Islands, and of indications which we saw that the Lord was calling us to re-enter the island of Rurutu of that group. An effort was made thirty years ago, and another more recently, but no permanent results accrued to either.

On the last Sabbath of November, a farewell service was held in our little church at Papeete, Tahiti, for our half-caste brother, Joseph Hunter, and his wife Josephine and family who had answered the call and were in readiness to depart. This evidence of an advance step on the part of the mission brought fresh courage to the hearts of many, and assurance to those departing that they would be remembered in prayer by the brethren here in Papeete.

Between four and five o'clock on the evening of December 3, many S.D.A. faces were in evidence on the wharf, having come to bid farewell to the Hunter family as they embarked for their three-day voyage to Rurutu.

Later, just three weeks to a day, the first letters arrived from Rurutu, telling of their safe arrival and good reception, and the beginning of their work. The Brother Doom mentioned is government nurse, and Mrs. Doom and Terena Davida are both government school teachers in the two leading government schools on Rurutu. Joseph writes as follows:

"The door is open to us here in the village of Moera, and Brother Doom tells me that those who are coming to our studies are the very ones who were strongest in their opposition when he began to talk the truth to them a few months ago. We are glad to find Brother and Sister Doom strong in the truth. Terena has also brought along her tithes to me, and gives every appearance of being in earnest. She is troubled in mind as to what she should do about the wages she has drawn and used before the light regarding tithing came to her.

"I have had a long Bible study with the local native governor of the district, and he, too, seems to be interested. One of the Protestant deacons expressed the hope that the people of Rurutu might be induced to revert to the true Sabbath. Quite a number have come to our Sabbath meetings, and the number is growing. We wish you to remember us earnestly in your prayers."

Brother Doom writes: "What can we do to show our gratitude for the help you have sent us in the person of this good family who arrived in our midst on December 6? We were so glad to meet them, and our tears and theirs mingled together. Though never having met before, we loved them from the first, because they hold the same precious faith. They are being well received here. Now, by working together, and by the help of God, we hope to see God's truth spring up quickly and grow strong here on the island of Rurutu."

Terena writes: "Perhaps it was God

who put a willingness in my heart to listen to and believe what Mr. and Mrs. Doom taught me from the Bible. You may pray, dear pastor, that God will continue to give me a heart to consider and accept His truth. I want to be born again like Nicodemus."

Every indication is that God has gone before us and is preparing hearts to accept the light we have for them. Will the dear brethren of Australasia unite with us, though we are physically separated by vast stretches of ocean, in petitioning God's throne for success in this effort on Rurutu? It is God alone who gives success when the human instrument is yielded to His will.

GEO. L. STERLING.

Visiting New Missions on Bougainville

During the last six months, four new missions have been opened in Bougainville. Three of these are in the hills behind Inus, and travelling to them is very difficult. In one place, one can stand in one village and shout to another village, yet there is a valley 1000 feet deep between them. The soil is very gravelly and loose, and many landslides occur.

At one place the hardened natives themselves trembled as they approached a landslide on the side of a cliff. It was a new one. They went gingerly across, clinging to the grass on top, and gently pressing the loose ground firmer with their feet, thus making a track about nine inches wide. They then invited me to cross, but cautioned me not to hold on to the grass too tightly, lest that should come down as well. Below us was the slide about a chain wide, and then a sheer drop of hundreds of feet. I called a halt, and we offered up a prayer that God would help us to cross. A native's springy step is lighter than our more deliberate tread. All crossed safely. We reached the village that was calling for a teacher, and placed one there. Injections for yaws were given to those needing them.

The following day we continued our journey, and descended to a swift-flowing river. By means of a large log we reached shallow water half-way across the river, but from this point the only help was a log nine inches wide, lying beneath the rushing water. I could not balance myself on such a log, not having practised tight-rope walking. The current had to be crossed, and we judged it to be about four feet deep. I probed the bottom and took one step into it, grasping the log with the other hand. In a second, both my feet were washed from under me, but I grasped the log with both hands, and with the assistance of the natives gained the other side.

Then it started to rain; but what matter? I was lightly clad and already wet through with perspiration. This was the third day of our trip, and the last two days of struggling were beginning to tell on me. We travelled seven hours each day.

Next morning was fine, and we reached one of our newest missions, where a teacher had been placed three months ago. On my previous visit, the chief rushed out of his house with uplifted club, but when he saw who we were he quieted down. This time he was all smiles, and it was refreshing to see that the women were now wear-

ing a loincloth, which they put on in respect to me.

It was at this place that one of the carriers became devil-possessed and had to be restrained, but next day he was all right and continued the journey with us. We were in another language area now, and had to speak through three languages and two interpreters. This is not satisfactory.

The following day we went to our farthest mission, half way through the island. This village has only recently been visited by the Government agent and brought under control, and the villages above it are not under control yet. At these two centres teachers were placed on my previous visit, and it was encouraging to see the way the lads are mastering the language.

If I had pressed on across the dividing range of mountains, I would have had to speak through four languages and three interpreters. It will be easier to go round the other side of the island in the launch, and push up from there. Our teachers told me that the natives would not respect the Sabbath, but I encouraged the teachers to live with them for a while. They now have more attending evening and morning worship than attend Sabbath school or Sabbath services.

Our other new mission is in Buin, in a hotly contested area. It is a small one, but will mean much to us. Many are astonished that we have gained what we have. Even now desperate attempts are being made to force us to retreat, but the work is the Lord's.

R. H. TUTTY.

Does God Answer Prayer?

AN EXPERIENCE ON PITCAIRN

Our annual camp season began on November 27. For some time back we had witnessed one of the longest dry spells on Pitcairn in recent years, and as the time for camp drew near the fields were looking parched and poor, with prospects of receiving only scanty crops. Most of the cisterns around the homes were nearly empty, and the water supply became a serious situation.

A few days before the beginning of camp the question arose with some whether it would not be a better plan to postpone the meeting until after the next rain. This question never came under the consideration of the church officers, so proceedings to begin camp on the 27th continued.

The ground was dry and dusty. The atmosphere was stifling, warm, and enervating. As each day passed, the water supply became less. Our faithful old spring near the camp ground was running so feebly that as one looked on the tiny stream, dribbling from its source, the thought came that surely it would dry up at any time.

Two or three days before the 27th, one could observe strong men with five-gallon cans of water on their shoulders, trudging the steep hill to Flatland through the intense heat and dust. Others went to the other side of the island to a spring even farther from camp than was the village. They did not seem to mind this, as they were doing it with the intent of receiving a blessing at camp.

The 27th came, and our first meeting was held just as the sun was sinking behind Gannet's Ridge. The weather was

clear, and not a sign of rain in the whole heavens. The leader opened the meeting with thoughts of creation and the mighty power of God, and that if it was His will He could cause rain clouds to come forth from a clear sky and give us rain.

We kneeled in prayer, and such earnest prayers I have hardly ever heard before. I am certain they went direct to the ear of our heavenly Father, and that He heard our request for rain to be sent on our thirsty land. I also believe that those brethren and sisters had confidence that God would answer their prayers in His own good time and way.

The next day dawned. Not a sign of rain; if anything, the weather seemed to show defiance to our petition to God and was warmer than previously.

Our faith did not waver. We trusted in God.

Night came, the breeze shifted and turned into a steady wind. It was a beautiful evening: the new moon just a few nights old; myriads of stars twinkling in the heavens; no sign of rain.

The bell rang for the early morning meeting, and while we were in the large canvas tent, praying and singing, our prayer was answered. Suddenly there was a heavy downpour of rain, which drowned the speaker's voice. How our hearts did rejoice, and at the close of the meeting we showed our thanksgiving by rising to our feet and singing "Praise God from whom all blessings flow."

Does our Father in heaven hear the prayers of His faithful children? We answer YES, for we have proved it more than once.

ROY P. CLARK.

New Hebrides

The New Hebrides are passing through a very interesting period in our mission history. Of recent times the work has advanced in a most gratifying way, and is now being conducted in seven islands of the group.

There is a strong interest in the "Sabbath Mission" among the natives of practically every island, and many are anxiously awaiting the day when we shall be able to place teachers among them. Our utmost is being done in this direction, and at present we have over forty native teachers in the field, of whom we are justly proud.

Our extensive educational and medical work appeals to the natives of these islands, and gives them confidence in the message we proclaim.

The writer has just returned from a short stay on Tanna, where a wonderful work has grown up during the past three years. Eleven village schools are being conducted continuously, and in the three months 500 injections were given for tropical sores and malaria.

Because of the remarkable results attending the treatments given, "Sunday Mission" and heathen alike strongly believe in the superior power of the "Sabbath Mission" to heal. Before giving any injections we make it a practice, first of all, after preaching a portion of the message to the people assembled, to engage in prayer that the Great Physician will bless our humble efforts.

While doing Appeal work this year in Vila, the Condominium capital, we heard many expressions of faith in our work. The British Commissioner related how that

the French Commissioner had told him only a few days previously that if anyone had a bad word to say about the Adventist Mission he would not believe it because he knew it could not be true.

All this we take for evidence that the hand of God is upon us for good, and with your help we intend to push on in this wonderfully worth-while work.

G. H. ENGELBRECHT.

"Behold the Man!"

JOHN 19:5

In Pilate's hall He stood arrayed,
Serene and calm, alone, betrayed,
Whose gracious charm had so thrilled men.
They'd brought the deaf, the lame, the blind,
That He by word and touch so kind
Might heal and make them whole again.

One had been brought by demons driven,
And instantly He gave release.
He spoke the word, the bonds were riven.
There entered in God's perfect peace;
The domination gone of sin,
The mighty Jesus had made clean.

Tempted was He, and sorely tried,
Upon the mountain's rugged side.
With all the wealth of earth in view,
He still determined to be true
And God alone to fully serve,
Nor from the path of duty swerve.

He came to do His Father's will
With noble purpose set apart,
And to all righteousness fulfil;
God's holy law was in His heart.
He came to earth His life to give,
To teach poor sinners how to live.

The crowds had thronged to hear Him speak
His living words of truth and love.
They listened as He bade them seek
To know through Him the Father's love,
And guilty sinners lost their fears,
And sorrowing souls there dried their tears

Once as the sun at even set,
An eager crowd had round Him pressed;
They brought their sick for Him to heal,
And many who were sore distressed
By evil spirits were made free;
His word had brought them liberty.

And many wondrous works were done
By Him who raised the widow's son,
Who to the blind restored their sight
And turned the darkness into light,
Who made the deaf to hear, the dumb to talk,
The helpless paralytic walk.

The sorrows of a world of sin
Had bowed Him with its weight of woe.
He left His Father's home above,
His Father's love to men to show,
To die to win them back to heaven,
That all their sins might be forgiven.

He knew what for Him lay in store:
The awful death, the hour of shame.
When He who kept His Father's law
Would reckoned be of evil fame,
By men of wicked passions cursed;
The hosts of sin would do their worst.

And still His wondrous love was strong
As in an agony He prayed,
While His disciples slumbered on.
His mind was on His Father stayed.
"O Father, if it could please Thee,
This cup remove, I pray, from Me."

And then came victory as He saw
A sinning world won back to God.
The sweat of blood, the heavy groan.
The cruel death that would atone,
Were all forgotten in that hour
Of anguished prayer and heaven's power.

That hour in dark Gethsemane
Our Saviour prayed for you and me.
And won the glorious victory
To make salvation full and free.
That He who never had known sin,
Might have our guilt all laid on Him.

And then He rose, submissive still,
"Not Mine be done, My Father's will:"
For there could be no other way
The heavy debt of sin to pay,
Heaven's holy justice to suffice,
Himself the priest, the sacrifice.

A. E. THORPE.

Burwood, Victoria.



"The Lord Will Not Fail Us"

A very frail little sister in South New Zealand has sent along some experiences of how she obtained her Sabbath school offering. We are sure that others will be interested in reading this letter which reveals that God does reward the desire of the faithful, earnest Christian. In a letter accompanying this report she says, "I am an old member of the Sabbath school, and look forward with you to the finishing of the work, and the heavenly rest. May these experiences be an encouragement to others to put their shoulder to the wheel and lift a little more."

"Dear Sabbath School Members,

"Thinking that some experiences of mine may inspire you to set an individual aim, and through prayer and work attain that aim, I relate the following:

"Some years ago I set my aim for £1 each quarter, and when I could not quite reach it, I made it up the following quarter. When the Picture Rolls were not in such demand for the islands, the Sabbath school sold me some odd ones, which I mounted and sold.

"About two years ago my attention was drawn to some fine large dates, offered at a special reduction. Some of these I procured, and after washing, stoning, and stuffing with nuts, dried them in the oven and sold them. These lasted for the entire three months I needed them.

"One quarter I was tested. There was nothing I could sell, and I was finding it difficult to make my own ends meet. I had promised a neighbour to share equally in a gallon of oil. The last Friday came and I knew there was only 8/- in the box, and was feeling very disappointed. I wondered why the Lord had said 'No' after the way I had worked and prayed. However, a voice seemed to say, "All things are possible to him that believeth," and I thought there is yet time for the Lord to work, and was comforted. That afternoon's mail brought a letter which contained a £1 note, but with no explanation to indicate who the sender might be, and to this day I have not discovered the sender of it. With the extra 8/- my tithe and oil were paid for.

"One quarter my prayer was answered by the landlord giving me the grapes in the yard, as green grapes were of no use to him. Quite a few bunches got nearly ripe, but as I could not sell them I turned them into jam, which sold readily. This is the first year the vines have borne so well and the fruit become so nearly ripe before the frosts set in.

"A lady asked me to cook her a vegetarian dinner twice a week. This too was a help. Through prayer and work the Lord enabled me to make an extra £1 for the Week of Prayer offering.

"Last year when the 'flu' was so bad the Lord impressed me to make a good ointment for colds and chest trouble, and this too has been a great help because the

people found it good. This is sold only for missions, and I am still making it.

"There is no limit to the ways and means the Lord has of helping us. If we are faithful in tithes and offerings we need not worry about finance, for the Lord will not fail us."

From an African Native

Writing from the South-East African Union Mission office, in Nyasaland, to Miss H. K. Lewin of Wahroonga, Sister G. P. Fortner remarks: "I was wondering whether you would like to see how one of our native mission directors is carrying on the daily lesson study in his section. I am sending you a copy of his letter. He is just an uneducated native and makes many mistakes in his writing, but he is such a good leader. He is full of energy and is ready to promote any good work. These plans to get the people to study are all his own ideas." He writes:

"Mombera Mission,
P.O., Mzimba.

"Dear Madam,

"Today I am going to explain a few Sabbath school experiences we have made here at Mombera Mission.

"In order to help all our Sabbath school members to study the lesson, as we have many who don't know how to read, we did put the leaders on each village to read the lesson to the people, and they all follow after him and he explain it to them, after we had a teacher's meeting for the next Sabbath's lesson quarterly, just after service. If you were in our Sabbath school you would see a wonderful thing! little boys and girls ready to answer any question comes to them.

"In order to encourage our people present and on time each Sabbath, we look in the Sabbath school records to see how many didn't attend the Sabbath school, and divide the names to each one of our Sabbath school teachers, to visit and ask them why they didn't attend the Sabbath school. And we made a goal of 200 people. And for a result of this method, we use to have more than 200 people in the Sabbath school.

"Just two or three weeks before the quarterly is ended, we tell the leaders told above to memorise verses hardly in their groups. When the Thirteenth Sabbath comes, it is wonderfully to see little boys and girls, about six or seven years old, coming out from their seats, and stand bravely in the front of the church, and say all twelve verses without any mistake.

"Oh! we have a very living Sabbath school up here.

"May God bless on our Sabbath school work here in new field.

"Yours very obediently,
"SIMON MSUSENI."

Important Dates

CAMP MEETINGS:

South New Zealand: January 22-February 3
Tasmania: February 13-23.
West Australia: February 25-March 8.
North Queensland: May 14-24.

Appeal for Missions: February 22, 1936.
Australasian Missionary College opens March 4, 1936.

New Zealand Missionary College opens March 4
W.A. Missionary College opens March 11.
Week of Prayer: May 23-30,
Union Conference Session: Sept. 1-13.

A Tragedy and How It Ended

An experience while canvassing caused me to realise more than ever the truth of the saying that our lives are the only sermons some men will ever hear, and that our mode of living has greater effect than all we can say. Because it helped me, I am writing of this experience, hoping it may be of interest and perhaps a help to someone else.

Arriving at a town after cycling sixty miles, Brother Livesey and I first looked for a room which we could have as our headquarters. As the weather is warm in this part of Australia, we desired one that would have a little of the sea breeze at night.

We had almost given up our objective as hopeless when we felt impressed to inquire at a house near by. It bore no sign offering rooms to let, but something seemed to urge us on. Yes; they had a room we could rent, and it was a very good one, too.

We had been staying there about three or four weeks when a quarrel arose between husband and wife. It was not an ordinary disagreement; the wife refused to prepare any more meals for her husband, and the husband in turn refused to eat anything prepared by his wife. Things continued this way for two or three days, the husband buying his meals at a cafe. It was impossible for us not to hear the proceedings, as we were in the room next to the kitchen.

Finally the climax came. Following another violent quarrel, things ended this way: the home was to be closed, husband and wife separated, the husband supplying sufficient means to support the children. To us it seemed another tragedy—a broken home and spoil lives.

The next morning, Sunday, Brother Livesey and I were sitting in our room, having just finished morning worship, when the husband came and began talking to us.

"I envy you young men," he said. "You have peace of mind; nothing seems to worry you. You seem to be always happy, looking forward to one event, the coming of Christ."

"Every day," he continued, "I come home, not knowing whether my wife and I will be happy or not. Each week-end when pay day comes, it is a perpetual fear that I shall be paid off. You can see for yourself what my domestic life is — a broken home. I do not know how to make things different, so I have come to you two young men for help, because I feel you can help me. Will you?"

We explained to him that it was only through Christ that a change could be wrought. After talking with him about two hours along these lines, we suggested that we have prayer together. He agreed, so all three knelt down and sought the Lord for His guidance. Brother Livesey and I prayed, and then we asked him to pray. It was too much for him, and he wept as a child. Several times he tried to say something, but each time it was choked back. Brother Livesey offered another short supplication, and we arose.

The next day we had a chat with his wife, and suggested that she prepare his tea for him. We met him as he arrived home, and told him to go to his wife and ask her if she would start afresh and forget all the past.

It was a grand sight that night when we opened our door in answer to a knock, to see husband and wife arm in arm, and as happy as newly weds. They had come to thank us. During our few weeks' further stay at this place, both remained as happy as ever. May the Lord be praised.

Prior to our leaving, they subscribed for "Life and Health" and the "Signs." I would solicit your prayers for these dear folk, that as they read these truth-filled papers the Spirit of God will impress their hearts and draw them into His eternal kingdom.
R. W. GRAY.

Laymen Stirring Malaya

The following extract gleaned from a report given by Pastor W. W. R. Lake at the recent Singapore meeting, illustrates how the Lord can use humble laymen. If all our believers, now numbering half a million in all the world, would partake of the same spirit as these Telugu converts, soon the vision given Sister White of "memorials for Him in every city and village throughout the world" would become a reality.

"Our Telugu workers are labouring in thirty-two rubber estates and mines spread over the four Federated Malay States, and exerting an influence that is fast enveloping the length and breadth of Malaya. It must be recorded here to the everlasting credit of the Telugus that every church member is an active worker for the Master, hence, the rapid spread of the message among them.

When our Telugu believers move from one district to another or from one estate to another, they unhesitatingly tell of their spiritual convictions, with the result that a nucleus of new-found believers is reported and soon tithes and offerings come pouring into the office. Should the migrant be unlettered, it by no means dampens his ardour as a missionary. He preaches just the same though his subject matter may be a little restricted. He usually reproduces from memory to his audience the Ten Commandments, the Lord's Prayer, the Lord's promise and the signs of His coming, and Revelation 14:6-12. These short discourses kindle the fire of divine inspiration, and a warm spiritual glow begins to stir the cold embers of their thoughts, promoting spiritual life which results in baptisms.

"We cannot overestimate the true missionary spirit of these people. There is one member among them who travels from one estate to another for no other purpose than that of carrying the message of truth to his countrymen. Supporting himself on forty cents a day as a rubber tapper, he preaches the word with that burning zeal which characterises his missionary ardour. As soon as the message takes root in one place he reports the interest and begs that a worker be sent at once. On the arrival of the worker who finds candidates ready for baptism and a sum of money as tithes and offerings, he resigns his job as a rubber tapper and starts for another estate. Pretty soon word comes to us that our brother has started another interest, and a request is received for a worker to take charge of that work. Again he resigns and goes off to still another place. Nothing can flag his zeal, or disturb his missionary poise. He has been threatened, beaten, and insulted, but

he keeps at it. He asks for no remuneration, and expects none. Moreover, he is a married man with a family. Imagine the inconvenience he must continually put up with in going from place to place with his family with no travelling expenses provided, and not knowing whether he can get another job in his new environment.

The erection and dedication of a chapel for the Telugus at Sungei Way (Selangor) is sufficient evidence that within the short space of three years the message has taken root among these people.

J. H. McEACHERN.

Farewell

To the brethren and sisters scattered throughout South Australia, many of whom we could not personally bid good-bye, and to all others, we pen this farewell.

God has blessed the simplicity, the spirit of sacrifice, and the earnest efforts of His people, until He has built in all the world a structure to the praise and glory of His great name, in the form of a movement which has for its inspiration and power the "everlasting gospel." Let us ever walk in the garments of that simplicity, that earnestness, that spirit of sacrifice and consecrated effort which have called from Heaven rich blessings; for only as we do this can God continue to bless and use us.

We need not the vision of a seer to see that the disintegrating forces of materialism and growing worldliness, combined with the "my-Lord-delayeth-His-coming" spirit, are at work in our very midst, seeking a cleavage of those foundations whereon the pioneers have built. May God preserve us all from such as this, and help us to remember always that in the inscription regarding the departed glory and the failure of ancient Israel—whom God permitted to become a reproach and a byword among the surrounding nations—is faithfully chronicled the result of our folly if we turn from our love and loyalty and the principles that stamp us a peculiar people.

As we in retrospective meditation take a glance over the years, we realise that the ministry given to you has been very far from perfect, but we say with a conscience void of offence toward God, it is the best we knew. And as the shores of our own loved South Australia recede in the dim distance, and we are caused to realise that before us lie new fields for the conquests of the Cross, it is with a sincere prayer and in the fond hope that some day the dear Lord will bring us again to our home State, and that we may then offer a ministry strengthened by experience, mellowed by time, and sanctified by grace. If the Lord wills otherwise, then let us never forget the memory of sweet fellowship and the conscious joy of meeting with God in our periods of worship. They are framed in a lustre that time cannot dim nor yet efface. And in the long vista that stretches far beyond the ken of mortal vision we shall meet again, but in His visible presence.

We realise ere that day dawns many changes will take place, but through all and in all may we hold with confidence to God and His Word, trusting Him for

that strong leadership which we have ever needed, but need today more than ever, that our feet may never stray from the paths of peace and safety until the Master comes.

Till then farewell! May Israel's God cheer, comfort, and keep those who in lonely isolation live for Him, and also guard the unwary feet of those who tread where the more subtle snares of the enemy are set in the crowded thoroughfares of city life, is the parting prayer of

WALTER T. and
ANNIE E. HOOPER.

Written at Sea

M. V. "Malaita,"

Jan. 10, 1936.

To the "Record" Family:

We are now on the way back to our field of labour, and before going far we wish to thank all the home folk for your kind thoughts and wishes as we take up our work. Again we would express our appreciation for the kindnesses shown to us by the Sanitarium doctors, nurses, and staff. It is truly wonderful to come home broken down in health and receive such treatment as we did in that institution. We are grateful to the Lord for His many blessings toward us.

And now we go forward in our twenty-first year of labour in the island field. We want to be faithful to the end, and be used in service till that time shall come. As we take up our new responsibility, we pray that God will bless and make us fit vessels for service.

Yours in the message,
DAVID and MABEL GRAY.

The "Signs" a Great Blessing

A lady who was met during the Appeal for Missions and who has since been receiving the "Signs" from a lay worker at Wahroonga, writes:

"You ask me how I like the papers. I enjoy reading them very much. There is such a lot of valuable information in them. I do not agree with all they try to teach, but I get a great blessing from them all the same. As you say, we must follow the teachings of the Bible; then one will not go far astray. Thank you very much for the interest you have shown in sending the paper to me."

WEDDING BELLS

FARRAR-CLARK.— On Dec. 17 in the Wahroonga church, which was very sweetly decorated for the occasion, Ralph Farrar of Christchurch, N.Z., and Ruby Clark of Bickley, W.A., were happily united in marriage in the presence of a large number of relatives and friends. These two young people have each completed their nurses' course at the Sydney Sanitarium and Hospital and have had subsequent experience in field and hospital work. At the recent Union Conference Council they received an appointment to Papua for medical mission work. We wish them much of the Lord's blessing in their united work, praying that their lives will be filled with happiness and helpful service.

A. G. STEWART.

MORTON-LITTLE.— On Dec. 23, 1935, in the Arncliffe church, a very pretty little wedding was solemnised, when Ernest Ivo Morton, son of Mr. and Mrs. Morton of Hurstville, and Joyce Ruth Little, daughter of Brother and Sister Little of Arncliffe, were united in the sacred bonds of matrimony. Loving hands had decorated the church befitting the occasion, and many were the relatives and friends who gathered to shower upon the happy young couple hearty congratulations and best wishes for a future life of happiness as they walk the pathway of life together. May the blessing of our God be upon them.

R. GOVETT.

PHILLIPS-WILSON.— On Dec. 9, 1935, at the home of Brother and Sister Wilson of Beckenham, Christchurch, N.Z., their only daughter, Marjory Noel, was united in the bonds of holy matrimony to Morris Francis Phillips, in the presence of a company of interested friends. Brother and Sister Phillips, though not of very many years' experience in this message, have both been active workers in our city church. Our sincere prayer is that God will bless them as they unite their efforts to promote the truth to which they have given their lives.

CHARLES E. BIRD.

SMART-HARTLEY.— On Monday evening Dec. 23, 1935, Sister Gwendolene Hartley of Avonside, Christchurch, was united in holy wedlock to Brother Lawrence Howard Seaton Smart of Lincoln, N.Z. Both the bride and the bridegroom had attended the Barbadoes Street S.D.A. church from their youth up, and being highly esteemed members, the ceremony created more than usual interest. The church was tastefully decorated by friends for the occasion. As Brother and Sister Smart set up their home, their many friends join in wishing them the Lord's richest blessing. Our prayer is that the sweet benediction of Heaven may rest upon them as they unite their lives to witness for the Master.

CHARLES E. BIRD.

JAMES-ANDERSON.— The Sydenham S.D.A. church was the scene of a very pretty wedding, when on New Year's Day, Alma Muriel Anderson was united in matrimony to Arthur Henry James. Into the spiritual life of this young couple had been born a new experience as the result of attending the mission services, and during the month of December their decision to walk in the way of truth was confirmed in the waters of baptism. The Sydenham church was neatly decorated for the occasion, and many interested friends gathered to witness the marriage ceremony. We believe that the blessing of Heaven rests upon this young couple, and it is our prayer that they shall be a real strength to the newly organised St. Albans church, of which they are both members.

CHARLES E. BIRD.

RETURN THANKS.— Mr. L. Gill and the Cawse and Wood families take this opportunity to sincerely thank their many friends for the kindly expressions of love and sympathy during their recent bereavement.

WANTED.— Good S.D.A. sister of middle age to take position as housekeeper in the country, Queensland. Must be smart and capable woman. Apply the Editor, "Mizpah," Wahroonga, N.S.W.

Australasian Record

THE OFFICIAL ORGAN OF THE
AUSTRALASIAN UNION CONFERENCE
OF SEVENTH-DAY ADVENTISTS

Editor: Viola M. Rogers

Single Subscription, per year, post paid . 5/-

Order through your conference office, or
send direct to the Avondale Press,
Cooranbong, N.S.W.

Advertising rate, 2s. 6d. per insertion

All copy for the paper should be sent to
Miss V. M. Rogers, "Mizpah," Wahroonga, N.S.W.

Printed weekly for the Conference by the
AVONDALE PRESS (A.C.A. LTD.), COORANBONG, N.S.W.

Writing from the Victorian camp ground the day after the meeting opened, Pastor A. G. Stewart states: "The weather is warm and pleasant, and the campers are happy. This morning's presidential report revealed that 180 were baptised last year, which is a record for the Victorian Conference."

Eight nurses in training at the Sydney Sanitarium chose camp meeting time to visit their home conference while on their annual holiday from institutional work.

After being tied up in Sydney for three weeks by the shipping strike, the "Morinda" sailed on January 8, with five Adventists on board.— Brother Hamley Perry, who returns to Aoba, New Hebrides, after furlough; Brother Charles Tucker, who goes out to take charge of the industries at the Aore Training School; Brother and Sister Edwin Start, from Avondale, who will spend some time on Norfolk Island with Sister Start's people, Brother and Sister A. G. Wise; and Miss Valerie Fenton, returning to her home on Lord Howe after attending the Avondale Central School and living in the home of Brother and Sister A. H. Ferris.

Coming from England, Brother John Davies was a passenger by the "Ormonde" which arrived in Sydney January 16. Brother Davies was associated for a time with the work of the London Advent Mission, where he first heard and accepted present truth about four and a half years ago. Later he attended our training college in England. Brother Davies is connecting with the colporteur work in North New South Wales, and expects to take further training at the A.M. College.

During the summer vacation, a number of the transfers planned at the Union Conference Council have been carried into effect.

The first week in January Pastor C. S. Palmer, late Principal of the W. A. Missionary College, entered upon his responsibilities at Avondale as Principal of the Australasian Missionary College.

Brother T. C. Lawson, accompanied by Mrs. Lawson and Deryk, spent Christmas on the ocean, on their way to West Australia, where Brother Lawson will carry the leadership of the college at Carmel.

Miss M. Dawkins, the future preceptress and matron at the New Zealand Missionary College, sailed from Sydney on January 8.

Brother T. W. Rutter, who goes to the same college as Bible teacher and farm manager, sailed with his wife and little daughter on January 16 by the "Makura."

Brother and Sister F. P. Ward visited Avondale and attended the Victorian camp in passing through to the W.A. Missionary College, where Brother Ward will be preceptor.

Miss Joyce Eyre, who has been in charge of the Central School at Papanui, Christchurch, has been invited to connect with the faculty of the A.M. College as English teacher.

For all these workers in their responsible positions at the three training colleges we bespeak the prayers of our readers.

Brother E. G. McDowell, recently a teacher in the Temuka High School, N.Z., has accepted an invitation to take charge of the Papanui Central School.

Brother A. E. Watts, who has been teaching for the New South Wales Education Department, has been invited to teach the church school at Rockhampton, Queensland. We welcome these two teachers to our staff.

Miss Helen Fletcher from Wahroonga travelled to Victoria in time for the opening of the camp meeting in Melbourne, in readiness to enter upon her church school teaching work in that conference.

In the recent Primary Final and "Leaving" Certificate examinations, the Wahroonga Central School secured five passes out of seven.

From the North New Zealand Camp

After spending a very restful and pleasant holiday with Mrs. Turner's folk at Paremata and two days with my own parents here in Auckland, I came on to the camp ground on Wednesday last, in preparation for the opening meeting that night. While we were on holiday the weather was delightful, but on Wednesday heavy rain fell. During the meeting the rain eased off, but it poured down at the close, and continued heavily during the night, accompanied by a gale. At midnight a reporter came on the ground, and after waking up some of the people in his efforts to discover the amount of damage done, he went away disgusted because no harm had come to either people or property. The Lord certainly had His hand over the camp.

Last night we had another series of heavy storms, but no harm came to any. This morning the sky cleared somewhat, and now the sun is shining. We hope that the weather will be fine for the week-end, and believe it will.

The camp is a record in the matter of attendance; each meeting by day or night is splendidly attended. At Brother Anderson's meeting last night the pavilion was full to capacity, and this was only the second night of the camp. We all hope that the weather each night will be calm and fine so that seats can be placed about

the tent to accommodate the expected crowds.

The people are all enjoying the camp, and we know that the Lord is blessing us in our gathering.

Business, so far as time has permitted, has gone through harmoniously, and all are happy in their pleasant associations together.

W. G. TURNER.

Jan. 10, 1936.

The latest American mail brings us word of the death of Pastor E. W. Farnsworth on December 7 in his eighty-sixth year. Thus another pioneer has been laid to rest. Further evidence of the complete and enduring nature of Brother Farnsworth's healing from cancer years ago is mentioned by an American correspondent who states that the same doctor who opened him and saw the cancerous condition before his healing, performed a post-mortem examination and found no trace of the cancer; in fact, the organs appeared as if they had never been affected. Brother Farnsworth's obituary notice will be given later.

An Appeal and Its Response

"No more important Council was ever held by the leaders of the Seventh-day Adventist Church than the recent one in Louisville, Kentucky," states the "Review and Herald" in an editorial. "Many questions pertaining to our world-wide work were considered. Recommendations far-reaching in their importance were adopted.

"The opening address by Pastor C. H. Watson, President of the General Conference, sounded the keynote of the meeting. It was an earnest call to the church for separation from the world. Pastor Watson pointed out very definitely and clearly some of the dangers which had threatened the church through the centuries, the influences of worldliness to which the church succumbed again and again. He felt that the remnant church needed to take stock of its actual condition the same as do men of business, and, realising its true condition, turn to God with new and full purpose of heart.

"This message appealed to the Council as a message indited of Heaven, as a clarion note for advance, as a call for return to the old paths.

"The members of the Autumn Council felt that this call should meet a suitable response on the part of those present. Accordingly it was voted that a representative committee be appointed to study some of the conditions and dangers pointed out, and to present a report to the Council. This special committee made two definite recommendations. The first was an appeal from the Council to the leadership of the church throughout the world. The second recommendation pertained to our church standards, standards affecting Christian conduct, Sabbath observance, social relationships, and other practical topics. These will be published in subsequent issues.

"Read carefully the sermon by Brother Watson, and then with this sermon in mind, read carefully the response. We pray earnestly that it may find an answering and sympathetic response in the hearts of our entire membership throughout the world."