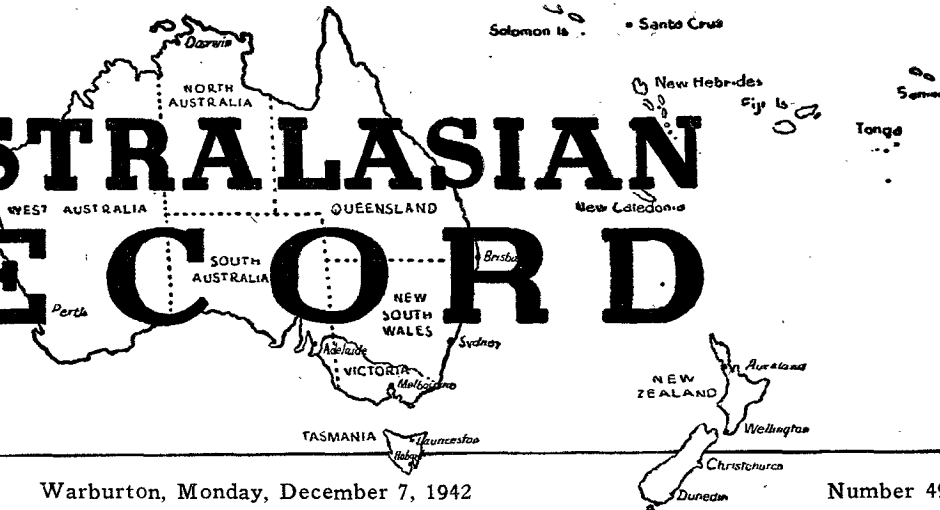


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AN IMPORTANT PROPHECY

Zech. 6:12, 13

J. R. JAMES

Identity of "The BRANCH"

"Behold the Man whose name is The BRANCH! and He shall grow up out of His place."

The identity of the Man in this text is clear, and the title is one made familiar to us throughout the Scriptures. He is the Branch that made the bitter waters sweet in the beginning of Israel's journey. He is the tender Branch, but the highest, the Branch that was made strong, suggesting the resurrection of Christ. Both Isaiah and Jeremiah refer to His origin, His resurrection, and His kingship—the the righteous Branch to be raised to be the King of Israel; the Lord our Righteousness.

His Connection with the Temple

"And He shall build the temple of the Lord."

This prediction is best understood by rendering the text thus, "And He shall set up the temple of the Lord." How literally the steps are presented in the Book of Samuel! A man of God came to Eli and forewarned him of the destruction of his house. He gave a sign of its fulfilment in the fact that his two sons would die in one day. Then follow the significant words, "And I will raise Me up a faithful Priest: . . . and I will build Him a sure house." "He shall build an house for My name, and I will establish the throne of His kingdom for ever. I will be His father, and He shall be My Son." 1 Sam. 2:35; 2 Sam. 7:13, 14. We shall notice later the use the Apostle Paul makes of these verses.

Very early in His ministry Christ manifested His zeal for the temple of the Lord, when He drove out the money changers who had set up business in the sacred precincts. The Jews questioned His authority to take such drastic action in their temple. Jesus made the reply in prophetic words: "Destroy this temple, and

in three days I will raise it up." His resurrection was the sign referred to, by which that generation should know that their temple would be destroyed. "Your house is left unto you desolate," He said. The veil of the temple was rent in twain, its priesthood superseded, its offerings nailed to His cross, and its festive seasons abolished. The fact of this was not accepted by the nation, however, until the temple was burned with fire and every stone moved from its place, as Jesus had said they would be.

Even the disciples refused to accept His statement. They showed Him the buildings of the temple, how they were adorned. "What manner of stones, and what buildings are here!" they said. But the Lord only emphasized His prediction of doom. "Verily, I say unto you, There shall not be left here one stone upon another, that shall not be thrown down." The disciples shared in the pride of the Jewish nation for their temple. The popular teachings of that period influenced all their thinking. There is much evidence that the disciples maintained this attitude of unbelief long after the Saviour's death. They have recorded themselves that those who witnessed against Stephen when he was stoned were making false accusations: "We have heard him say," said the witnesses, "that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us." Acts 6:14. Their accusation was obviously the truth, but beyond these years again we find some of the disciples still unwilling to admit that the Lord had changed the customs delivered them by Moses. Those who witnessed against Christ said: "We heard Him say, I will destroy this temple that is made with hands, and within three days I will build [set up] another made without hands." Mark 14:58.

However unprincipled the witnesses were, Christ did just that very thing, and did it within three days, as we shall see. No



wonder Christ exclaimed before He left them, "O fools, and slow of heart to believe all that the prophets have spoken." Further, He said, "I have many things to say unto you, but ye cannot bear them now [yet]." The first disciples to learn many of those things after His resurrection were the two who journeyed with Him to Emmaus. He explained "to them in all the Scriptures the things concerning Himself." What a privilege it was to hear His exposition of the things that no doubt related to His sufferings of which they had been witnesses!

After His ascension they had opportunity to examine their new position and to study the things they could not understand while He was with them. The result of that study and seeking of God was seen in the outpouring of the Spirit and the preaching of Pentecost. On that occasion Peter declared, that God had sworn to David that He would raise up Christ to sit on his throne. He speaks again of Christ's "being by the right hand of God exalted," and further quotes David, "The Lord said unto my Lord, [David's Lord, or Christ], Sit thou on My right

hand, until I make Thy foes Thy footstool." Later we shall make reference to Paul's use of this scripture in Hebrews 1.

The time of setting up, or building, the temple of the Lord is indicated clearly by the Apostle Paul. He prays for the believers that "the God of our Lord Jesus Christ, the Father of glory," would so open the eyes of their understanding that they would know the greatness of the power offered them, "according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand." Eph. 1:17-20.

Christ abolished the work of the earthly temple when He yielded up His life on the cross; the veil of the temple was rent in twain as He cried with a loud voice "It is finished!" Three days later God raised Him up. Mary recognized His voice when He spoke to her, but He said, "Touch Me not; for I am not yet ascended to My Father; but go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My God, and your God." John 20:17. That was the day God raised Him up. That was the day God set Him at His own right hand.

"Thou Art My Son, This Day Have I Begotten Thee."

The Apostle Paul in Hebrews 1 summarized the events connected with the resurrection and the exaltation of Christ. He says, "When He had by Himself purged our sins, sat down on the right hand of the Majesty on high"; He is "made so much better than the angels," by receiving the honour and title of sonship. Addressing Him, God said, "Thou art My Son, this day have I begotten Thee."

Acts 13:33 records the resurrection, as does Paul: "God . . . hath raised up Jesus again; as it is also written in the second psalm, Thou art My Son, this day have I begotten Thee." Verse 35 continues, "He saith also in another psalm, Thou shalt not suffer Thine Holy One to see corruption." The day that Christ rose from the tomb, He was escorted by holy angels into the presence of the Majesty on high. God addressed Him as His heir—"Thou art My Son, this day have I begotten Thee." And again, "I will be to Him a Father, and He shall be to Me a Son." Heb. 1:5. By that sonship the throne of the Eternal was made secure. The kingdom of heaven was set up according to plan. Herein lies the significance of the message of John the Baptist and Christ who preached, "The kingdom of heaven is at hand." "Now is come salvation, and the kingdom of God."

He Shall Be a Priest Upon the Lord's Throne

"So also Christ glorified not Himself to be made an high priest; but He that said unto Him, Thou art My Son, today have I begotten Thee. . . . Thou art a priest for ever after the order of Melchisedec." Heb. 5:5, 6. On that day, and at that moment the temple of the Lord was set up with its priesthood.

That same day of Christ's resurrection, in the Jewish temple on earth the priests were offering the first-fruits of corn and wine and fruit. When He ascended "He led a multitude of captives," led them into the presence of the Eternal. "Many of the bodies of the saints which slept arose, and came out of their graves." Yonder the Priest of God's right hand offered them to

the Father, a token of the greater harvest of redeemed souls who will see the Father's face; "Her child was caught up unto God, and to His throne." "Therefore rejoice, ye heavens, and ye that dwell in them." "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus . . . both Lord and Christ." In the words of our prophecy in Zechariah, "The counsel of peace shall be between them both." We have a great High Priest dedicated by the oath of God, merciful and faithful, who ever liveth to make intercession at the throne of grace. The Christ who said to the woman taken in sin, "Neither do I condemn thee," is the One who invites us to come boldly to the mercy seat and find grace to help in time of need.

"Thy Throne, O God, Is For Ever"

Paul goes further than the prophet Zechariah, and shows the exaltation of Christ to the position of Deity. The time reference in Heb. 1:6 is clearly the same as the time of His Royal Sonship and Priesthood.

"Again, when He bringeth in the first begotten into the world, He saith, And let all the angels of God worship Him."

The angels who watched the demonstration of matchless love when God was made flesh, were happy to accept the invitation of God to worship the Son of the Highest; and He who received such worship on that resurrection morning was addressed by the Eternal in these wonderful words, "Unto the Son He saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of Thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands; they shall perish; but Thou remainest; and they all shall wax old as doth a garment; . . . but Thou art the same, and Thy years shall not fail. . . . Sit on My right hand, until I make Thine enemies Thy footstool." Heb. 1:9-13. "But this Man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till His enemies be made His footstool." Heb. 10:12, 13.

"Thanks be unto God for His unspeakable gift."

Soldiers of the Lord

"Conscientious Co-operators"

CARLYLE B. HAYNES

Kneeling by the side of his bed in an Army barracks, a soldier lad closed his first day in the Army.

The call-up had lifted him out of college into the Army. It had come about so quickly, this scrambling of all his plans, that he had scarcely had time to consider what his new life and associations were to be like. A terse order to report for induction into the armed forces. The hurried trip on the bus to the induction centre. The arrival with other recruits at the distributing depot. Tea with hundreds of other recruits. Assignment to barracks. It had all passed rapidly.

He had had a bit of a struggle about this matter of prayer. Should he or should he not follow the practice of a lifetime, and kneel by his bed before sleeping?

Forty men in the long room. They were smoking, swearing, telling questionable stories, laughing raucously. Prayer seemed out of place in such an atmosphere. But the lad was a Seventh-day Adventist. He had been brought up in a sheltered home. He had always prayed before sleeping. He decided he would not alter a lifelong habit. He would begin right. And the Lord would take care of the rest.

So he knelt by his bed. Immediately he was conscious that the talk had stopped, the loud laughter was broken off, there was dead silence. He arose and slipped into bed without anyone's saying a word. The others went to bed in a mood strikingly subdued.

The second night he knelt again, and at the far end of the barracks he heard a soldier say, "Sh-h-h, the guy's prayin'." The same hush fell as before.

That lad gained the signal respect of every soldier in his barracks. He has retained their confidence through the months

that have followed. There is many another such lad in the Army. They are not ashamed to take their religion with them. And they live it out in their new surroundings. Such lads will be none the worse for their Army experience.

They are conscientious co-operators. They have manifested no unwillingness to serve their country in the regular Army. They are quite content to wear the uniform, salute the flag, place themselves under orders and discipline. But they never forget that they are soldiers of the Lord.

Absolute conscientious objectors are in public service camps shut off by themselves, segregated from any possibility of witnessing for their religion to the hosts of men in the Army. They are there by their own choice. Their conscientious objection extends to military discipline and being under orders.

Seventh-day Adventists do not take that position. They are entirely willing, in the Army or out of it, to engage in any activity which contributes to the saving of human life and ministers to human welfare.

Their conscience, instead of leading them to object, constrains them to co-operate.

Fortunately both the Defence Act itself and the regulations recognize and provide for two classes of conscientious objectors—"Conscientious objectors opposed to combatant service only," and "conscientious objectors opposed to combatant and non-combatant service."

The historic position of Seventh-day Adventists places their registrants under the first class—those who claim exemption only from combatant service. They are not among those of the second class—those who claim exemption from both combatant and non-combatant service. From

the beginning of their organized existence, Seventh-day Adventists have called themselves simply non-combatants. They have not changed their position now. They are not anti-militarists, they are not pacifists, they are not really conscientious objectors to war as that term is ordinarily understood, although under the terms of the Act they are compelled to be so classified in order to obtain their non-combatant status.

Seventh-day Adventists were training their draft-age men to do service for their country long before the Selective Training and Service Act was enacted into law. They had organized a Medical Cadet Corps and were giving medical cadet training to fit their men for service in the medical department of the Army. They were not training them to go to war. They were training them to maintain their religious faith and to carry out their conscientious convictions. In other words, they were training them to remain Christians whether war broke out or not.

In their religious faith Seventh-day Adventists believe that God must always be first. The breaking out of war among men, or any other combination of circumstances, never changes the obligation of the servant of God to obey God first. It is the duty of a Christian to follow Christ, to do His will, and to obey His commandments. War does not change that. In war, as in peace, the Christian's purpose in life is the same as that of his divine Master—to save life, not to destroy it.

In addition to this, of course, Seventh-day Adventist men consider it their duty to keep the seventh day as the Sabbath. They look upon that as the plain commandment of God. They consider that war does not change that obligation. In war as in peace, they are to keep the Sabbath. So they are taught that this basic principle must never be compromised. Their religious faith is to be upheld, to be practised, to be lived. They are prepared to die rather than to yield these things.

Recognizing that Army service presents a tremendous opportunity of doing good, of helping men, of ministering to human welfare, and saving human lives, Seventh-day Adventist men of draft age have been trained in their medical cadet camps all over the United States, to be prepared to serve their country and to take full advantage of the opportunities to do this in military service, so that they may minister to human welfare in every capacity where they work.

This medical cadet training was not brought into being to help men out of danger, to keep them out of the front line, to make cowards out of them. Rather, the course grew out of a conviction which has no reference either to danger or to safety. It prepares men to serve their fellow men regardless of personal safety or danger, in the front line or elsewhere, in lines which in former wars have proved to be subject to the greatest degree of mortality. Stretcher-bearers and medical men have never been known to shun the first lines, where they willingly go to save life, and are unarmed at all times.

These conscientious co-operators are taught to shun and be afraid of but one thing—that is, going outside of God's will.

They will do anything and all things to help men; they will do nothing to hurt men. They will lay down their own lives in the service of God and man. They consent to any and all service which they can perform while staying within the circle of God's will. They refuse but one thing—to disobey God.

A Seventh-day Adventist non-combatant does not arrogate to himself the prerogative of deciding whether his Government is right or wrong in entering upon a war. He leaves that where it belongs—to his Government. Non-combatancy does not concern itself with what the Government does or does not do. It concerns itself only with the individual's accountability to God. Always, everywhere, in every condition or circumstance, the individual Seventh-day Adventist non-combatant puts God's will first.

He will participate in the military establishment. He will enter willingly upon training and service. He will wear his country's uniform. He will salute his country's flag. He will aid his country in its need. He will be diligent in the performance of his duties. He will be zealous in rendering his last full measure of devotion. He will not shun danger. He will not shirk his work. He will strive to be foremost in efficiency and skill. But he will put God first, and be obedient to His will and carry out His teachings wherever he is, whatever he is doing, in the Army or out of it, in war as in peace.

The non-combatant position does not lead its adherents to accept all the benefits of civil government in times of peace and refuse to aid civil government when it is in jeopardy. Non-combatants are good citizens in times of peace because they are good Christians. They are equally good citizens in times of war, ready to help civil government in any and all non-combatant capacities; and because they continue to be good Christians in time of war they insist that their service to the Government then shall continue to be on the same basis as it was before—within the circle of God's will.

The non-combatant belief leads those who hold it to request their Government, when it calls them to its service, to place them in those branches of the Army and Navy in which they will be able to render the supreme service they desire to give, that of ministering to human welfare, helping to preserve life, healing the sick, restoring the wounded, feeding and clothing their associates, rescuing the abandoned and crippled.

The Seventh-day Adventist non-combatant recognizes his duty to his Government and his obligation to serve it faithfully when called to do so. He believes his Government is entirely within its rights when it calls for his services when they are needed, and he is ready and willing to yield it all obedience up to the giving of his life.

But he will not disobey God. God's will with him comes first. With that single reservation he is willing to give his all and do his best in the service of his Government. He is not a rebellious citizen. He is not a reluctant citizen. He is the most truly loyal citizen of all. But by reason of his relationship to God, he ever keeps in mind the fundamental principle of Christian life, "God first—always."

OUR ISLAND FIELD

Are Miracles a Sign of the True Church?

R. H. TUTTY

One of the saddest experiences of some of God's people will come to those who say, "Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity." Matt. 7: 22-23.

The Lord does work through signs and miracles to convince men that He is the true God, yet Satan also works through such means to deceive. There will be false prophets, "deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness." 2 Cor. 11: 13, 14.

One of the greatest deceptions of Satan in the last days will be that he will make fire come down from heaven on the earth in the sight of men. He employed this method before. Satan destroyed Job's substance and the servant told Job that "The fire of God is fallen from heaven, and hath burned up the sheep." "Satan works through the elements also to garner his harvest of unprepared souls. He has studied the secrets of the laboratories of nature, and he uses all his power to control the elements as far as God allows."—"Great Controversy," page 589.

I have passed through three experiences while working among primitive people which lead me to conclude that such things are happening today. Over twenty-three years ago, work was opened at Dovele, Velalavela, in the Solomons. When we landed there we were met by real heathen who had barricaded their roads against the evil spirits by placing two sticks on each side of the road and tying a creeper across. They were filthy and covered with sores. Their villages were full of pigs and dogs. They were superstitious and worshipped idols; they were stubborn and vicious, and submitted to European control only because their bows and arrows were no match for firearms.

Some of the natives began to respond to the gospel and forsake their idols. There was a large tree which the mission lads wanted to fell. We summoned a council of the older natives and they agreed to our suggestion because there were then no bones of their ancestors hanging in the tree. The tree was felled, but a week later a severe thunderstorm visited Dovele and several coconut trees were struck by lightning. Immediately the older natives were frightened and stated that the spirits were angry because the sacred tree had been cut down. For a long time this belief worked against the mission. However, faith in God was restored, the mission grew, and one of those lads who helped to fell the tree is an ordained minister; another is to be ordained, and many from this area are missionaries in other places. At the time we thought little about the happenings, but similar events

which occurred later led us to conclude they were a manifestation of the power of Satan. At Dovele the heathen often told me that there would be a shower at the death of a person, so it can be seen how they associate storms with the spirits.

In 1924 we went to Bougainville and started work among primitive people in Buin. Bougainville is in the Territory of New Guinea. Customs were different, but the natives were very superstitious and worshipped stones instead of idols. Some were responding to the invitation to accept Christ. The time came to offer the first-fruits to the sun. Some nuts were to be burnt at sunrise on the heathen altar. The natives were invited not to offer those nuts to the sun but to give them as an offering to God. I bought the nuts and paid the money in as offerings. The next Sabbath an exceptionally heavy storm broke upon the place. It started to rain about noon and continued to pour down until 5 p.m., thus making it impossible for us to gather together for Sabbath school as usual. About three o'clock, the time for Sabbath school, a terrific thunder-bolt fell near us. It made my wife and me jump up in fright.

Seeing that such a decided victory had been gained by the natives in offering the first-fruits to God, I wondered what effect this storm would have on their minds. Next day before sunrise some of them went to the bush and gathered some more nuts, and later in the day when I visited the heathen altar I found the smouldering fires and the shells of nuts which had been offered to the sun spirit. The manifestation had made the natives waver. I questioned them a few years after, and they admitted it drove them back to the worship of the spirits. But today many of those natives are stationed in other islands as missionaries.

In another place in New Guinea a baptism was to be held next day, and was to be witnessed by leading natives from an inland tribe who were inviting us to go to their villages as their missionaries. In questioning the candidates for baptism, confessions were made of past sins, and one positive victory was gained by one who confessed to throwing his Bible into the stream and later stealing a shovel. He handed me the money to pass on to the firm from whom he stole the shovel. This native is now one of our leading teachers in the mountains. That night it seemed as if the elements were let loose when a violent thunderstorm broke in all its fury upon the mission. With every clash of thunder the houses shook. Such a storm had not been seen before.

"While appearing to the children of men as a great physician who can heal all their maladies, he [Satan] will bring disease and disaster, until populous cities are reduced to ruin and desolation. Even now he is at work. In accidents and calamities by sea and by land, in great conflagrations, in fierce tornadoes and terrific hailstorms, in tempests, floods, cyclones, tidal waves, and earthquakes, in every place and in a thousand forms, Satan is exercising his power. He sweeps away the ripening harvest, and famine and distress follow. . . . These visitations are to become more and more frequent and disastrous."—"Great Controversy," pages 589, 590.

"No man is more miserable than he that hath no adversity. A perpetual calm will never make a sailor."



Pastor and Mrs. J. E. Cormack and Enid, who hope soon to sail for the Cook Islands, where Brother Cormack will take over the superintendency of the Mission. His ordination took place in the Wahroonga church on November 11.

"Accept, dear Lord, the offering now we make to Thee,
Inspire this heart, and touch these lips of clay;

Capture this voice that it may wisely,
sweetly tell
Thy love to dying men who miss the way.

"Uplift Thy shadowing wings, dear Lord,
and ever shield
From strife of tongues, and give Thy
servant grace
To walk life's dusty path in holiness below,
And then at last to see Thy face."

Missionary Adventures of 1894

E. S. BUTZ

It was on the first of May, 1894, that our mission ship "Pitcairn" sailed from San Francisco out through Golden Gate into the broad Pacific Ocean with a company of missionaries for the South Pacific islands.

The missionaries were Dr. Braucht, his wife and little girl; Pastor Rice, wife and child; Pastor Hilliard, wife and child; Brother Prickett and wife; and the writer, wife and infant.

The "Pitcairn" was a small sailing vessel only 102 feet long and 164 tons capacity. She was fully loaded with missionary supplies for a year; so there was little room to move about.

Passing through Golden Gate, past Seal Rocks where the seals were diving into the sea or basking in the sun, all was calm and everyone was happy—a real pleasure trip. Outside the gate we encountered the "Pacific swell" which bore our little craft on the crest of waves, where it shook itself and its passengers; then dived down again into the trough of the sea, repeating this process with continued regularity, to the great discomfort of her land-reared passengers, who began to steal silently to their cabins, disregarding the bells to meals. In harmony with wind and wave, the ship threw in incidentals by way of quavers, staccatoes, crescendoes, diminuendoes, but failed to put in any rests. In the course of a few days the landsmen began shyly to appear on deck, but steered clear of galley

or dining-room. They tried to appear brave as they hastened to the lee side of the ship, hoping that no one would discover them while they practised stomach gymnastics.

As we sailed on we began watching for that imaginary line called the "equator," which might catch and hold us there while King Neptune came aboard to initiate us into the secret rites of his watery realm. Sure enough, he ascended over the bow of the ship. Introductions and initiations over, he returned to the deep, but he still held our ship, not permitting us to sail on. We were held in that equatorial belt called the "doldrums," where storms and winds go to sleep while calms ruié the sea. Yes, calms, but without rest for ship or missionaries. As if breathing in restful sleep, the bosom of the sea rose and fell in long regular swells, without a breeze to disturb her slumbers. We were "rocked in the cradle of the deep"—up and down, starboard, port, for ten days and nights, but made no progress. We learned the meaning of "wearying delays," "boredom," and "blase."

The fleecy clouds began to stir, and the breeze to blow; the sails hanging limp began to fill, and our hearts were filled with joy.

Every day we looked into the south, longing to sight Pitcairn, each one hoping to be first to sight her. Thirty-four days from San Francisco and no land in sight yet. How we watched the little clouds on the horizon, which imagination tried to turn into Pitcairn! Finally the boy up at

the mast called, "Pitcairn in sight!" "Where? I can't see it. Oh, yes, I see it now!" "We'll soon be there!" But to our disappointment the wind died down and we made no headway, and so we were doomed to spend one more night on the deep. Far into the night we still longed and looked.

About midnight we heard a gentle lapping—then more distinctly; it seemed to be drawing nearer. As we watched and wondered, a canoe paddled out to our ship and two Pitcairners climbed aboard. What a joy to meet them and shake their hands!

The next morning the whaleboats were manned and filled with people who came perhaps two miles to welcome us and take us ashore. Our ship dared not venture near the shore, for there is no anchorage and a number of ships have been sucked in and wrecked there. The landing is dangerous unless the sea is very smooth. Only the skilled Pitcairners can take their boats through the rocks and waves to safety; and even they from time to time lose boats and men.

Greetings over, we climbed down into their boats, and a good breeze drove us swiftly toward land. What a joyous sail it was! The skill of the boatmen brought us safely through the passage, and we were quickly carried ashore. How good it was to be on land after thirty-five days at sea!

Brother J. R. McCoy had visited Healdsburg College in California, and he urged that a similar training school be started on Pitcairn to train workers for the islands. The brethren promised to send teachers as soon as the islanders had erected the necessary buildings. These were almost ready, and teachers were promised on this trip. "Have you brought our teachers?" the people asked. "Sorry to say No." Pastor Morrison of California had been appointed, but just as we were ready to sail the doctor informed him that their baby was too sick to take, so the family was left behind. But Pitcairn must have teachers, so we were invited to remain and start the training school.

Sister Hattie Andre, who did such excellent work at Avondale later, had been teaching on Pitcairn for four years, and was due to return home on this trip. She was invited to remain another year that together we might start the new school. In due time the students were brought into the school homes. Sister Andre was in charge of the girls' home and Sister Butz had charge of the boys. Besides the training school, Sister Butz had classes with the mothers in cooking, nursing, etc. I had classes at night for those who were not in the school homes. Practically everyone on the island was in day or night classes.

According to plan, the "Pitcairn" returned one year later with teachers for the island, thus relieving Sister Andre to return home and us to proceed to our appointment in Fiji. During this year we had received no mail. Imagine what it was like to be inundated with a whole year's correspondence at one time!

We joined the ship for Fiji and spent three months cruising among the islands. While on this cruise, word came to the captain that Pastor J. E. Fulton had gone to Fiji. He did not think another worker was needed there, so we were asked to join Pastor Hilliard in Tonga.

(To be concluded.)

God Has a Thousand Ways of Working

JOHN CERNIK

A little while ago a demand was made that we withdraw our native teacher from the island of Tongoa. This made the prospects anything but cheerful. However, "man's extremity is God's opportunity."

There was at our training school at Aore, a boy of the name of Marai, faithful, willing, and thoughtful—in fact he always seemed to be carrying the world's problems on his mind. He had been selected by his village to come to Aore so that he could learn to teach and then later go back to lead the Sunday school. But Bible lessons and classes made a deep impression upon him, and on several occasions he expressed himself as to the truthfulness of the Bible and the "Sabbath Mission," and his intention to be true to its principles. Later he joined the baptismal class conducted by Pastor Joel, but up to the time when the missionaries were evacuated he had not been baptized.

Marai also was amongst those who were in the teacher training class, in which efforts were made to give the boys some idea of conducting school on simple lines for a village or district. A keen interest was manifested in this work, as was evidenced in his desire to have an old black-

board in his house so that he could practise blackboard work, and also by his constructing a bead frame from native nuts.

Just prior to his evacuation to his own island of Tongoa, he came to me and said, "Master, I want to ask you one big something."

"Yes, what is it Marai?"

"I want two picture rolls on the life of Jesus."

"But that is not a big something."

"That is not all"—and then followed a list of requirements, all of which were granted—"I want those old broken slates under the office, some slate pencils, a big blackboard from the school, some chalk, and then I want some books from the school."

"What do you want all these things for, Marai?"

And then was revealed Marai's burden for carrying on the work on Tongoa which had been so abruptly ended. He said, "I want to start a school on the other side of the island among my own people."

On the morning when the "Lephare" was ready to sail with the returning students, Marai's last words were, "I want you to pray for me." There on the isle of Tongoa is Marai with his wife and child and six other boys who were in attendance at the Aore Training School, doing the work which man endeavoured to stop. Who can tell the results of a life transformed by the power of God's love?

Around the Conferences

A Sabbath School in the Timber Country

S. K. WHITE

Today Nannup, tall-timber town of the south-west of Western Australia, is on the map with the news that it has a new Sabbath school. Sabbath, November 7, saw its inauguration, and behind this announcement there is a story of enthusiasm, co-operation, and encouragement for both laymen and workers.

Our very enthusiastic layman, Brother A. W. Vaughan of Busselton, aroused the interest of three families, and Pastor L. A. Butler, who studied with them until a Sabbath-keeping decision was made, recently, on account of sickness, handed the work over to the writer.

Pastor L. C. Naden on a presidential itinerary, Pastor G. M. Masters visiting in the interests of the Sabbath school, and fellow worker L. S. Barnes made our party as we entered Nannup on Friday, November 6. How pleased were these new believers to meet Pastor Naden, whose message they had heard week by week from the Advent Radio Church!

It was very fitting that the Union Conference Sabbath school secretary should have the joy of organizing this Sabbath school. He was assisted by the writer, while Pastor Naden and Brother Barnes went on to spend the day with the churches at Boyup Brook and Manjimup.

The evening air seemed full of peace as the new believers gathered their children around them. What an honour it was to

conduct their first Sabbath worship! Sabbath morning brought a beautiful day, and long before the appointed hour the boys and girls, Bibles in hand, began to arrive. A hush fell as words of welcome, feelingly expressed by Pastor Masters, led on to a lucid description of the work and purpose of the Sabbath school. Later he told the story of "Fu Singh's Little Brother," a true missionary story with a deep appeal.

Lesson study brought enthusiastic answers from a ready class of adults, and as we went from question to question we found Nebuchadnezzar's dream to be history's reality, and saw that soon Christ's glorious eternal kingdom is to commence, "in the days of these kings." What a reassurance to live in this age of perfect fulfillment and to say with Daniel, "the dream is certain, and the interpretation thereof sure!"

The children, too, knew all the answers as the lesson of "The Sabbath" was studied with rival keenness. Mention of perfect record cards and ribbons made eager aspirants.

The closing hymn was a request number from the boys—"Onward, Christian Soldiers"—and that is the spirit of these lads. At school, one told his playmates of Christ's near approach and Armageddon. "Mother," he said, "they laughed, but they will not always laugh." Through the enthusiasm and soldierly enterprise of two of these lads, three other boys from one family came to the weekly Bible study and now their parents are coming too; and we repeat once again, "a little child shall lead them."

Desmond does not now go to the picture-show that comes but once a week on Friday night. To be kept home was once his greatest punishment. Today he is a Sabbath-keeper and he counts his loss "but richest gain."

Bill loved to swim on Sabbath afternoon, but Sabbath school is now a better joy. In every sense these noble boys are leading their parents, who are amazed at the transformation in their children. May these youths be kept for the Master's service.

After Sabbath school the members voted in their officers for the ensuing period, and while they felt nervous about the responsibility they realized that this was their first experience in the joys of Sabbath school work. Others will soon be added to the number of twelve charter members.

So another stone has been cast into the pool, and the ever-widening circle of the Sabbath school expands still further. It is my hope that the recounting of our happy experience will inspire both laymen and workers to go forward, achieving great things for God in this vital hour.

Flood Waters and Joyful Service

T. A. MITCHELL

Union Conference Home Missions Secretary

Come for a trip across South Australia with Pastor N. A. Ferris and the writer.

After a little discussion in the office concerning Big Week needs and other Home Mission supplies, the car is prepared and we start off across country, travelling through the beautiful undulating hay and wheatlands until Port Pirie is reached. Here a happy gathering meets together, and we tell some experiences of the advancing work of God in the earth. Lending Libraries and tract folders are ordered, also further supplies of Big Week books. We know that in the hands of Pastor Powrie the literature will be wisely distributed, so we move on to Port Augusta.

We reach there at midday. Some of the members have prepared a hasty lunch, and all the believers assemble in a large room. At one o'clock the blind is drawn and the projector arranged for a lantern lecture on the progress of our work and the needs of Monamona Mission. Once more the methods of service are brought before the people. Large supplies of books are taken, much cash received, and a number of orders for tracts and more books carefully noted. Then we continue our journey.

Leaving the highway we travel across country again. After a little while the black clouds come over the horizon, and one and a half inches of rain falls in twenty minutes. Creeks are flooded; night is drawing on. The first creek has very steep banks and looks dangerous; but we feel it necessary to go on, so we plunge in. Halfway through the engine stops, and there we are at a standstill. Many things are tried, and a farmer with a lorry gives assistance, but to no avail. Finally, with the car in gear and the crank handle in position we wind the car on to the bank. The delay has been providential, for the waters of the treacherous creek ahead have receded in the meantime and made the concrete crossing safe. Two more creeks are forded, but at the third one we hesitate. However, a meeting has been called

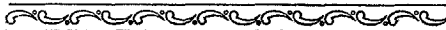
for seven o'clock in the evening, so we drive into the rushing waters. Again the engine stops in midstream and again the car is wound on to the bank by the crank handle. Darkness has set in; there are no signboards on any roads, and there are few roads marked on our map. The people use only kerosene lamps or candles, so it is almost impossible to see signs of a farmhouse anywhere. Without a compass, but following our sense of direction, we travel on toward Peterborough, crossing twenty-seven creeks en route, the passenger, minus boots and with his trousers rolled up, going ahead to find a safe passage for the car.

Towards midnight we call at a home, only to discover that the menfolk were unable to return because of the flood waters, and the lady can give us only very meagre directions. About one o'clock in the morning we have a puncture, which necessitates changing one of the wheels by the light of a torch. Feeling that we have missed the right road we turn back, and call a man from his slumbers to inquire where we are on the South Australian map. He kindly refreshes us with milk and cake and directs us to the township we are seeking, where we arrive at two o'clock. After a little rest we visit the believers. They surmised what had happened, because they know what takes place when a storm passes over the country.

Returning to the city of Adelaide for that week-end, a very successful combined rally is held in the city church for the metropolitan members.

Early the next week we set off on another tour of the country. At Berri we find Pastor C. E. Mitchell happy in his work and rejoicing because word has just come to him that his mission home and the mission property in Papua is intact and the native leader is carrying on in a strong way, and even conducting school. Naturally we rejoice with him. After a good meeting with the company here at Berri, leaving much literature, and taking away orders for more, we continue our journey.

Once more the rain sets in, and we find it almost impossible to drive on the slippery tracks. The roads were made like saucers and are as slippery as glass. At one place the car skids and swings into the gutter, as though it will turn on its side; but it rights itself and we feel sure there is a controlling hand over our lives



The Waratah and Wattle

The waratah and wattle stand—
The emblems of my native land;
But, to my mind, a symbol far
Transcending even this, they are.

The waratah so crimson dyed
Bespeaks a Saviour crucified.
His blood my only hope and plea—
Redemption in this flower I see.

Then in the wattle's molten gold
A glory lies, by man untold;
It tells of what awaits me there
Within the gates of heaven fair.

True emblems of my native land!
I hold you dear, and understand
The hope on which my faith is cast
And what awaits my soul at last.

—Selected.

and the car. A little further on the car wants to go its own way, and finishes up by bogging in a water table. With the aid of a farmer and a fellow traveller who happens along with a rope, we are pulled out and started on our way again through the Mallee country. After much difficulty we reach the little company at Copeville by night. They have not received any mail to let them know of our coming. Fortunately, one or two of the members who worked away and usually came home only for week-ends, felt impressed to return this night, and are so pleased when they meet us. A horse is saddled and a message sent to believers across the fields, and at eleven o'clock a group of eighteen people gathers round the table. We tell them we shall study till midnight, as Paul did. But when the hour is finished they say, "Go on till morning; we want more. It is nearly two years since we have had a visit from a worker." It is about two-thirty when we retire to sleep.

Leaving this happy company in the early morning, we push on south, visiting a few isolated people en route to Mount Gambier, where we have a pleasant week-end with our believers.

Early the next week we meet a few more of our loyal members on our return trip to Adelaide.

Right through the conference we have found a wonderful spirit of service and fellowship prevailing. Our members are eager to push the message forward. They are doing their part, and we know the Lord will bless their efforts, for they are of one mind and one purpose in the finishing of the work.

Internment Experiences

(Concluded)

A. L. HAM

God has answered our prayers. We believe also that because of our sympathy with our brethren and their sympathy with us in these trying experiences, the ties of friendship and confidence have been drawn more close, and as a result we shall know the full meaning of the words of Phil. 1: 14: "Many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the Word without fear."

Yes, we have been through many dangers, and know what it is to be hungry, very hungry, not only one day, but days in succession. I can assure you it was with great joy that we learned of the plan for our repatriation, and it was a glad day when we were able to board the "Asama Maru," where we were given three meals a day, and had many more comforts than we could have in the camp.

The Inner Urge

The question may be asked by many, "Why are missionaries willing to face dangers such as these for the proclamation of the gospel?" It is not for honour. It is not for fame or reward. No, that is not the motive.

This reminds me of an experience I had shortly before the 1924-1927 trouble in China, when there was an anti-foreign outbreak that swept from Canton in South China right up to Peking. When conditions in the country had settled somewhat, and it was possible to do so, I attended a meeting at Wuchow. We had a very good

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meeting with our workers, gathered together after so many months, and they did enjoy a spiritual feast. Finally, they prepared to go back to their various places of labour. I took my luggage down to the river steamer, and went up through the narrow passage to the deck above, where I found the captain. I asked, "Captain, do you have a room?"

"Yes," he said. "Come this way."

He showed me the room. I put my luggage away and went back on deck.

The captain turned to me and said: "Last night when this ship came to dock, one of your people [speaking of missionaries] took his wife and put her down into a little sampan [that is a small boat], put his children there with her, dropped his luggage in, jumped down himself, and just at dark started up the river toward some village. It seemed as though they were going right into the jaws of death." Then the captain asked, "Padre, why do you do it?"

I knew by his countenance that he was not in any frame of mind to receive a very direct answer, and so, after a moment's thought I said, "Captain, it is the inner urge."

He hesitated a moment, and then asked, "Padre, what do you mean by the inner urge?"

"It is that," I replied, "which caused God to give up His only begotten Son, to leave the courts of glory and come to this world of sin to die that we might live. It is that which caused Christ to leave the companionship of His Father and the holy angels, and the glory of heaven, and come into this dark, sin-cursed earth to die on the cross that we might live. That is the inner urge."

Yes, the love of Christ constraineth us. That is the motive that urges us on, that keeps us in the field, that gives us courage to face difficulties and dangers. In the words of another:—

" 'Tis not for reward we labour,
'Tis not for success we toil,
Nor for joy, renown, or pleasure,
Nor to win the victor's spoil.

" 'Tis the love of Christ constrains us,
This motive leads us on.
Love to Him alone sustains us.
Let us labour and be strong."

"Disappointment should always be taken as a stimulant, and never viewed as a discouragement."

WEDDING BELLS

BANNON-BEHRENS.—Filled with members and friends and beautifully decorated for the occasion, the Devonport church, Tasmania, was the scene of a happy occasion on October 29, when Ronald Edgar Bannon and Dolce Verna Behrens were united in holy wedlock. The bride is the only daughter of the writer. Many were the good wishes expressed for the young couple at the reception in the Parish Hall, Ulverstone. May their home be a place which angels love to visit and God's blessings always attend. Ellis Behrens.

WALKER-FLACK.—In the evening of September 22, at the Morningside church, Queensland, a pretty wedding was celebrated, when Harry Francis Walker of Ipswich, and Dorothy Thomasina Flack of Morningside, in the presence of God and a large company of relatives and friends, were united in the sacred bonds of matrimony. To this dear couple all present wished every happiness and much of God's blessing as unitedly they tread the Christian pathway. They will make their home at Ipswich where they are both esteemed for their fidelity and faithfulness in the church. O. K. Anderson.

CATLIN-AUSTIN.—At the Grenfell church in the afternoon of November 18, William John Catlin, son of Mr. and Mrs. Catlin of Randwick, Sydney, and Hazel Mary Austin, eldest daughter of Mr. and Mrs. Austin of Grenfell, were united in the holy bonds of matrimony. The church was beautifully decorated for the ceremony. Friends and relatives afterwards adjourned to the Parish Hall, where many expressions of good wishes for the happy couple were expressed. We pray that the blessing of God may rest upon this union, and that this home shall be established to the glory of God. R. Bullas.

HARNELL-MORRISON.—In the evening of October 28, at Goondiwindi, Morris Llewellyn Harnell and Lucy Joyce Morrison exchanged marriage vows. The groom is the elder son of Mr. and Mrs. T. E. Harnell of New Farm, Brisbane, and the bride the elder daughter of Mr. and Mrs. G. H. Morrison also of New Farm. Until called to service in the Military Forces, Morris was engaged in the teaching profession, and Lucy had chosen the same avenue of service. Having united their lives for greater service in the cause of the Master, they will be accompanied by the prayers and good wishes of a wide circle of friends. Ralph Tudor.

LANE-ELLISON.—On November 13 a quiet wedding was celebrated at the home of Sister Ellison of Edgecliffe, Sydney, when Robert Lane and Elspeth Ellison were united in marriage. Warm congratulations and bright hopes for future happiness were expressed by the friends attending. We wish the young couple Godspeed and His blessing as they venture out on life's sea together. R. Hare.

ROENNFELDT-LOGUE.—Tastefully decorated for the occasion, the Harvey church, W.A., was the scene of a very

pretty wedding when in the late afternoon of November 3 Clarence Edwin Roennfeldt and Opal Faith Agnes Logue were united in marriage in the presence of a large gathering of relatives and friends. The bridegroom is at present serving in an Army Medical unit. As unitedly they face the future, we wish them Heaven's richest blessing. H. G. Bryant.



ROBINSON.—On the 3rd of November, while holidaying at Gosford, N.S.W., Brother Albert Ernest Robinson, aged sixty-three, met with an accident which within a few days caused his death. Approximately a quarter of a century ago our late brother became the first convert of the writer and a charter member of the Concord church. For some time he was a faithful and devoted elder there, and later filled the same office in the Epping church, where his quiet, loving leadership was always appreciated. He leaves to mourn a loving wife and five children, all loyal to God and looking forward to that sure and certain resurrection which will mean reunion. Words of hope and comfort were spoken at the house and graveyard by Pastor A. H. Piper and the writer. M. H. Whittaker.

ELLIOTT.—On the 27th of October, at Cambooya, Queensland, Mary Jane Elliott, one of God's saints, passed quietly to rest in her seventy-ninth year. Our late sister was numbered among the real pioneers in this state, having accepted the message under the labours of the late Pastor Quinn. She attended the first camp-meeting in Queensland, and missed few of those held subsequently. Of a truth it can be said that she rests from her labours and her works do follow her; for the sweet influence of Sister Elliott's life lives on to bless a wide circle of friends. Words of solace and hope were spoken to a large number of relatives and friends at a service in the Toowoomba church and later at the graveside. We laid this child of faith to rest, assured of her resurrection to eternal life at the soon coming of our Lord. Ralph Tudor.

THANKS

Mrs. James Pascoe and family of Canterbury, Melbourne, desire to thank all relatives and friends for the messages of sympathy which meant so much to them in their recent sorrow.

Welcome

A very large church in Texas, U.S.A., carries out its "welcome" plan this way: At the front entrance is a registry, and the sister who extends a welcome to strangers invites them to put their names in the book. Another sister is posted by the side entrance. Then some time during the Sabbath school the name of the visitor and the place from which he comes are read from the pulpit, and he is cordially invited to attend any Sabbath school class he may choose.

BREVITIES

Miss P. Plane of the Union Conference office has been transferred to the South N.S.W. Conference for office work.

Brother and Sister Athol Piper have reached New Zealand safely, and have commenced work in Palmerston North with Pastor S. T. Leeder, who is conducting a mission.

Miss J. Mitchell, who has been teaching in Fiji for three years, has arrived in Sydney, and will be going on to her home in Bendigo, Victoria. She greatly enjoyed her work and hopes to return to Fiji.

"I spent a most enjoyable time at Mona-mona," says Superintendent W. N. Lock, writing from Townsville on the 17th of November. "I was there from Friday until Tuesday morning, and I think the folks appreciated my visit. Last Sunday afternoon in Cairns I gave a public lecture on the Owen Stanley Range, telling some of our early experiences in crossing the mountains and of the difficulties that our soldiers are facing; also of the great work our natives are doing. Pastor and Mrs. L. A. Borgas came down and brought the Papuan mission families, who rendered us several items both in English and Motuan, and these were much appreciated by the folks who attended the meeting."

Miraculously Saved

W. J. COLE

On Friday the 12th of December last year, when my wife and family were returning to Geelong, Victoria, from Adelaide, South Australia, an event occurred which demonstrated the protecting hand of the Lord.

They had boarded the Geelong Express for the last stage of their homeward journey, when between Spotswood and Newport, while the train was travelling in the vicinity of forty miles per hour, the carriage door swung open and Sidney, aged nearly three years, was thrown out. The train was stopped and men ran back along the line, none expecting to pick him up alive. In the carriage, my wife and other children knelt in prayer, asking for strength to bear the result, whatever it might be. Quickly word was sent back that Sidney was alive. He was immediately removed to hospital. Among other injuries, it was thought he had sustained a fractured skull.

That Sabbath evening our hearts were turned to our Father in heaven, praying His will to be done. Sabbath morning we went to the hospital fearful as to what we should see and hear. God was good to us, for Sidney was alive and conscious. One side of his face was badly marked. In the afternoon the doctor told us the skull was not fractured, but he was suspicious of a fractured rib.

The nurses wanted to hear the whole story of the accident, and how glad we were to witness to God's care for His little ones! All agreed that a miracle had occurred. Before visiting the hospital on the Sunday, we telephoned to ascertain Sidney's condition. Doctor had examined

him and could not find any fracture; even the scars on his face had started to heal. Incidentally, these were gone in less than a week. That afternoon we took him home. One small scar only remains to show his remarkable experience.

But one thing remains in our hearts—the sweet thought that Jesus sent His angel to help when death was near.

Just one last word. Nurses at the hospital remarked that the boy refused to eat flesh food brought him, and this enabled us to talk of the wonderful message of health reform given to us as a denomination.

"He shall give His angels charge over thee, to keep thee in all thy ways."

Northern Coalfields

W. GILLIS

This district includes the towns of Cessnock, Kurri Kurri, and Maitland. In each centre we have a church building and organized membership.

The people speak the mother tongue with a variety of accents, including English, Welsh, Scotch, and a goodly sprinkling of Irish. Some dialects, although most pleasing to the ear, are difficult for an Australian to understand. But they are a warm-hearted, hospitable people. Coal-mining being the chief industry, the people are bound together by a common interest.

It has been the privilege of the writer and his wife to labour in this district for about ten months. During this period a wonderful interest has developed with the help of 2HR Radio and two colporteur families. Up-to-date I have baptized six, with more than that number preparing for that ordinance. Such an interest has been aroused and so many homes opened for studies that a number of families have had to be placed on a waiting list. However, we are hoping that at our coming local conference session another minister and his wife will be sent to take over half this large district.

We are greatly encouraged with the progress and future prospects for the onward march of the message in this portion of our conference.

An Impressive Baptism of One

PHILIP SITTNER

For many years one of our old workers, now on sustentation, had kept in contact by correspondence with a poor family who were interested in the truth. Then for several months the office of the Central Argentine Conference received letters from a daughter of this family, a young lady who had work which gave her a regular income. She enclosed her tithe in stamps in this monthly letter.

Then she began to write asking to be baptized, and so I was sent to become acquainted with her. I studied with her for two days in the hotel where I stopped. I found her ready to be baptized. She had never been to a Sabbath school nor to any of our churches, but she studied the Sabbath school lesson and sang certain hymns which she had learned from colporteurs who passed that way.

As there was no Adventist in that place, and I did not care to go alone with her to the river to baptize her, I suggested one of two things. The first was that she could wait until camp-meeting and be

baptized then. But she decided not to do this. The other suggestion was that she invite some of her friends to go with her to the river as witnesses, to which she agreed very readily. I went to find an appropriate place and found some people who were interested in the baptism and went with me to the ceremony. Soon this young lady appeared with several of her friends.

We sang some hymns, and I talked of the significance of baptism, offered a prayer, and baptized her, closing the ceremony with another prayer while yet in the water. Then I indicated that we were dismissed, thinking we would go to change our wet clothes; when to my surprise I noticed this young lady return to the bank of the river. She asked that I grant her the opportunity of offering a prayer of praise to God before leaving the place where she was baptized. Then she prayed, thanking God for having granted her the supreme desire of her life, to be baptized and belong to the Adventist church, something for which she had long yearned. And I can say that seldom have I heard a prayer so solemn, so moving. Even the unbelieving spectators could not restrain tears.

The young lady is now a colporteur selling the Spanish "Watchman," and is having good success. Last month she won the prize that the field gives to those who sell at least 500 copies a month. May the Lord keep her faithful for His kingdom.

Rome's Bid for Glory

O. K. ANDERSON

Yet another privilege was afforded us of reaching the public of the City of Brisbane with a discourse on the Bible prophecies of Revelation 17 and 18.

Sunday afternoon, November 15, at 2.30, found an enthusiastic congregation numbering about 1,800 waiting to hear the unfolding of the prophecy under the caption, "Rome's Bid for Glory in a Post-war World." Brother Wallace Hammond opened the programme with a splendid rendition of "The Lost Chord" as a vocal solo. Community hymns were sung spiritedly by the large congregation. The Spirit of the Lord was present and the recital of the message for the hour was well received. At the conclusion of the meeting both Catholics and Protestants came and requested further information on this vital topic. Some Catholic friends desired me to visit them and study the Bible with them. Surely we can praise God for this blessed opportunity extended to us.

As long as the privilege is given us of presenting any subject to the public of Brisbane, I cannot tell any other truth than that made known to us through Bible prophecy; for as Paul of old declared, "Woe is me if I preach not the gospel." The door has opened to us to present a special Christmas message on December 20 at the Brisbane City Hall. All four meetings conducted by us at the above auditorium since July 26 last have not cost our conference a penny. We are hoping to reach hundreds of people in the coming year in their homes and bring the glorious knowledge of this message to their hearts.

Please pray earnestly for the success of the City Mission during the coming year, and may God hasten the day when we shall all celebrate the joys of His kingdom.