



"Fear Thou Not; For I Am With Thee"

C. H. WATSON

A WONDERFUL message of appeal and promise in the forty-first chapter of Isaiah is climaxed by the following words: "I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together." Isa. 41: 19. This statement will mean more to us, and will immediately reveal more of its importance to us, if we but recall that it has to do with the work of preparing the way of the Lord. See Isa. 40: 3.

Let us observe the assurance given in this nineteenth verse. When the outlook is forbidding, God yet plans for growth, though the conditions are discouraging. He will bring to pass that which He has purposed. In Isa. 40: 1-3, we are told that the Lord expects His way to be prepared in the face of great difficulty. But the succeeding verses give assurance that by the valleys being exalted and the mountains and hills being made low, by the crooked places being made straight, and the rough places made plain, His glory shall be revealed, and all flesh shall be reached by the power of His message.

We are encouraged to take hold of this assurance, for while "all flesh is grass," failure of the promise of God is impossible. Other things are very undependable, but "the word of our God shall stand for ever."

"O Zion, that bringest good tidings, get thee up into the high mountain." Isa. 40: 9. That, surely, is the experience that we need just now—to come up into the high mountain and let God speak to our hearts. Faced by seemingly insurmountable difficulties, and perplexed beyond measure by the conditions that surround us, we need to come up "into the high mountain," and there discover afresh the divine pattern for the great work that we have been given to do.

Note the marginal reading of this verse, which indicates that God is speaking still more directly to the leaders of His people: "O thou that tellest good tidings to Zion, get thee up into the high mountain." It seems that this is a very direct message of appeal to our leaders and ministers, and it marks the way for us to meet our situation successfully. It is not the way of human might; but rather the way of trustful, prayerful dependence upon God. No merely formal service can now be accepted, and certainly it should not be offered. The prophet's next words forbid it: "O thou that tellest good tidings to Jerusalem, lift up

thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!"

The work we do should be performed in view of the speedy coming of our Lord. We labour in full assurance that God is with us and will maintain His own good cause. Observe the rendering which Moffatt gives to the tenth verse: "Here is the Eternal coming in power, maintaining mightily His cause." It still is true that God's people renew their strength by waiting on Him. By our getting up into the high mountain with God the strength of His arm will become ours, and we will find Him ruler of all conditions.

But let us not fail to observe that in the leadership of our Lord the arm that rules also gathers the lambs, presses them tenderly to His bosom, and leads with gentleness those who greatly need care. "He shall feed His flock like a shepherd: He shall gather the

lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young." Verse 11.

This same gentleness should strongly characterize our work at this time. Many of our people are sorely pressed. Their hearts are wonderfully loyal, but they need the sympathy of their ministers and fellow-believers. May God teach us how to be strong, but at the same time pitiful and kind, and full of tender sympathy for the sheep of His pasture.

In this chapter we are given a very wonderful description of the Lord's great power. See verses 12-27. By it we are assured that we have a God who changes not. His strength is not spent. As He was, so He is; as He is, so He will be. He created all things by the might of His power. He still is everlasting. He fainteth not. His understanding still is beyond our searching. And because of all this we can look up to Him and trust Him. "He giveth power to the faint; and to them that have no might He increaseth strength." Verse 29.

Strong men faint and are weary and utterly fail, but they that get themselves up into the high mountain and there "wait upon the Lord, shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Verse 31.

"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness." Isa. 41: 10. What a wonderful promise! What a joy to know that the experience promised is for each of us!

"They that war against thee shall be as nothing, and as a thing of naught. For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee. Fear not, . . . ye men of Israel; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel. Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shall make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and they shall rejoice in the Lord, and shalt glory in the Holy One of Israel." Isa. 41: 12-16.

By helping us the Lord makes us able to meet the difficulties. He makes of us a "sharp

Look On, Look Up

R. HARE

Look not behind. The future lies before thee, Its heights untrodden and its scenes unknown;

But every path where love divine is leading Will bear thee onward to the throne.

Look not behind. The picture of life's weakness Will shadow and discourage for the way. Cast doubt behind, and make life's grand endeavour

A struggle leading to the day.

Look not behind. God leads thee onward, And hope and strength are given each passing hour.

His eyes can read the dim and distant future, His love will give thy spirit power.

Look not behind. The opening dawn is waiting,

And orient skies will brighten evermore, Look on, look up, thy God still beckons, While love smiles on the distant shore.

threshing instrument having teeth." Though the difficulties are as mountains, we shall "beat them small," though they are as the hills, we shall make them "as chaff," and when they are scattered and gone, we will rejoice in the Lord and "glory in the Holy One of Israel." We thank God that a time is coming when the difficulties will be no more. But when that time does come, we will ascribe to God the glory, and He will be our rejoicing.

And this help is for us all. "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water." Verses 17, 18.

"Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited." Jer. 17: 5, 6.

Trusting in man creates a hopeless outlook. It brings its own curse. Making flesh our arm produces a pitiable situation. These things associate with a backslidden heart, and make us "like the heath in the desert." I have seen heath in many countries, but never yet have I seen it in surroundings of prosperity. The bareness of the wilderness and the fruitlessness of a salt land are the sure result of trusting in man and leaning on the arm of flesh; and still worse, they make us incapable of recognizing good when it comes. God pity us in our need, and lift us far away from such things, and from such a destiny.

Compared with that is the blessedness of those who trust in the Lord. "Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." Verses 7, 8.

Trusting in God establishes us in hope. It brings its own abundant blessings. As an attitude in God's work, it assures us of prosperity. It brings expansion and growth. It is unchecked by hindrances, and it is abundantly fruitful. May God greatly multiply His grace to us and keep us trustful of Him. It is with this spirit that we must approach our problems and claim the victory.

God's Estimation of Character

"Nor by their wealth, their education, or their position does God estimate men. He estimates them by their purity of motive and their beauty of character. He looks to see how much of His Spirit they possess, and how much of His likeness their life reveals. To be great in God's kingdom is to be as a little child in humility, in simplicity of faith, and in purity of love."—*Ministry of Healing*, pages 477, 478.

Six times a spider has built its web outside my window and six times I have destroyed it. Tomorrow morning I am sure it will be there again. If man only had the persistence of a spider!—*Thomas Drier*.

World-Wide Missions

Inspiration of the Martyr's Altar

DURING our recent visit to the New Hebrides it was our privilege to visit some very historic parts of these islands.

Leaving Vila by the inter-island steamer, *Mirani*, in company with Brother and Sister C. F. Hollingsworth on their way to Tanna, in the southern part of the group, we called at Erromanga on the Sunday. Here the steamer had cargo for a European settler, and the crew was subsequently given the remainder of the day for a visit ashore.

Taking the opportunity to disembark for a few hours, we visited the historic spot upon which the early missionaries to this group were cruelly murdered. It was on the banks of the mouth of Williams River, so called because of the martyrdom of the veteran missionary, John Williams, that this terrible outrage took place.

One writer has said that "probably for its size (fifteen miles by twenty-five, and less than a hundred miles in circumference), no other island in the Pacific has so tragic a history as Erromanga."

Captain Cook, who discovered this lovely island in 1774, was the first white man ever seen by the natives. They regarded him as *Nobu*, God. Accounts of Cook's enormous "canoe," and the awe-inspiring landing of the "White Being" were handed down from father to son as the native tradition of a visit from the Creator of the world. Even his action in firing on and killing some of them when they attempted to seize his boat, was not regarded as inconsistent; for were not their gods perpetually angry, causing death, and needing to be appeased? and to them the shedding of blood was the only way of propitiation. "Erromanga formed the setting for the subsequent invasion of its shores by men, white of skin but black of heart, who made of the island a hell indeed."

"For generations the Erromangans had used the sandalwood tree as ordinary fuel. They had no idea of its value until the 'foreigner' came and offered 'trade' to obtain it. At first a piece of hoop iron, four inches long, was the price paid for a load of sandalwood, equal to filling a ship's boat, a load that was worth in China from £30 to £50. A pennyworth of hoop iron that could bring £50 profit was, of course, the lightning call to avaricious 'profligates of the sea,' and they made speed to the island of sandalwood as to a mine of rich and easily acquired gold.

"At what a cost this wood was obtained will never be known until the judgment of the Great Day." These are the words of Captain Palmer of H.M.S. *Rosario*, after a voyage of three months among the islands to investigate the evils of the kidnapping traffic.

Late in 1839, a crew of these ruthless pirates killed a great number of Erromangan natives and robbed their plantations. And it is undoubtedly true that the emergence of the sandalwood traffic in advance of the pioneers of the gospel of Jesus Christ explains the tragedy of the martyrdom of John Williams, the Apostle of the South Seas.

The day before John Williams was killed on Erromanga, he called at the island of Tanna, which lies to the south-east, and in the presence of hundreds of naked, painted savages, all fully armed, succeeded, by his kindly manner, in landing three Samoan teachers to prepare the way for European missionaries to follow.

This success in the face of such a hostile attitude on the part of the natives, encouraged the mission party in their enterprise the following day, November 30, 1839, in attempting to land on Erromanga. Rowing toward the beach of Dillion's Bay, they noticed a beautiful stream, and by way of gaining the confidence of the natives who crowded the shore, John Williams gave the chief, Kowiowi, a boat bucket, and showed by signs that he wanted water. In a short time the chief returned and readily handed the water to the missionary. This act gave Williams confidence, and he drank from the bucket in the presence of the natives. He then divided some pieces of print and handed them out.

As the signs seemed so propitious, the missionaries landed. Mr. Harris strolled ahead of the group and took an inland path. John Williams followed along the side of the stream, and soon was absorbed in explaining the Samoan numerals to a crowd of children, who repeated them after him.

Shortly before this, however, some foreigners, Europeans, had stolen a chief's daughter. They had also stolen food and killed five Erromangans. This led Kowiowi, the chief, to give the order that if any more of those *Ovnatemas Nisebau* (white devils) simply landed and remained by the boat they were to be treated kindly, but that if they should go into the bush toward the feast ground, they were to be attacked. He left his club behind a fallen tree, beyond which no white man was to pass; this was the death line.

Suddenly a cry was heard. Mr. Harris had passed the death line, and had been attacked. He came rushing back, a savage at his heels. At the shout and the attack, John Williams, instead of making toward the boat, ran directly down the beach into the water, a savage after him. Rushing into the deep water he fell forward, but his assailant was close upon him and struck him over the head and arms with his heavy club. He dashed under water to avoid the blows, but all to no purpose. Other savages were soon attacking, blows flew, and flights of arrows struck home, and though the boat was only eighty yards away, all was soon over, and a dozen savages were dragging the dead body to the beach. It was Kowiowi, the chief, who felled the missionary.

The beautiful river that flows peacefully into Dillion's Bay received its name that dreadful day; ever since it has been called "Williams River." The blood of one of England's noble men was borne away by its current and lost in the sea. Lost? Nay, verily, but borne by the waves until it reached the shores of many lands.

That sad, sad story has stirred the hearts of thousands of God's children and quickened into sacrificial ardour thousands of Christian men and women of the South Sea Islands to sacrifice, if need be, their lives for the cross of Christ.



As we again looked on the bank of the river almost one hundred years after the massacre took place, and read the monument inscribed to the memory, not only of John Williams and his colleague Harris, but also to Mr. and Mrs. George Gordon and to James Gordon, who were cruelly murdered on that martyr isle, as it has so significantly been called, we felt honoured in being permitted not only to see this historic place, but also to be called to have a humble part in finishing the great task of carrying the everlasting gospel to all the people of this and every other group of islands in the Pacific.

May the inspiration of such noble deeds kindle in the hearts of God's people today a profound dedication of the life and its powers to the finishing of the glorious gospel commission and the hastening of the return of our blessed Lord and Saviour for His waiting children.

A. G. STEWART.

The Best Seller Nobody Reads

THERE is enough dynamite in the Bible to shatter to smithereens our old religious beliefs tinged with superstition, our sectarianism, our insane social order which keeps a large section of our population on the verge of starvation, our blundering international relationships which keep the world sitting on the rim of a volcano, and our unbrotherly industrial relations which cause the worker to hate the employer and the employer to look with suspicion on every movement of the worker to better conditions for himself and for his family. As William Lyon Phelps says, "You can learn more about human nature by reading the Bible than by living in New York."

If only people would read it! But they don't. The Bible remains the best seller of any book ever published, and most people own one. But that doesn't prove that it is being read. Even preachers don't read it. They read books about the Bible instead. Half our preachers couldn't deliver an expository sermon to save their necks. They get their text and subject from current events. Bibles are given to church-school pupils, and many Bibles are given as friendly gifts. But I've never known a Bible to be given away on condition that it be read. If reading were a condition of receiving, many Bibles would have to be returned. Bibles repose in most hotel rooms, but few give evidence of having been handled by anyone except the chamber maid. A Bible makes a nice appearance in the home library, but a Bible in the home, but not read, isn't a Bible at all.—*Frederick K. Stamm, Minister of the Clinton Avenue Community Church, Brooklyn.*

If Those—Could Only Speak

We Go to Ramu, New Guinea

WE are not exactly Siamese twins, but one of us never goes anywhere without the other. When we were leaving the factory they labelled us, "Duxbak Brand, Acid and Waterproof." We were especially recommended for quarry work. The label also mentioned that mutton fat was our life-preserver.

All our brothers were taken from the shelves of the retailers for red-faced men, wide in girth and large in the leg. It was very interesting for us to find ourselves being recommended by the salesman to a long, elegant young man, with slim legs and delicate-looking feet. "I wonder what he wants with us," we mused, as we were packed with other footwear into a box.

After many dark days of noise and the smell of salt water, we found ourselves being loaded into a huge bird that roared off into the air at a terrifying speed. The next thing we remembered was being brought into the light of day, and a voice saying, "Plenty of room for corns, and plenty of weight."

We were placed beside a pair of our brethren, looking very much down in the heel. "Hullo," we said in the bluff, hearty manner of the strong, "you fellows seem to be having a rough time in your old age."

"Old age!" they snapped back, "It's only six weeks since we arrived here, brand new. And mind your manners; we are Officer's Field Boots!"

Our interest in their battered appearance prevented us from making fun, so we said politely, "Would you mind telling us how you came to be in that sad plight so early in life?"

"You won't be here long before you find out," they returned. "You will soon have all the stiffness taken out of your big hides."

However, we thought of those delicate feet and the long, thin legs, and were not very terrified by this statement. These Officer's Field Boots were certainly a wreck early in life, but they belonged to another pair of feet.

One day the young man screwed some long spikes into our soles. We were rather indignant about this; there was iron enough in our soles already. Our tongues were pulled out, and a little later the delicate feet were lifting us over grassy hills. Ahead of us we heard the soft pad, pad, of many bare black feet, and beside us swung the Officer's Field Boots trying to retain their dignity with their heels tilted at a comical angle.

"Was it on these garden paths you reached premature old age?" we ironically asked. "You wait and see," was all they would reply.

After some hours the long, grassy trails didn't seem so good. We were half baked with heat, and most of our mutton fat had dripped off long ago. Then the trail turned, and we climbed up and up, wondering if we would ever stop. A voice above the long thin legs remarked, "I'm glad I fitted those spikes; even these boots wouldn't be much good without them."

At last on top, our owner stretched out for a rest. "We are about eight thousand feet up," said the man in the Officer's Field Boots. We listened intently for further conversation, for we thought we might get to know something of the country; but just then there was a great deal of shouting, and we found bare black feet running all about us. Standing again, our owner was shaking hands with greasy black men. We sniffed and remarked to the Officer's Field Boots, "These people

don't use mutton fat." They grinned their reply, "No, pig's grease."

There was a different smell after a while, very horrible. We were close up to a black body lying on the ground. Our owner was bending over the body inserting a long needle with one hand and holding his nose with the other.

"Phew!" we said to the Officer's Field Boots, "Did you ever?" They replied very quietly, "You will have plenty of this as you walk about this country."

After this the trail led through the bushes among roots of trees, through mud, and along rocky creek beds. The long legs were lifting us higher; we always seemed to be landing in the wrong place. We had a hard job to keep the delicate feet from slipping off a log high up above rushing waters, the long legs trembled so.

Now we began to go down, down, down. Our heels were feeling the strain; it must have been awful for the Officer's Field Boots. Then we piled into mud and slush. It was rather tedious work keeping on ground firm enough to save the mud from flowing over our tops and inside to the elegant feet.

Our owner was bending double a little later, as we crawled through the tall pit-pit. "Look out for your eyes," said the man in the Officer's Field Boots, and I felt my owner wince as the sharp grass cut his arms held up in protection to his eyes.

"Why are we tramping these wild places?" we asked the boots ahead of us. We were feeling the effects of our rough treatment, and wished our owner had feet like a black man and didn't need boots.

"Oh, these white men and the natives with them are Seventh-day Adventist missionaries," said the Officer's Field Boots, with a knowing air. "They walk about to teach the gospel to these wild-looking men of the hills." By the way of an afterthought they added, "Most of the natives live on top of the hills because it is safest. Only the strong live down on the grassy slopes. And of course on the hill tops the timber makes life easier."

After nine days' plodding, scrambling, scraping, bathing in mud, and cutting ourselves on rocks, we arrived home feeling rather the worse for wear. We had been to many places where boots had never trod. It was all a very interesting adventure. We were proud, too, for despite the hardness of the way, we had brought the delicate feet home without a blister.

With a new coat of fat (brand unknown) we sit beside the Officer's Field Boots. Our heels are still at the correct angle, but we wonder how long we will tramp this country before our appearance resembles that of our friends.

D. A. BRENNAN.

A MINISTER tells of a man who had been attending his church, but was not yet a member, who came to him with a somewhat troubled expression, and said, "I've been through the Bible five times now, and yet I do not feel any more like being a Christian than I did before." The minister looked at him a moment, and then asked, "My friend, how many times has the Bible been through you?" Therein lies the secret in reading God's living Word. Reading the timetable of a train will not take us anywhere. We must be willing to follow out its directions. Unless we have sense enough to go to the station and board the train, we cannot reach our destination.—*Moody Monthly.*

Sailing Up the Amazon

THE headquarters of the Lower Amazon Mission is located at Belam, Para, near the mouth of the great Amazon River. The headquarters of the Upper Amazon Mission is at Iquitos, Peru, also on the Amazon River, but about 2,500 miles inland. Large river boats, and even sometimes ocean steamers, ply between these two places, taking three weeks or more for the trip upstream.

To facilitate our work, the Lower Amazon Mission has its own mission boat for reaching the various parts of this great inland waterway. Pastor L. B. Halliwell is the superintendent of this mission, and at this writing he is making a trip up the Amazon in our boat. On this trip he will be gone from home for three or four months. He tells us some of his experiences on the first part of the trip.

"I don't know how long it will be before you receive this, but as there is a boat this week, I want to let you know how we have found things up here. We have had a wonderful time coming up the Amazon. We have had meetings nearly every night, and have found a good number of interested souls. I brought with me a little portable light plant for the launch, so when we arrive at a place where we wish to hold meetings, we stretch up our wires and screw in the globes, and the people see the light for miles around, and come to attend the meetings.

"Last week we had our first baptism at our school on the Andira River. We baptized six, and have a class of twelve others whom we thought should wait a while before being baptized. It is surely wonderful to see the great change that the gospel makes in the lives of these simple people. On Friday night Brother Honarino rang the bell, and the Indians began to come for sunset worship. We noticed that they were all cleaned up and wore clean clothes. They all came in and took their places. A good number have now learned to read, and so came with their song books and Bibles. We stayed there a week and held meetings day and night, and they didn't miss a meeting. One night we went up the river to another village, together with some of the Indians. On the way back, one of them, a man of about thirty-five years, came to me and told me about his life. He has killed six men during his life; but now he is happy in the truth, and wants to be baptized at our next baptism.

"About three hours down the river from this school we visited a man, a civilized Indian, who has been keeping the Sabbath for three years. He now has a Sabbath school of eighteen families in his home. A little farther down the river, or rather on a large lake, lives another brother, where he held a few meetings. Last October they had an epidemic of malaria in this section, and 300 people died. When we arrived at this brother's home, he came out to meet us in his canoe, and before he reached our boat he began to call out, '*Imao, o 24 esta comprindo!*' (Brother, the 24 is fulfilling!) At first I did not know what he wanted to say, but I remembered that it was chapter 24 of Matthew. He was so impressed with his experience with this fever that all he could talk about was chapter 24 of Matthew. He and all his family are going to the camp meeting in Maues. To do this they all have to travel five days in a canoe. We expect about three hundred at that meeting.

"Friday afternoon we arrived at our other school, where Brother Gnutsman is teaching. This year he has more students than he can

take care of. Sixty-one have matriculated, and seven more desire to enter. He has done a good work, and during vacation visited some of our other groups and held meetings. Twenty-six are now ready for baptism. Yesterday there were nearly one hundred present at the Sabbath school, and the last two nights the church would not hold all who attended. Tonight we are to hold a meeting in another place near here, where we also have an interested group. Next week we will go on up the Maues River, where we have a Sabbath school of over one hundred members. The worst trouble with this district is the malaria fever. As I am writing this, Mrs. Halliwell has the launch full of Cabocolos, giving injections of quinine, worm medicine, and the like. The medicines we have received from the government have surely been a blessing on this trip."

Thus the work goes forward. It surely must be the Spirit of the Lord at work upon hearts, preparing them for the reception of our message. May the Lord help us to do what we can to hasten on the work of saving the lost before it is too late!

N. P. NEILSEN,
President, South American Division.

Prophecies Literally Fulfilled in Africa

WE have found great comfort in statements found in Isaiah 43 and 44. Almost simultaneously with the first missionary sent out by our denomination to foreign fields, now more than sixty years ago, the diamond and gold fields of Africa were discovered. Prior to that, one could go to the north by railway from Cape Town only about a hundred miles. But as these new discoveries came, commercial interest built the railways on into the interior, and thus opened up Africa for our work. Great highways have been built throughout Africa in recent years, and often it has been the case that the first car to traverse them, other than the construction cars, has been that of Seventh-day Adventists carrying workers en route to new stations to open our work. A little time ago it was a twenty-one-day trip by paddle boat up the river to Brother Konigmacher's station. Today we reach there in five hours by aeroplane.

There is a spiritual as well as a commercial application to Isaiah 44. "I will pour water upon him that is thirsty, and floods upon the dry ground." The peoples of Africa have indeed been thirsty for this message. During our first forty years of operation in that field, there were only about twenty thousand Sabbath-keepers won to this message, but in the past five years twenty thousand more have been won. You will note that Isa. 44: 4 says: "And they shall spring up as among the grass, as willows by the watercourses." We have many times seen this literally fulfilled through calls that have come to us from new fields where none of our workers had ever been, and where we did not know that the message had gone in any way.

In one instance we had a call for a worker, telling us that there were a large number of Sabbath-keepers already there. When our workers reached this field, they found a girl, fifteen or sixteen years of age, who had been at our Solusi school for a time. She had returned to her home, and had told her people the truth she had learned, and now was holding regular meetings with them with a large attendance, and fifty to sixty of them were keeping Sabbath.

At another time seventeen delegations came

to one of our camp meetings, pleading for teachers. One native who made a very earnest plea for help for his people stated that he was from over beyond the "Mountain of Spirit Devils," referring to the old volcano more than fifty miles away. Upon our inquiry as to how he had learned of our message and work, he stated that while down farther south in Africa he had met one of our native Missionary Volunteer workers who was out doing a month of evangelistic work. He attended a few of his meetings, talked with him some, and returned home. There he had passed on to his people what he had learned, and a very large number of them were interested and living up to the light they had received.

Of these seventeen calls, as we gave study to the needs we felt that ten really must be answered. The need so appealed to me that I told our workers to take ten students out of school and send them, and I would personally be responsible for their support for one year. In this place, over beyond the volcanic mountain, there are today hundreds attending their meetings, and you can be sure that this brings great rejoicing to us.—J. I. Robison, in the Medical Evangelist.

A Colporteur Saves a Family from Death

AT the general meeting in Cebu, Philippine Islands, the Field Missionary Secretary related this interesting incident regarding one of his colporteurs who was sent to work in a distant village. This faithful man walked to the little village where he was to canvass, but on the way night overtook him, and as the way was lonely, he was unable to find a place to stay. As he continued to go on, a faint light in the distance caught his eye and he hurried to the place, and was admitted to the house to spend the night. This brother did not know that the father of the family where he was staying was planning to kill his wife and all their children that next morning. This earnest messenger of God, before retiring that night, told the father about our wonderful message. The Spirit of the Lord so impressed the heart of this man with the truth that his intention to kill his wife and children the next morning was not carried out. Instead, he became a Christian, and now the entire family is rejoicing in the truth of the soon-coming Saviour. This man and the colporteur who came to his house that night were present in the meeting at Cebu.—*Far Eastern Division Outlook.*

THE elder of two men was once urging upon the younger the claim of Christian work in mission countries. The latter answered with an excuse that had a familiar ring: "But I have never felt any compelling call to give my life in that way." "Are you sure you are within calling distance?" was the disquieting reply.—*Australian Baptist.*

"THEY knew each other intimately. Said one: 'I've been in the harness of this church for twenty-one years.' 'Yes,' said the other, 'and during that time you have worn out fifteen hold-back straps and only one collar!'"

"IN the dispatches of that great soldier, Wellington, the word 'Duty' was used instead of 'Glory.' Napoleon in his dispatches invariably employed the word 'Glory' in place of 'Duty.' 'To strive after glory is to strive after the shadow and let the substance go.'"

The Home Field

Witnessing--The Great Fundamental of God's Church

ONE of the great fundamentals in the true church of Christ is *witnessing*—that interesting and significant word which Jesus used when He said, "Ye shall be My witnesses." Now, what is witnessing? A witness is one who bears testimony concerning facts which he himself knows.

You take the witness-box in the courtroom and the lawyer asks you, "What do you know about this case?" And you answer, "Well, I heard so and so say that he heard someone else say—" "Stop!" the lawyer will exclaim, "We do not want what you heard someone else say about it. What do you know about it?" And then if you really know about it, you bear witness concerning the actual facts, and thus establish the truth.

Now Jesus said that we are to be witnesses. That means simply that we are to tell others what we know about Christ as Saviour and Lord and coming King.

Ours cannot be a secondhand gospel. That means that we must first of all experience its truths before we can tell others in any effective way about them. It cannot be "in the name of Jesus, whom Paul preaches." What we know personally about Jesus Christ—in the forgiveness of our sins, as a living Friend and Saviour—these are the things that He wants us to witness concerning, and all true Christian activities are included in true witnessing.

Second only to prayer, the greatest need of the modern church is personal evangelism. It is to do just what these early Christians did—to go out and tell lost souls what we know about Jesus. It is to bring those who are sick to the great Physician; it is to be used as human instruments in the hands of a holy God to give His truth to a lost world. It is to serve as Christ's "ambassadors," beseeching men and women, in Christ's name, to be "reconciled to God." That was the simple and yet the all-sufficient method of the early church, and by that method, without large money, without great learning, and without social prestige or political pull, those early Christians went forward to victory, and multitudes were won to God. Do we not need, we modern Christians, to come back to these simple plans?

God's plan is for every redeemed soul to be a redeemer of others, through the power of God. Jesus said, "As My Father hath sent Me, even so send I you." How had the Father sent Him? For what had the Father sent Him? For the salvation of the lost.

In another place, Jesus said in connection with His visit to Zacchæus the publican, whose soul had just been saved, "For the Son of man is come to seek and to save that which was lost." "As My Father hath sent Me, even so send I you." We are to be seekers after the lost, and if we fail in this, we have failed in everything.

We modern church members tend to satisfy our consciences by doing the secondary work of the church, and the result is that the church today is not going forward with anything like the rapidity, or the happiness, or the success that characterized the early Christian church.

If the modern church made as rapid progress in the salvation of lost souls as did the early church, it would be only a short time until every man, woman, and child upon this planet would have Jesus Christ personally presented to them, for acceptance or rejection, by some faithful ambassador of the cross.—*John Roach Straton, D.D., New York City.*

Satisfaction of a Well-Spent Life

"When we sit down at the set of sun
To count the things that we have done,
And counting, find one self-denying act,
One word that eased the heart of him who
heard,
One glance most kind that fell like sunshine
where it went—
Then we may count that day well spent."

An aged Negro woman, Lula B. Rogers, has given a remarkable testimony of the meaning of a happy Christian life. She was born of ex-slave parents, brought up in poverty, but was blessed with the guidance of a sincere Christian mother. At the tender age of ten years she began to make her own way in the world, and soon found it necessary to care for her invalid mother, which she did for many years until her mother died. She also assisted in lifting the burden of a sister whose rapidly increasing family demanded more than could otherwise be provided. For forty years she has rendered faithful service as a cook in the home of wealthy Christian people. But even in this humble capacity Lula B. Rogers has rendered great service to humanity. She refers to her experience as follows:—

"This beautiful poem [referring to the verse quoted above], together with the saying of Christ, 'Inasmuch as ye have done it unto one of the least of these, . . . ye have done it unto Me,' has inspired me to a life purpose of trying each day, by some word or deed, to be of service to my fellow men; and although my means have been meagre, I have managed to save something and to share. Among the experiences which have brought greatest joy into my soul, I recall the help given to an elderly woman. The family to whom she had given the best years of her life in service moved away from the city, and their old servant was left in the hospital without any means of support. I took her as my personal charge, and helped her until she died. Another case was that of an old man who had worked all his life to support and educate his family of eight children. He lost his job because he was considered too old to work. His children deserted him and went to live in another city, and he was left at the mercy of the public, and had to choose between going to the county poor-house or remaining in his poor little shack with the probability of starving to death. He had been a good citizen, a steady worker, and had done his best; but having such a large family to care for he had been unable to save for old age. My heart was touched with pity for him, so for three years I paid his rent, furnished him with fuel, and brought his food every week. The two daugh-

ters finally became so conscience-stricken that they decided to provide a home for their father. In numerous other humble ways I have been privileged to bring happiness into the lives of others, which I firmly believe has made me a great deal more happy than it has made them. As I grow old, the most consoling thought that comes to me is that when the complete check-up of my life is made, it will not be measured by wealth or fame, but by what I have done to promote the kingdom of God on earth, and the service I have been able to render others in the spirit of Christ."—*Selected.*

A Farmer and His Wife "Win One" Soul

THE value of personal interest in the spiritual welfare of those with whom we come in contact is illustrated in the experience of an ex-serviceman who was baptized recently. Several years ago a young man came to the home of a Seventh-day Adventist farmer, out in the North-West, and asked for work. It was midsummer, and the farmer needed more help, so he arranged to hire the man, taking occasion to inform him that there would be no work done on the Sabbath, the seventh day of the week. For a number of months the young man worked on the farm, during which time he observed and heard many things concerning Christian living and Bible teaching which he had never known before. But he was not interested in religion in any way. His ambition was to join the navy, and he seized the first opportunity to do so. But before leaving the farmer's house, he expressed his gratitude for the kindness shown him, and promised the farmer that he would write to him.

Months passed, and then one day there came a letter addressed to the farmer and bearing the postmark, "Hawaiian Islands." The young sailor wrote as he would to his father and mother, stating that he had not forgotten his kind friends, and that he was homesick and lonesome. The letter was answered immediately, and along with the letter went some papers and tracts. Although replies were irregular and far between, the farmer and his wife continued to write and to pray. To the sailor in a strange land, separated from his own people, the letters brought cheer, encouragement, and a determination to be true to principle.

When the sailor returned to America, he quickly sought out the old couple, and once more made his home with them. His attitude toward religion was now entirely changed, and he took delight in the daily Bible study conducted by the farmer and his wife. The Holy Spirit was present to bring conviction and obedience to the truth, and soon the young man wanted to be baptized and unite with the church. Today this young brother is rejoicing in the truth, and the farmer and his wife experience the blessing of having won a soul for the Master.

W. H. BERGHERM.

ADVENTIST homes above all should be models of piety, order, and love. This will not come by accident. To build a house is quickly done. But to build a home is a slow process, requiring persistent effort and careful thought. . . . Our homes should be havens of rest, joyful and happy, and a foretaste of heaven. The only thing Adam saved out of Eden was the home, and home is yet the way leading back to God. Let us do our best to make our homes what the Lord would have them be.—*L. H. Christian.*

Lay Evangelism

STEEN RASMUSSEN

WRITING to Timothy, the Apostle Paul gives counsel concerning the extension of the kingdom of God through the work of the laity, as follows: "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." 2 Tim. 2: 2.

That the Apostle Paul believed and practised the sound advice given to his fellow-labourer, is evident from his personal ministry, his method of organizing churches, and his selection of lay members to carry responsibility. Names of at least twenty such people are recorded in his epistles. Concerning his methods, we read: "When men of promise and ability were converted . . . Paul and Barnabas sought earnestly to show them the necessity of labouring in the vineyard. And when the apostles left for another place, the faith of these men did not fail, but rather increased. They had been faithfully instructed in the way of the Lord, and had been taught to labour unselfishly, earnestly, perseveringly, for the salvation of their fellow men. This careful training of new converts was an important factor in the remarkable success that attended Paul and Barnabas as they preached the gospel in heathen lands."—*The Acts of the Apostles*, pages 186, 187.

John Wycliffe, the Morning Star of the Reformation, had a true vision of training and sending forth an army of lay workers. He had a group of so-called "poor preachers," or "poor priests," who were instructed and sent forth before he left Oxford and retired to Lutterworth. These men were not without pulpit ability, but they were to go from place to place proclaiming the simple, plain truths so ably championed by their master. Some of them were men of university standing; some were unlettered and humble men from the ordinary walks of life, for Wycliffe averred that an unlettered man with God's grace can do more for building up the church than many university graduates who are without the love and burden for souls.

At the present day we have a wealth of talent in our laymen. Through their ministry a great work is being accomplished. Throughout the world today we have an army of over three thousand lay preachers and lay Bible workers, who are doing noble, effective soul-winning work. Their number is increasing very rapidly, and this army should soon double its strength. Denominations like the Baptists and Methodists are giving earnest attention to the work of lay preaching, and they have tens of thousands of lay preachers engaged in self-supporting gospel work. In a recent issue of the Baptist paper, *Watchman-Examiner*, reference is made to the place of the lay preacher, as recognized by the Baptist denomination. The statement is made in connection with an interesting setting as follows:—

"The graduation of a taxi driver into the Roman Catholic priesthood was an occasion which called the mayor . . . and a number of outstanding citizens together. In the wide publicity of this event, Judge M. A. Musmanno is reported to have said, 'Christ chose His disciples from the toilers, so it is not so extraordinary, after all, that a taxi driver should become a priest.' Quite so! Such an event is of course remarkable in a church whose head is a king, whose cardinals are princes, and whose leading laymen are knights. It is quite a metamorphosis from a plain suit to the

regalia of the priesthood. But if we were to call out the mayors and local dignitaries every time an American working man becomes a Baptist minister, it would be rather a monotonous display. For our Baptist ministry is called in overwhelming numbers from the farm, the factory, and occupations of common toil."

The fact that Seventh-day Adventists have a specific message to be given to all the world in this generation, makes it imperative that thousands of our lay preachers and lay Bible workers be raised up and trained for extending the work which is being done by our regular conference workers. We are greatly encouraged over the progress that has been made of late years in a number of fields in this promising line of endeavour.

The present age is without doubt the most momentous in the history of civilization. Through the greatly improved means of communication we have come into intimate relations with the ends of the earth, making it possible to reach a larger number of people in a shorter period of time. But the task is too great for the ministers alone. In fact, it is not God's intention that they should do all the work, for we read: "It is not the Lord's purpose that ministers should be left to do the greatest part of the work of sowing the seeds of truth. Men who are called to the ministry are to be encouraged to labour for the Master according to their several ability. . . . God is no respecter of persons. He will use humble, devoted Christians, even if they have not received so thorough an education as some others."—*Testimonies*, Vol. VII, page 21.

The problem of the church of Christ is the extent to which, in its organized life, it can translate the mind and Spirit of the Master to humanity. It is also the task of the church to inspire its members with the glories of its witnessing and God-appointed ministry, and quicken and train them to translate by any and every sacrifice, the life of Christ to those who know Him not. For the accomplishment of this purpose, the number of men and women who are willing to consecrate their lives to Christ for the winning of souls must be greatly enlarged, and they must "go forth to proclaim the last message of mercy. As rapidly as possible they are to be prepared for labour, that success may crown their efforts." (*Id.*, page 27.) There is all the difference possible between delivering a sermon and uttering a message. Our lay preachers are to proclaim "the last message of mercy." What a privilege and calling!

"It is not highly educated, not eloquent men, who are the most needed, but humble men who in the school of Christ have learned to be meek and lowly, and who will go forth into the highways and hedges to give the invitation, 'Come, for all things are now ready.'"—*Special Testimonies*, Series B, No. 8, page 20.

In a book entitled, "Ministry of Laymen," we find this statement: "Taking evangelism in its broadest and most inclusive sense, we may say that by 'lay evangelism' is meant any conscious definite effort by a layman or woman to bring others to the fullness of Christian life. . . . Lay evangelism is not a special kind of evangelism. It is more often private than public, more often individual than collective, more often conversational than formal." Our lay preachers are truly ambassadors for Christ, charged with God's message for these last days. And if properly carried on and souls are brought to Christ, their work is true evangelism.

As a result of the efforts of our lay preachers and lay Bible workers around the world, a

rich harvest of souls is being gathered in. From one field in Europe comes the encouraging news that nearly two thousand people are in baptismal classes through the ministry of the laity. The conference president writes that he expects to baptize at least fifteen hundred of these. Some of our faithful brethren and sisters who have been proclaiming "the message of mercy" are now in prison because of their work, one brother having been sentenced to two years' imprisonment.

It is hoped that during the coming autumn and winter scores of lay preachers' institutes can be held around the world, and more study given to this most important feature of gospel work, resulting in a pentecostal harvest of souls. We are lamenting in these days the ebb of religious interest on the part of the vast mass of people. But is this lack of seeking after spiritual things altogether to be traced to those without the church? Must we not admit that there is need of a larger vision, a burning passion, a glowing enthusiasm, and an intensity of spirit on our part, in order that the world will be stirred with the message to be given by workers and laity alike? May the fire of God fall on the sacrifice we are placing upon the altar, and may the lives of our lay workers be ignited from the divine flame for the speedy finishing of the task yet to be accomplished.

The Red Hill Mission.

WITH an active Missionary Volunteer society in the Red Hill church, Queensland, the Young People's leader, Brother P. Starr, sought to inspire its members to engage in the systematic distribution of literature on Sabbath afternoon after the Young People's meeting.

Soon a successful *Signs* round was in operation, the greater number of copies being purchased by the readers. A very encouraging feature of the effort was the large number of our young people who took part regularly and faithfully.

Within a short while an interest was awakened, and the society, through the church, approached the conference for the help of a regular worker. The conference was not, however, able to arrange that help, so not being discouraged by these difficulties, the church decided to launch out in a layman's effort.

With some financial assistance from the conference, and loyal support from church members, the mission was eventually opened at Musgrave Road, Red Hill, on May 1, 1938.

The conference secretary, Brother L. A. Butler, agreed to accept the responsibility of the Sunday evening meetings, unselfishly devoting much of his own time to this worthy cause. A midweek meeting was taken care of by a conference worker.

From the very first meeting a keen interest was manifested, the faces becoming familiar to us as the same people attended week by week.

One of our sisters came into contact with a small company of people in Petrie Terrace, searching for light from God's Word.

This interest which was passed on to the conference worker has grown until representatives of seven families have been contacted.

With the definite interest aroused in eight homes by the mission, combined with the company from Petrie Terrace, the Red Hill church is joyfully anticipating welcoming a number of new folk to its membership. About ten are now keeping Sabbath.

This mission is a result of the literature ministry, and is but one example of the efficacy of the *Signs of the Times* as a soul-winning agency.

H. V. WEBER.

Australasian Record

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

EDITOR: - - - REUBEN E. HARE
ASSOCIATE EDITOR: - A. W. ANDERSON

Single Subscription, per year, post paid - 5/-
Order through your conference office, or
send direct to the Signs Publishing Co.,
Warburton, Victoria.

All copy for the paper should be sent to The Editor,
RECORD, "Mizpah," Wahroonga, N.S.W.

Printed weekly for the Conference by the
Signs Publishing Co., Warburton, Victoria

The March of Time

THE Australian Tract Society commenced to issue a monthly paper in January, 1895, entitled the *Gleaner*. The compiling was all done by the means of a typewriter and duplicating machine. It was first printed as a paper in 1896.

A year later, at the Stanmore camp meeting in October, 1897, it was arranged to open four Tract Societies instead of one, and to publish the RECORD. Volume 1, Number 1, was dated January, 1898, and on the last page of that first issue, we find the following item of interest:—

"Owing to the division of the Australian Tract Society, it was decided that the Union Conference should assume the responsibility of publishing the *Gleaner*. And since it has become the organ of this Body, it will be known as the 'Union Conference Record.'"

From this we see that for forty years the RECORD has been a regular visitor to the homes of our people.

When the *Union Conference Record* started its career, we had only three conferences, namely, New South Wales, New Zealand, and Central Australia; in addition to these there were two missions, i.e., Queensland and Western Australia. The total membership of our churches at that time was 1,632. Continuing to browse around in the statistical files of forty years ago, we find that we then had three ministers in the Central Australia Conference, which included Victoria, South Australia, and Tasmania. There was just one minister in all of New South Wales, two in New Zealand; none in the Queensland Mission, and only one in West Australia.

The first mailing-list of the RECORD held the names of 146 church members, 62 isolated Sabbath-keepers being subscribers.

The paper was started in 1898 as an eight-page monthly. During July, 1899, it was made a sixteen-page monthly. In June, 1902, it became an eight-page fortnightly. In January, 1907, it was made an eight-page weekly, and continued so for ten and a half years, when it reverted to a fortnightly publication because of the shortage and high cost of paper owing to the war. It was soon restored to its weekly status, and has continued so ever since.

THE *Union Conference Record* was first printed by the Echo Publishing Company of North Fitzroy, Melbourne.

During 1899 for about three months the RECORD was printed by John Sands Ltd., of Sydney. In September of that year, Edward Lee & Co., Sydney, were the printers, until the Avondale Press at Cooranbong was ready to take over the work in July, 1900. The printing of the RECORD has been done at Cooran-

bong ever since, except for a short time when in 1920 the printing was done by the Signs Publishing Co., at Warburton.

The name of the paper was changed to the AUSTRALASIAN RECORD in 1911.

During the forty years of its history the editorial staff has been fairly consistent. Pastor Daniells headed this list. Then when he went to America, Mrs. V. J. Farnsworth was appointed editor, though at the time Mrs. Hindson was serving as office editor. In 1902, E. C. Chapman, the manager of the Avondale Press, took the oversight of the paper, but in 1903, at the Council that year, Mrs. A. L. Hindson was appointed as editor. She filled this post for thirty years in a faithful way till the time of her death, with the exception of one year, 1923, when Pastor Anderson was called to the position. Some eighteen years ago Miss V. M. Rogers was connected with the department, and since 1933 has filled the position of editor of the AUSTRALASIAN RECORD.

Time marches on, and change is the order of the day. With this issue the place of publication once again becomes the Signs Company, Warburton, and the editorial work has been laid upon the Home Missions and Religious Liberty Departments of the Union Conference. Our aim will ever be to keep the paper in all its work true to the ideals of the message, and to follow respectfully in the footsteps of those who have gone before.

EDITOR.

HOME MISSIONS

South New South Wales

The Appeal magazine and the Interpreters have played a big part in South New South Wales Home Missions work this year. In some smaller towns, not one house has been missed by enthusiastic home missionaries. Our *Signs* list has now exceeded the quota set us by hundreds of copies weekly. While a great number of these subscriptions have been gained by our church members, Missionary Volunteers, and Juniors, we do appreciate the special campaign work of Brother A. M. Cott from the Publishing House, who has assisted us greatly in reaching our splendid attainment.

Laymen's efforts have sprung up, and we hope to pay some special attention to the important matter during the forthcoming camp meeting. Special instruction will be given in the preparation for effective service in the home missions field. Now is the time to work, and the trained worker always has an advantage over the untrained. The instruction given in 2 Tim. 2: 15 should apply especially to us as members of the great second advent movement.

The missionary spirit has taken hold of some of our Sabbath schools, and branches are being cared for, and many who have been neglecting to attend their schools were won back during the last campaign. This is first-class home missionary work, and the special effort put forth has resulted in the addition of 240-odd members to the roll.

Dorcas work is also coming into its own, and in some places the members are very busy. A recent trip to Albury brought to light the excellent work being accomplished there in the matter of providing warm coverings for the less fortunate in the vicinity of this church.

With all our reports complete we shall shortly be in a position to write more in detail, but we pass on the word that we are all of good cheer, sowing beside all waters, sometimes in tears, sometimes without much apparent response; but the eye of the Lord is over His work, and some day we shall reap the harvest.

A. J. DYASON.

OBITUARY

GOODMAN.—Died August 19 at her home in Five Dock, New South Wales, Mrs. Rebecca Letitia Goodman, one of the old members of the church in New South Wales. She accepted present truth at Parramatta under the labours of Pastor Robert Hare. She lived to the age of eighty-one, and in the quiet of the Sabbath afternoon we laid her to rest beside her husband, who had pre-deceased her by eighteen years. To those who mourn we extend our love and sympathy in this hour of sorrow.

R. E. HARE.

SMITH.—On September 5 at her home in Dundas, N.S.W., Vera Margaret Smith, second daughter of Brother and Sister Caleb M. Smith, for so long connected with the Parramatta church, collapsed and died very suddenly at the age of 33 years. Our sister was in her usual health and good spirits, and had been on an errand of mercy in the car during the day, and again in the evening drove out to see how a friend was. On her return she put the car in the garage, walked into the house, sat down on a couch, and quite unexpectedly took a bad turn and died almost before her people could realize her life was gone. How little anyone thought on the previous Sabbath when she carried out her usual work in the Sabbath school that it would be the last time! Vera was an active home missionary, and as one of her neighbours stated, "She was always looking for an opportunity to do a good turn to anyone." The large attendance at the funeral demonstrated the esteem in which she was held. Much sympathy is felt for her parents, two brothers, and two sisters.

G. G. STEWART.

CRAWLEY.—With the demise of Mrs. Elizabeth M. Crawley, a link with the former days of the great second Advent movement in New South Wales has been broken. The thoughtful invitation of her late sister, Mrs. Moulds, the mother of Pastor H. G. Moulds, to attend a Sunday evening service at the Stanmore church when Pastor G. C. Tenney would speak on the subject of "The Judgment," resulted in Sister Crawley and her daughter, Mrs. Diedrich, throwing in their lot with this people; and most faithful has been the service of this mother in Israel. Sister Crawley, who was in her 79th year, fell asleep in Jesus on September 9. Her sister, Mrs. Nassau, is a member of the Marrickville Church. At the funeral parlours and at the Rookwood Cemetery Pastors G. G. Stewart, H. G. Moulds, and the writer were associated in the closing scenes of this faithful one's pilgrimage.

A. H. WHITE.

SMITH.—Just three days intervened between the burial of Sister Elizabeth Crawley and the interment of the body of a granddaughter's husband, Samuel G. Smith. Both were laid to rest in the same grave. Thus this dear circle has indeed been made aware of the sting of death. As Mrs. Emily Smith and her two dear children, Leslie and Bonnie, continue along life's pathway, our sincere prayer is that they may realize the divine help of the One who "relieveth the fatherless and widow." Ps. 146: 9. Pastors G. G. Stewart and H. G. Moulds were again associated with the writer in ministry. Words and prayers of comfort and help were presented to and on behalf of the doubly bereaved group of relatives.

A. H. WHITE.

News Notes

MRS. GUILLIARD, the aged mother of Pastor E. H. Guilliard, is spending a few weeks in Sydney, on her way from her home in Palmerston North, N.Z., to Brisbane to visit her son-in-law and daughter, Pastor and Mrs. S. W. Carr.

THE Union Conference delegation to the Queensland camp meeting, September 27 to October 9, comprises Pastors A. W. Anderson, E. E. Roenfelt, C. S. Palmer, and Brother T. A. Mitchell.

For the Northern Rivers camp meeting, to be held at Lismore at the same time as the one in Brisbane, the following general workers have been appointed: Pastors W. J. Westerman, A. G. Stewart, and W. N. Lock.

THE powerful and immediate influence of united prayer is related in a letter received from one of our colporteurs. We quote: "My wife and I started work in a certain town, regarded as hard territory, and for the first week we booked only a few pounds' worth of orders. At church on the following Sabbath the members inquired about our progress, and one of the sisters said, 'Brother, we must pray about this.' Right then a prayer band was formed, and they bound themselves together to pray during the week for our success. The results were immediate—£40 worth of orders for the week. We were a very thankful party the next Sabbath as we gave thanks. The following week from Monday to Wednesday showed poor results; so at the prayer meeting on Wednesday evening we announced that someone had let us down. There was silence for a few moments, and then four or five confessed that this was true. Prayer was offered that night, and again the results were immediate. Through the prayers of that church we booked £110 worth of orders in the three weeks we were in that district."

"A LADY interested in Christian work once wrote to that famous evangelist, Gipsy Smith, asking him to attend a small meeting she was holding, and address the gathering. 'It will only be a small meeting and will take nothing out of you,' she concluded.

"Gipsy Smith declined the invitation, stating that it would be no use if he did, for if it took nothing out of him, it would do nobody any good."

"A WARM-HEARTED business man in a big city made a habit each night of visiting the haunts where poor unfortunates were accustomed to seek temporary shelter, and of providing at least one man with bed and breakfast. A friend remonstrated with him about the uselessness of the practice, saying, 'It is only a drop in the bucket.' 'That's all right,' was the prompt rejoinder, 'I am just attending to my drop!'"

WHEN going around inviting the people to attend the Sunday night meetings conducted in an Adelaide suburb by Brother A. C. Ball, Sister Ball met a woman who expressed her intention of being present. The next week Sister Tolhurst met her while out with invitations, and after a good talk was surprised to hear this soul express her desire to attend the Sabbath meetings as well. Not only is she attending both the mission and the Sabbath services, but her husband and children are doing likewise, and she herself goes out distributing the *Signs of the Times* and the *Interpreter*.

Seventh-day Adventist National Insurance Society

UNDER the National Health and Pensions Insurance Act, 1938, it is now compulsory that each person in employment earning £7 per week, or less, become a member of an "Approved Society."

While the paying of fees is compulsory, the choice of the Society is left for each individual to decide. Because so many Seventh-day Adventists desired a society of their own, application has now been made for an approved society to be known as The Seventh-day Adventist National Insurance Society.

Membership forms are ready for printing, and just as soon as the National Insurance Commission has given the provisional approval these will be sent to managers of our institutions and secretaries of our conferences in Australia. When we have 2,000 members, the Commission will grant full approval to our Society.

Contracts of membership between approved societies and individuals are not valid before October 1. As each individual is accepted as a member, a copy of the rules of the society is supplied, and the contribution card is issued.

Contributions are paid per medium of stamps that are affixed to the contribution card week by week, and the first payments are due in January, 1939.

If you are eligible to become an insured person under the Act, the Seventh-day Adventist National Insurance Society invites you to become a member.

H. J. HALLIDAY,
Provisional Secretary.

SAMOAN BAND FUND

Previously acknowledged £23 9 8
Boulder, W.A. 10 0 0

BEFORE returning to Samoa after having attended the recent Council, I would take this opportunity of expressing sincere gratitude to all the kind friends who have so unselfishly and willingly donated to our Band Fund. I have been able to purchase a number of good second-hand instruments, including an E Flat Bass and a Bass drum, both of which were badly needed, as we were using borrowed instruments. The A. M. C. Band very nobly donated us a large Double Bass instrument, and all of these are going by an early cargo boat.

Our requirements have not yet been fully met, and we trust that a few more donations will come in to enable us to make the necessary purchases. We have found the band a useful means of keeping our young men together, quite apart from the help their performances are to the work generally. It provides a helpful outlet for their youthful energies and talents.

Thanking you once again, I remain,
Yours on behalf of the Vailoa School Band,
R. REYE.

MAKE A DATE

Camp Meetings

NORTHERN RIVERS, N.S.W.—September 29 to October 9.

NORTH NEW SOUTH WALES.—November 29 to December 11.

NORTH NEW ZEALAND.—December 27 to January 8, 1939.

SOUTH NEW ZEALAND.—January 11-21, 1939.

VICTORIA.—January 17-29, 1939.

Other Dates

BIG WEEK.—November 12-19.

CHEATING

CHEATING is a familiar English word, and reminds us of our childhood days. Dr. Moffatt in his rendering of "Will a man rob God?" translates it as follows: "Well, can a man cheat God?" Cheating is a desperate crime, and yet the Bible would infer that many of God's children are guilty.

A true lover has always been known by his gifts. This is certainly true prior to marriage. After marriage he is in danger of cooling off in his gifts. So it is with many of God's people. Paul states in Rom. 7: 4 that when we decided to accept Christ and were baptized, we were married to Christ. Have you cooled off since your marriage?

Notice this passage in Malachi 3 in Moffatt's translation: "Come back to Me, says the Lord of hosts, and I will come back to you. 'How do we need to come back?' you ask. Well, can a man cheat God? And yet you are cheating Me. 'How have we cheated Thee?' you ask. By your tithes and offerings. You lie under My curse for cheating Me, the whole of your nation. If you would enjoy ample rations in My house, then pay all your tithes into the treasury, and see what I will do, says the Lord of hosts; see if I will not then open the very sluices of heaven to pour down a blessing for you, a harvest more than enough."

Soon we may find ourselves, as a nation, entangled in some war, and the old familiar ration tickets will be seen. As a people we shall be unable to throw ourselves into the wholesale destruction of our brethren of other nations. Our ration tickets will be taken from us. We shall not be able to buy or sell, but God has promised that we shall enjoy ample rations—our bread and water will be sure. Maybe manna from heaven will sustain us in that day, if we will refrain from cheating.—*British Advent Messenger*.

WANTED.—Jackaroo—Adventist. Can lodge in house with the family. Must have at least one year's experience with sheep, and a good education in a boarding school, if possible. Aged between twenty-one and thirty. Wages according to the amount of experience. Apply, S. E. Smith, "Muttabun," Walgett, N.S.W.

FOR SALE OR TO LET.—One acre land, comfortable home, 3 bedrooms, lounge, living-room, kitchen, bathroom, 3 large verandas, laundry, etc. Electric light. Garage. Apply P. R. Coleman, Northcote Road, Hornsby, N.S.W.

Advent Radio Church Log

Sydney, N.S.W.: Station 2GB.
Sunday, 5.30 to 6 p.m., E.S.T.

Dubbo, N.S.W.: Station 2DU.
Sunday, 6.30 p.m., E.S.T.

West Maitland, N.S.W.: Station 2HR.
Sunday, 5 to 5.30 p.m., E.S.T.

Mildura, Victoria: Station 3MA.
Sunday, 11 a.m., E.S.T.

Sale, Victoria: Station 3TR.
Sunday, 6.30 to 7 p.m., E.S.T.

Kalgoorlie, West Australia: Station 6KG.
Sunday 6 to 6.45 p.m., or 8 to 8.45 p.m., E.S.T.

Derby, Tasmania: Station 7DY.
Sunday, 8.45 to 9 p.m.