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*Holy and reverend is the name  
Of our eternal King;  
Thrice holy Lord! the angels cry;  
Thrice holy! let us sing.*

*The deepest reverence of the mind  
Pay, O my soul, to God!  
Lift with thy hands a holy heart  
To His sublime abode.*

*With sacred awe pronounce His name  
Whom words nor thoughts can reach;  
A broken heart shall please Him more  
Than the best forms of speech.*

*Thou holy God, preserve our souls  
From all pollution free;  
The pure in heart are Thy delight,  
And they Thy face shall see.*

*Till then Thy service shall be ours,  
Thy praise our constant theme;  
We'll worship Thee with all our powers,  
Whose mercy doth redeem.*

—John Needham.



## The Spirit of REVERENCE

• DALLAS YOUNGS

REVERENCE is a feeling of deep respect for God and the things of God. It is the impulse that leads to worship. It is an essential element of the human worship of the Divine. It is a question of the heart's condition. Lacking this proper attitude, man cannot worship God acceptably.

Heb. 12: 28 admonishes us to "serve God acceptably with reverence and godly fear." Service, then, that is acceptable to God must be inspired by reverence and godly fear. The worshipper must remember that God is divine, and that he is human. God is omnipotent. His majesty fills the endless ages, and His glory the universe. He is the great "I AM"; the self-existent One which was, is, and will be. It is this God, whom we worship, who created and who now sustains a universe that is so vast that the giant telescopes of earth have never reached its depths. As we come into the presence of such a God, let it be with solemn awe. Let us wonder that one so mighty and majestic would consent to meet with sinful man.

Not only should God Himself be regarded with awe, but also the things of God must be revered—the Bible, as God's Word; and the church, as God's house.

The Bible, God's Word, is "quick and powerful." It has power to change and transform lives, to enlighten minds, and to lift out of the degradation of sin. To disrespect the Bible is to disrespect the Bible's Author. When the Bible is taken in hand, it should be remembered that it is the message of the King of the universe. Its pages should be searched with a prayerful heart. With a willing mind we should give careful heed to the voice of God saying, "This is the way, walk ye in it."

Long ago God said to Moses, "Let them make Me a sanctuary; that I may dwell among them." Our churches today are, even as the sanctuary of old, the dwelling-place of the most high God. The presence of the living God made the sanctuary a hallowed place, and the same presence makes the place dedicated to worship holy now. Moses, at the burning bush, was called upon to take his shoes from off his feet

as an act of respect for the divine presence. When we pass within the portals of the church, into the presence of the God of the burning bush, let it not be with lightness and thoughtlessness, but with solemnity, silence, and reverence.

### Lesson in Reverence

We may learn a lesson in reverence from the attitude of the children of Israel toward the sanctuary. Says the messenger of the Lord:—

"As the priests morning and evening entered the holy place at the time of incense, the daily sacrifice was ready to be offered upon the altar in the court without. This was a time of intense interest to the worshippers who assembled at the tabernacle. Before entering into the presence of God through the ministration of the priest, they were to engage in earnest searching of heart and confession of sin. They united in silent prayer, with their faces toward the holy place. Thus their petitions ascended with the cloud of incense, while faith laid hold upon the merits of the promised Saviour prefigured by the atoning sacrifice. The hours appointed for the morning and the evening sacrifice were regarded as sacred."—"Patriarchs and Prophets," page 353.

We are told that "reverence is a grace that should be carefully cherished." We are creatures of habits which largely govern our whole lives. Good habits are a profound blessing, but poor habits are a great curse. As individuals and as congregations we fall into the irreverent habit of whispering, laughing, and talking during the time of divinely appointed services. All bustling and unnecessary movements which may attract the attention of the worshippers are acts of irreverence. Coming late to church (you would not be late to an appointment with a king) is a failure in reverence. Failing to give attention to the speaker is another show of irreverence. I have seen scores of eyes fixed upon a playing baby or the deacon closing a stubborn window.

Parents often complain that their children do not show proper reverence in the church, the house of God. But children must have an example. It will not be possible to teach them to "bow head," "close eyes," and "keep your feet still" if they see adults in an attitude of irreverence during prayer.

God has given us clear instructions as to what our behaviour should be in the place of appointed worship. We read:—

"When the worshippers enter the place of meeting, they should do so with decorum, passing quietly to their seats. If there is a stove in the room, it is not proper to crowd about it in an indolent, careless attitude. Common talking, whispering, and laughing should not be permitted in the house of worship, either before or after the service. Ardent, active piety should characterize the worshippers.

"If some have to wait a few minutes before the meeting begins, let them maintain a true spirit of devotion by silent meditation, keeping the heart uplifted to God in prayer that the service may be of special benefit to their own hearts, and lead to the conviction and conversion of other souls. They should remember that heavenly messengers are in the house. We all lose much sweet communion with God by our restlessness, by not encouraging moments of reflection and prayer. The spiritual condition needs to be often reviewed,

and the mind and heart drawn toward the Sun of Righteousness. If when the people come into the house of worship, they have genuine reverence for the Lord, and bear in mind that they are in His presence, there will be a sweet eloquence in silence. The whispering and laughing and talking which might be without sin in a common business place, should find no sanction in the house where God is worshipped. The mind should be prepared to hear the Word of God, that it may have due weight, and suitably impress the heart. . . .

"When the Word is spoken, you should remember, brethren, that you are listening to the voice of God through His delegated servant. Listen attentively. Sleep not for one instant, because by this slumber you may lose the very words that you need most—the very words which, if heeded, would save your feet from straying into wrong paths."—"Testimonies," Vol. V, pages 492, 493.

Shall we not remember to be "polite to God" when we come into His presence? Were a king, a ruling monarch of earth, to visit our community and were we called into his presence, how careful we would be of our behaviour! We would study, think, and inquire about how we should conduct ourselves in order to be polite to a king. But shall we not think more intently of our behaviour before the King of glory? Let us remember to be reverent when we go into the house of God.

### Pioneer Days of the Advent Movement

W. A. SPICER

#### DIGGING FOR THE TREASURE OF TRUTH

Our brethren had found a wondrous field of truth. They sought for "the whole counsel of God"—the whole round truth of the gospel. They turned to Holy Scripture as never before to dig for the treasures. They needed a whole system of truth to carry "the everlasting gospel" to men in the advent message that had come to them. They found treasures of doctrinal truth that had been hidden under the rubbish of tradition and trampled into the ground by the great apostasy that Daniel the prophet saw in the vision of his eighth chapter: "It cast down the truth to the ground." Now the time had come to lift up truths that had long been "trodden underfoot."

#### Seeking Lost Truths

For centuries some students of prophecy had been looking forward to this latter time for lost truths to be rediscovered. Sir Isaac Newton—called "the greatest man of science"—was a lover of the Bible and a student of prophecy. He saw from Bible prophecy that in the last days truths long lost sight of would be restored again. He wrote:—

"The many and clear prophecies concerning the things to be done at Christ's second coming are not only for predicting, but also for effecting a recovery and re-establishment of the long-lost truth."—"Observations Upon the Prophecies," part 2, chap. 1, page 252. London, 1733.

Long before Newton's time, the statesman poet, John Milton, wrote of the treading down of truth by the apostasy, and of the surety that it would be lifted up again in the days of Christ's second advent. In

an address to the British Parliament he said:—

"Truth indeed came once into the world with her divine Master, and was a perfect shape, most glorious to look on; but when He ascended, and His apostles after Him were laid asleep, then straight arose a wicked race of deceivers, who . . . took the virgin Truth, hewed her lovely form into a thousand pieces, and scattered them to the four winds. From that time ever since, the sad friends of Truth, such as durst appear, . . . went up and down gathering up limb by limb still as they could find them. We have not yet found them all, Lords and Commons, nor ever shall do, till her Master's second coming; He shall bring together every joint and member, and shall mould them into an immortal feature of loveliness and perfection."—"Milton's Prose Works," "Areopagitica."

With the coming of the judgment hour and the rise of this advent movement, the time had come for the recovery of the long-lost truths of the gospel. This movement was to carry the full "everlasting gospel" to every nation and tongue. As the great light of the Sabbath and sanctuary truths came to them, our pioneers began to see truth after truth rising into view.

### Unfamiliar Truths

And how they rejoiced as they found this and that feature, obscured by tradition, coming clearly to their view as a part of a system of truth! In the early records we see them studying and praying their way into light. It seems incredible how little the world of that day understood of the connected line of truth that our evangelists preach today. For instance, in the first tract that James White put out, in 1847, entitled, "A Word to the 'Little Flock,'" he began his exposition with the statements:—

"For more than one year, it has been my settled faith that the seven last plagues were all in the future, and that they were all to be poured out before the first resurrection."—Page 1.

Today we would call that something that anybody might know, just in the general nature of things. Our pioneers had to build up the system of truth from the foundations—the prophecies of latter-day events, signs of the coming of Christ, order of events of His coming, the judgment hour, close of probation, the nature of His coming, the first resurrection, destruction of the living wicked, the binding of Satan, the reign of the saints with Christ in heaven during the thousand years, and all the scores of topics with which we are now familiar.

Late in her life Mrs. White wrote of the searching out of these truths in the early days:—

"Many of our people do not realize how firmly the foundation of our faith has been laid. My husband, Elder Joseph Bates, Father Pierce, Elder Edson, and others who were keen, noble, and true, were among those who, after the passing of the time in 1844, searched for the truth as for hidden treasure. I met with them, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the Word. Again and again these brethren came together to study the Bible, in order that they might know its meaning."—"Life and Teachings of Ellen G. White," page 46.

### Studying Perplexing Questions

All this time of searching, the Spirit of prophecy was a help and guide. Not that this gift was the means through which the doctrines were given to them. The doctrines were to be founded upon Holy Scripture. To this end Mrs. White was unable to join with the brethren in their discussions. Of those first years when this study was going on, she wrote:—

"During this whole time I could not understand the reasoning of the brethren. My mind was locked, as it were, and I could not comprehend the meaning of the scriptures we were studying. This was one of the greatest sorrows of my life. I was in this condition of mind until all the principal points of our faith were made clear to our minds, in harmony with the Word of God."—Id., page 47.

The doctrines were to be founded on Holy Scripture. The Bible is the foundation of doctrine, the rule of faith.

From the first, these pioneers laid down the principle of the Bible as the rule of doctrine. In the first tract that James White brought out, in 1847, he wrote:—

"The Bible is a perfect and complete revelation. It is our only rule of faith and practice."—"Word to the 'Little Flock.'" page 13.

In the later compilation of her early views, called "Early Writings," Mrs. White repeated the declaration of the Bible as the rule of faith:—

"I recommend to you, dear reader, the Word of God as the rule of your faith and practice. By that Word we are to be judged. God has, in that Word, promised to give visions in the last days; not for a new rule of faith, but for the comfort of His people, and to correct those who err from Bible truth."—Page 78.

The spiritual gifts are gifts to the church that is built upon holy Scripture. But when these brethren were in need of special help to know how to relate the scripture to the events and the subjects to be understood, the Spirit of prophecy brought to them scenes viewed in vision, and light came which illuminated their understanding of how this or that scripture applied. Mrs. White wrote of this:—

"When they came to the point in their study where they said, 'We can do nothing more,' the Spirit of the Lord would come upon me, and I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labour and teach effectively. Thus light was given that helped us to understand the Scriptures in regard to Christ, His mission, and His priesthood. A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others the instruction that the Lord had given me."—"Life and Teachings of Ellen G. White," pages 46, 47.

### A System of Truth

These doctrines that our evangelists preach from the Holy Scriptures, that build up believers in the advent faith, are not detached, single points of truth. They make up a great harmonious system of truth. This faith is a gathering together of the "lost truth" that long ago some students of prophecy expected to be restored in the last days. James White early said of it:—

"The present truth is harmonious in all

its parts; its links are all connected; the bearings of all its portions upon each other are like clockwork; but break one cog, and the work is stopped; break one link, and the chain is broken."—"Review and Herald," January 7, 1858.

We have seen it in all our history. Here is a worker who falls out with the doctrine of the sanctuary. He may think to drop out that doctrine and go on with the other truths. But take out the sanctuary teaching, and nothing else fits together. We have seen a man get into doubt regarding the nature of man. But with that doctrine

in doubt, he cannot preach the resurrection and the events of the coming of the Lord. Nothing fits. We see a man fall out with the doctrine of the Spirit of prophecy. I can recall case after case these sixty years. But I cannot recall one man who has discarded that and been able to preach the rest of the message with any fruitful power.

It is one harmonious system of truth into which God led our pioneers. It is a mighty fortress of truth, which guards the way to the kingdom and faces foursquare every attack of error.

## Advent Message in Europe

### Finland and Sweden

First of all, I must tell you about the annual meetings in Finland. They certainly were spiritual feasts. All the people were so happy that we could have the annual meetings again. It was two years since we had last met. The Finnish meeting was held at Tammerfors, which is quite inland. There have not been any air raids since the winter war, as they call the first war between Russia and Finland in 1939-1940. In Helsingfors, where the Finland Swedish Conference held its meeting, we had two alarms, but not during meetings. It is unfortunate to have to break up a meeting and rush for shelter.

Our people in Finland love the message and our missions. The Sabbath school offerings at the conference swelled higher than ever this year. Although the railroad fares have nearly doubled, and many commodities, too, have doubled in cost; while wages are only about twenty-five to thirty-five per cent higher, they had money to give to the cause of God. Of course they can't buy much for their money any more. The stores are empty. They are also afraid that the money will lose its worth; so they want to give it while it represents something.

It was really gratifying to see the progress of the evangelistic work in Finland. Last winter only two ordained ministers could continue the public ministry. All the young men are in the service. Pastor Seljavaara has had another successful winter. Seventy had been baptized up to the time of the conference. His work was badly handicapped last winter, because of a war measure forbidding other public meetings than those of duly registered church organizations. Other organizations have to get a police permit for each separate meeting. And, furthermore, no collections can be received in such meetings. Well, our brethren entered at once into negotiations with the proper authorities, and our church is now registered with the ministry of education and religion.

Some of our young women Bible instructors have done very well in preaching the truth. Two sisters who worked as a team in the rural districts around Vasa—the city in which we held the meetings of the Finland Swedish Conference in 1934—had a company of twenty-four ready for baptism, which was administered last June by Pastor Rintala, the president of the conference. Since then four more have joined. Another sister, working alone, while helping a small, weak group, was able to bring in eight new members.

The Finland Swedish Conference has not fared so well. Pastor Larsson, the president, is a Swedish citizen, and he is quite circumscribed in his liberty of movement. Several have also taken their membership to Sweden. These are young people attending school and canvassing here.

Brother Miettinen, the manager of the publishing house, has had to report for national service again. He has been in it before, but because he belonged to an older class, he was sent home. Now his class is called again, but for industrial work. He is working near Helsingfors.

The school year at Ekebyholm opened last week. Seventy students have sent in their matriculation blanks, but some were delayed in the canvassing field and were therefore not present at the opening exercises.—G. A. Lindsay, in airmail letter to E. D. Dick, secretary of the General Conference, dated Sept. 21, 1943.

### Switzerland

We here in Switzerland feel that we have much for which to thank God. Our little country is like an island in the midst of a stormy sea. Thus far we have been spared the horrors of war, and God has mercifully provided for our temporal needs.

Throughout our large division field, God has also prospered and blessed His people and His work. Except in one country, where there is bitter persecution, the mission work has gone remarkably well. It is really cheering to see how God can cause His work to grow in the midst of hardships and difficulties.

Last Sunday night I attended the opening meeting of Pastor Willi's evangelistic effort in the city of Basel. He had rented a beautiful hall seating eight hundred people. Long before time for the meeting to begin, every seat was taken, with hundreds standing outside. Arrangements were immediately made to transfer the meeting into a larger hall in the same building. This hall seats 1,500; and in a few moments it was packed to the doors. My heart filled with praise and gratitude as I watched that large audience listening with rapt attention to the message of God. In Geneva, Pastor Meyer, the president of the Leman Conference, has rented the beautiful Victoria Hall, with a capacity of 1,700.

Our seminary opened its doors a few days ago for a new school year, with 140 students present. The president of the school writes that they expect to pass the 150 mark soon.—A. V. Olson in airmail letter dated Oct. 26, 1943, published in the "Review."

## Return to Papua

### On the Borders of Where We Were

A. J. CAMPBELL

This is the modern way of expressing our whereabouts, or of telling where we desire to go. We can at least say that we are located in three separate centres on the south coast of Papua, and are hopeful that it will not be long before we are with our teachers in the interior, or "where we were." We are on its borders now. We want all to pray with us so that the way will be prepared for us to re-enter.

It is with glad hearts we report that the news received regularly from the inland is good. It appears that our three interior stations are more or less intact, and that little damage has been done. First to mention this to us were two Bena Bena natives who had seen the stations after the bombing. We had heard they were destroyed; but places become confused in people's minds, and so erroneous reports find their way about. Two European officers confirmed the statement of the two lads. Now the latest to bring us good word is Brother Maynard Lock, who stayed one night at my home and met with the teachers and the people there.

It appears from recent communications received from our inland teachers that they are at their stations again. We have requested that the officers in those parts be restrained from taking our licensed teachers here and there at their pleasure. All L.M.S. and S.D.A. teachers in Papua who remained at their posts have been allowed to carry on their very necessary work. The same would naturally apply to our inland teachers. They did good work in times of emergency, and now the time has come for them to perform their own important duties.

We arrived back here on a Sabbath. We learned that that was the very day when the first baptism of Central New Guinea natives was held. Guibau also reported that our chattels were safe, with one or two exceptions. Our believers in Central New Guinea were delighted to receive the Morning Watches we recently sent to them. They are all very happy and greatly encouraged to know that we are at least back in Papua, even if not actually among them as yet.

The last Sabbath of 1943 all gathered in the Ramu church. They felt it would be little use taking up an offering, as there was nowhere the money could come from. However, they agreed to take one up, and were surprised to find that the sum of almost £6 had been given by those teachers and their families, from the few remnants of silver they had. They have received no wages since the end of 1942; they were paid in advance till that time. We marvelled at their faithfulness, and thanked the God of heaven for what He can do in the hearts of these people.

It seems a bomb fell exactly between the church and our home, damaging neither. Little damage was done by the six missiles that fell on the station, all in fairly close proximity to the mission cottage. Some shrapnel and bomb splinters punctured the roof. Many wonderful stories will be heard of God's protecting care when the war clouds clear away from these island groups and the people are set free.

I was happy to receive a letter from Pastor Kata Rangoso, of the Solomon Islands, a little time back. He said they were all well and that God was blessing them. They were hungry for reading matter, and were very pleased for the American "Signs" and the Appeal Magazines we sent them. Pastor Maxwell, of the Pacific Press Publishing Association, arranged to send us fifty "Signs" weekly, with the promise of another hundred if two other names could be presented, as no more than fifty copies may be sent out of the United States to one address. We then arranged to send parcels of these papers regularly to Pastor Rangoso, for distribution among the Allied soldiers out there.

Recently, with some native carriers, I took a trip into the hills, to see some of our stations. The teachers had remained at their posts and were there when we called. Some thirty natives were met at one place who requested a teacher for their village some hours away. There had been a fire at one of the stations, which destroyed all of the eighteen houses, including the teacher's domicile and the church school, with equipment and the belongings of the teacher and his family. The native who accidentally caused the conflagration came forward with 33s. in cash to help pay for the damage. We thought this a very fine gesture on his part. We gave the teacher sixteen shillings, retained twelve shillings to pay for the blackboard and some slates, and five shillings was returned to him.

Our trip was not without its thrills of a kind. We had almost crossed a bad swamp when suddenly there was consternation among my carriers just ahead. A blitz had been launched by an indignant swarm of swamp hornets, which had been rudely disturbed in their lairs. Many stings were registered on the unfortunate carriers, and I was just saved from a similar ordeal by the alarm raised. Two or three hours previous to this, we were rounding a bend in our even native trail when there were yells from behind, which made my hair stand up. A venomous snake rushed out of the long grass and became tangled in the legs of the carrier immediately behind me; hence the terrifying yells. The reptile evidently was too much frightened to think of using its fangs. On our return journey I received almost as big a scare when a lad pulled out a recently shed snake skin from behind where I was having a rest. A young girl was bitten in a village near here, and after two days' struggle against the venom she recovered.

At one time Pastor C. E. Mitchell was cycling along one of these narrow tracks, when to his horror a snake became entangled in his rear wheel. The momentous question was whether to jump off or ride on. With each turn of the wheel the snake's head struck his leg, which did not bring him any peace of mind. A decision was soon forced by a log which lay across the trail. Pastor Mitchell went one way, the bike another, and the reptile yet another, doubtless with great relief to both travellers.

The war clouds hang heavily to the north, but the natives are happy in their

trust that the war has gone for good from these parts, that is, in its main features at least. We four missionaries who came out together, hear from one another occasionally, and see one another still less. Your prayers are much desired for the progress of the gospel in these necessitous fields.

### Return to Vailala

L. I. HOWELL

Our trip up the Australian coast was quiet and uneventful. We had calm seas all the way, a comfortable cabin, and little more that we could desire for a sea trip. Arriving in Port Moresby, we waited some time before arrangements were made for our landing. Finally we got safely off with our luggage and were transported to the ANGAU, where we were to stay. Here we met several former acquaintances from the business world of Papua. On going to the offices we met many more whom we knew from previous associations in peace time.

With little time to prepare for Sabbath, we set about making ourselves comfortable, putting up mosquito nets, etc. Sabbath we spent resting and reading during the heat of the day, later walking around to view our mission cottages, which we found occupied and in fair order.

On Sunday morning word reached us that a boat was leaving immediately for our part of the field. As it was an unusual opportunity, we requested that the sailing be delayed an hour while we hastily packed our goods and divided our few supplies. All too soon the truck arrived, and Brother Brennan and I were away, leaving Pastors Campbell and Mitchell in port. The ship moved off as soon as we were aboard. It was an old copra boat of peace times, with a native skipper, and no passenger accommodation; so we had to do the best we could on the hatch top. The trip was a leisurely one, taking five days to do what is usually done in twenty-four hours. No lights were allowed aboard, so we anchored each night.

### Marah and Elim

QUEENIE PATRICK

I have known happiness along the years  
E'en though I've tasted, too, the bread of tears;

Though heavy clouds have dimmed life's  
landscape fair,  
The silver lining One has shown me there.

Ah, joy and sorrow walk not far apart!  
Today we smile, tomorrow teardrops start;  
Today we sip the nectar from the cup,  
Tomorrow sorrow's potion bubbleth up.

Were it not so, life were too sweet to long  
For sweep of harp, for notes of angels' song.

Were there no briers, no heights so steep  
and cold,  
How could we catch a glimpse of streets of gold?

So let us take the bitter with the sweet;  
Well shod at times, and then the blistered feet.

We journey on—the blessed hope lies  
hence—  
The Christian's hope—abundant recompense.

Imagine our thoughts as we neared the river entrance—and home! How would we find the people and the place? How many faces would be missing, and who would be there? These and many other thoughts raced through our minds as we entered. Securing a large canoe at the river mouth, we loaded our goods aboard and set off up the creek toward home. As soon as we arrived at the landing we sent a runner to the mission to herald our coming. The village folks were pleased to see us and loaded us with oranges. Soon Tauku, the Solomon Island teacher, and the boys came, and we were as delighted to see them as they were to see us. Poor Tauku seemed almost speechless for some minutes.

Over the old familiar track we trudged in the hot sun, every bend bringing to view sights that filled the memory, until at last the mission came into view. Here we were greeted by the women, led by Jesi, also by the "rising generation" which seemed to have increased during our absence.

Greetings over, we pushed on up to the house, where we found all the shutters open to give it an airing, and two boys tidying up; but soon our boxes and goods were scattered all around the place. We found the house in fair order considering it had been unoccupied for nearly two years. Some of our furniture and supplies had been impressed by the Army, so we had to make-shift for a day or two.

At Sabbath school next day we were pleased to meet the village folks, although there were many faces we looked for in vain. Almost the whole of the male population of this district has been recruited for labour lines. They have gone to join the Fuzzy-Wuzzies. About all that were left to Tauku were a couple of older men and several small boys who were too young to go. Several of our teachers were in the call-up; in fact, they were all called, but later several were released, and they carried on. These have manned the outstations as best they could, and at the close of the year they came in to give their reports and receive the few supplies we were able to give them. Now they have gone back. We hope in the near future to send them further supplies of medicines and school requisites, as they come to us.

We look forward to the time when things will be more normal and we shall have our students back, and our training school in operation. Our greatest need is for more teachers to answer the calls which come. We solicit an interest in your prayers as we take up the threads and plan for advancement and the triumphal finish of the work here.

#### Excerpts from Pastor Mitchell's Letter

February 17. "I have just put in the worst day I have ever spent in Papua. The night before last we could see a red glow in a north-easterly direction. Now and then dark objects were hurled many hundreds of yards into the air. By midnight it was hard to breathe. Next morning there wasn't a bit of grass to be seen. The pumice dust on top of the cement tank was a quarter of an inch thick. All day it filled the air. At times it was difficult to see the big school about three hundred yards away. There was no escape from it—eyes, nose, ears, and mouth were full of it. We had a little pumice dust a few weeks ago, but this time leaves fell off the trees and my young plants in the garden are ruined.

"I met a doctor, in fact he was here to lunch on Sabbath, who has been riding

about on the 'Diari.' He says she is a fine little ship, and ANGAU Medical Department are delighted to have her.

"Now if I tell you that I have been out swinging the axe myself, you will know there is a shortage in some lines out here, but it's getting better. I am anxious to get a big garden on the way. You know the natives do a good job, but they take no thought for the morrow, believing that sufficient for the day is the food thereof.

"Kaola and Paloni have just gone to Efogi. They haven't much food up there yet in their gardens, so for me to take carriers up would mean carrying food along. I have written to them all and sent some cash up with Kaolo. I will go up as soon as there is food enough in the gardens."

#### Missionaries at Aroma Once More

C. E. MITCHELL

Accompanied by Pastor A. J. Campbell, I visited the Aroma Mission on New Year's eve.

On the long beach, just before we reached the mission, could be seen numerous natives gathered here and there, some swimming, others playing on the sand. The joyful prattle of children was heard everywhere. It all reminded us that it was holiday time and the spirit of merry-making had invaded even this place, so far removed from the large cities of the south.

As we walked along the beach and were noticed and recognized, the exclamation came from all directions, "Mission Tau-bada!" The natives joined our party, chatting freely as we walked. Our company grew until I suppose we had several hundred children and older folks all around us, dancing, singing, skipping, playing, and laughing. We felt very welcome among these children of nature. One little fellow, dressed in nature's garb, with eyes just dancing over a broad smile, ran up and asked, "Taubada, oi mai noho hari?"—"Master, have you come to stay?" All was quiet as they listened for the answer. The reply was, "Yes," and called forth a loud shout from all, "Namo namo!" as they ran before us clapping their hands.

A little further along was a company of our teachers, with their wives and children. The smiles on their faces told their own story. After the usual hand-shakes, Haru, the leading teacher, tried to still the children so we could chat together; but it was almost impossible. My mind went back to the day long ago when the children sang praises to the dear Master as He travelled along the sandy road toward old Jerusalem. Children seem the same the world around. Even the tropical sun and heat and jungles dark and damp do not seem to lessen their energy.

On reaching the mission, we found everything clean and neat. There were only two married couples there, keeping vigil over the property and the goods of their former missionaries. They seemed happy when I told them Pastor Campbell was staying with them to be their missionary for a time. Of course they soon asked after Mr. and Mrs. T. F. Judd and Sister Wiles, but appeared satisfied when I told them it would not be long before these missionaries would be with them again. The thing that struck me most as we entered the compound was a notice on the side of an enclosure under the house, where Sister Wiles keeps all her possessions. It read

thus: "Keep out from here otherwise you getting trouble." This notice was placed there by the native who was looking after the mission. It shows his zeal in caring for the property of those who had to leave their posts of duty for a time.

In this thickly populated district there are multiplied opportunities and possibilities for our forces, as they regroup and address themselves to the finishing of the task committed to them. May God hasten the day when they will all be back at their stations.

#### The Fellowship of the Gospel

ALFRED F. J. KRANZ

The mightiest unifying factor in the world is the gospel of Jesus Christ. It is a force sufficient to annul every dividing, disintegrating, disorganizing element in humanity. It lays hold of men and women of different race, caste, religion, temperament, and character, and makes them all one in Christ Jesus. The national barriers that divide men are broken down by the gospel. Through connection with Christ, believers the world over are brought into one fellowship. The body of true Christians forms one united spiritual nation, the true Israel of God.

In the Epistle to the Ephesians, Paul emphasizes the glorious fellowship of the gospel, and shows how Jew and Gentile are all one in Christ. Notice the stress on the thought of the unity of believers in Christ in the following thoughts from this inspiring letter:—

- Adopted as children of one family.
- Gathered together in one in Christ.
- Quickened together with Christ.
- Raised up together with Christ.
- Seated together in heavenly places in Christ Jesus.
- Made nigh by the blood of Christ.
- Both Jew and Gentile made one.
- One new man made of twain.
- Both Jews and Gentiles reconciled in one body by the cross.
- Built together for an habitation of God.
- Fellow heirs and of the same body.
- Partakers of His promise in Christ by the gospel.
- The fellowship of the mystery.
- The unity of the Spirit.
- The unity of the faith.

The doctrinal foundation for the unity of believers is summarized in the statement in chapter 4: 4-6, as follows: "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

You may cultivate your powers to do the very best of service, and then you will find yourself in demand anywhere. You will be appreciated for what you are worth.—Mrs. E. G. White.

He who is false to present duty breaks a thread in the loom, and will find the flaw when he may have forgotten the cause.—Henry Ward Beecher.



## South N.S.W. President's Annual Report

FOR YEAR ENDED DECEMBER 31, 1943

As we review the activities of workers and laity within the conference during the year 1943, our hearts are uplifted to God in thankfulness and praise for the care He has had over His work and over His people. We are all grateful to our heavenly Father for having thus far preserved us from the ravages of war. Yet, who are we that we should be thus favoured? Are we any better than the thousands who have suffered the loss of home and loved ones, and who are today dependent upon the mercy of God and man for sustenance? And should not the mere thought of our preservation cause us to ponder seriously as to whether or not we have shown our appreciation to God by earnest devotion and active soul-winning endeavour?

### Men in the Forces

Many of our brethren continue to serve in various units of the Forces, and it is gratifying to learn of their loyalty to God and to this message even amidst difficult and trying circumstances. Of course we miss their fellowship and assistance in our churches, but in the final reckoning, when the records of heaven are perused, it will be found that they have been called of God to witness before those who otherwise may never have had an opportunity of hearing the truth. Let us pray that God will continue to keep and use them, also that this terrible conflict may soon terminate so that we shall once again be able to have them back with us.

### Membership

Our membership stood at 3,302 at the beginning of the year, 119 were added by baptism, 17 on profession of faith, and 339 by letter of transfer, making a total of 3,777. Of these, however, we have lost 277 by transfer, 40 by death, and 69 by apostasy; leaving us at the close of the year with a membership of 3,389. These members are enrolled in 48 organized churches plus a conference church enrolment of 546.

We miss the cheery smiles and loving service of the forty members who have been called to lay down life's burdens, and while we all mourn the fact that they are no longer with us, we would express our deepest sympathy to those of their dear ones in the flesh who feel their absence most keenly. We should perhaps mention the names of Pastor A. Smart, Brother W. H. Hopkin, Brother Harry Stockton, Brother R. J. Riley, and Sister E. Palmer, who served for many years as workers in the cause. They rest from their labours, but truly their works do follow them.

### Workers

Our staff of workers during 1943 was made up as follows:—

Field workers .....	29
Lady Bible workers .....	4
School teachers .....	13
Departmental leaders ....	9
Office workers .....	8

In addition to these, 47 have been employed, either full time or part time in colporteur work.

### Missions

At various periods during the year 20 missions have been conducted. Our evangelists are finding it increasingly difficult to get people to attend public meetings, so

it seems that under the guidance of God we must explore new methods of reaching the multitude. The Lord is no doubt leading us back to the methods used by the early church when daily from house to house the apostles and believers were found visiting the homes of the people.

### Radio

The work done by Pastor Wooller has been greatly appreciated by thousands, and eternity alone will reveal the true value of all that has been accomplished. However, it was evident that there was a growing need to extend this method of evangelism by using a network of stations to cover as far as possible all stations in the Commonwealth. To fill this need, a Radio Department has been established at the Australasian Union Conference. A Board of Management has also been formed, and work begun over twenty-eight stations within the territory of four conferences, namely: South New South Wales, North New South Wales, Queensland, and North Queensland. Pastor Naden has been appointed secretary of the Radio Department, and pastor of the Advent Radio Church. Sessions have been conducted over this network of stations since November 28, 1943, and the results are becoming increasingly gratifying. We would urge all, both workers and laity, to make the best possible use of this agency of evangelism by introducing the Advent Radio Church by letter and personal appeal to all, both near and far; for we have no doubt but that this is one of the most potent means God will use for the finishing of His work. Let us therefore support it enthusiastically by our means, our service, and our prayers.

### Pastoral

During the year under review, eight of our experienced workers were engaged in pastoral work amongst our own people. The sick, both spiritual and physical, the sorrowing, and the dying will always be amongst us, and it is our duty to see that they receive the help and comfort that they need, whatever their condition may be. These faithful workers need much grace as they endeavour to minister the right kind of help to those whom they visit.

### Sabbath School

The Sabbath school is the church at study. When members absent themselves from the Sabbath school, and show a lack of interest in its activities, they begin to stagnate in the development of Christian character. This department has shown signs of growth in some respects during the past year; but its activities will only fully meet the mind of God when every church member is enrolled. This we know is the aim of the leaders of the department, but we must all co-operate in bringing it about.

### Home Missions

While the activities of this department during the past year give evidence of healthy growth along certain lines, as the secretary's report will reveal, we must face the fact that we have scarcely touched the fringes of the boundless possibilities of what our members might accomplish when rightly trained, thoroughly organized, and fired with zeal and a passion for souls. We are told that the work will only be finished when the church is stirred to action. Then let us all arise and come up to the help of God in this hour of oppor-

tunity. May God give to the leaders of this department the inspiration and power necessary for the complete fulfilment of what God expects of it.

### Education

The education of our children is being cared for in four centres, namely: Auburn, Burwood, Hurstville, and Wahroonga. In all four schools primary work is being done, while secondary work up to the Leaving Certificate standard is carried on at Burwood and Wahroonga. In these four schools 252 pupils are enrolled—52 at Auburn, 81 at Burwood, 23 at Hurstville, and 96 at Wahroonga, and as a result of the earnest and faithful work of the teachers, reports showing gratifying results have come in.

Plans are afoot for the building and equipping of a new central school to take the place of the existing facilities provided for teachers and pupils at Burwood. This is one of the greatest present needs to which immediate attention must be given, and we trust that all, both workers and laity, will assist in raising sufficient funds to enable this project to be completed in the shortest possible time. May God cause us all to recognize our responsibility in caring for the education of our youth, so that they may be prepared to take their place in the service of God and be saved for His kingdom.

### National Emergency Welfare Service

In a number of churches Dorcas societies are being conducted, and we know that a good deal of welfare work is being done by individual church members in various centres. The activities of this department represent the church in active service for the needy. We hope that in the near future it will be possible to lay plans for the establishing of this work on sound, properly organized, and greatly extended lines.

### Conclusion

And now we must face the future. A number of Allied leaders, both political and military, have expressed the view that the war could and may end this year. What then, we ask? My dear fellow workers and believers, should God grant us a brief period of peace, be sure it will be a time in which He will expect through us to finish His work in the earth. Are we prepared to permit Him to fulfil His purpose through us?

"In visions of the night representations passed before me of a great reformatory movement among God's people. Many were praising God. The sick were healed, and other miracles were wrought. A spirit of intercession was seen, even as was manifested before the great day of Pentecost. Hundreds and thousands were seen visiting families, and opening before them the Word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. . . . The judgments of God are in the earth, and under the influence of the Holy Spirit we must give the message of warning that He has entrusted to us. We must give this message quickly, line upon line, precept upon precept."—"Testimonies," Vol. IX, page 126.

The hour is late, the work yet to be done is tremendous; shall we not therefore give ourselves entirely into the hands of God so that He might pour His Spirit upon us, and accomplish through us the completion of His plan for the salvation of men?

G. Branster.

# AUSTRALASIAN RECORD

*Official Organ of the*  
**AUSTRALASIAN UNION CONFERENCE**  
**OF SEVENTH-DAY ADVENTISTS**

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## An Inspiration and Example

B. H. SWARTZKOPF

The 25th of February brought the life-span of a dear mother in Israel to ninety-four years. At the home of our "Grandma" Anne Cozens, in Parkinson Street, Toowoomba, Queensland, daughters and friends assembled to convey their respects and appreciation in gifts and kindly expressions.

This beloved sister has seen half a century go by in which she has been an adherent of the third angel's message. There are ten children in the family, all of whom are in the faith today. The three sons, Stowell, Ben, and Matthew, reside in Warburton, Sydney, and Cooya (Qld.) respectively. At the time of writing all the seven daughters are living in Toowoomba, and were present on this special occasion. They are: Sister Hettie Cozens, for many years a faithful Bible worker; Mrs. Hysler, whose husband for many years was employed by the organization; Mrs. Bramley; Mrs. Coulston, a church school teacher of former days; and Edith, Anne, and Amy, who for years have served as professional nurses.

As the writer read and commented upon the shepherd psalm, the amens from our aged sister testified of the goodness and mercy that surely have followed her all the days of her life, and of the satisfaction of knowing she "will dwell in the house of the Lord for ever."

Sister Cozens is still a regular attendant at church services on the Sabbath, and £9 6s. which she received in cash as gifts for her birthday was immediately handed to the Lord's treasury for the benefit of the Sabbath school, the radio fund, and the local church organ fund.

What an inspiration, and what an example! May the Lord be pleased to add many more birthdays to His faithful, witnessing servant.

Next to the acquiring of knowledge in Christian living, according to Peter, comes temperance, or self-control. The enemy of God and man is using as never before the weapon of indulgence to becloud, confuse, distract, and to derange the minds of men and women. We as a people are (or should be, according to the light given us) the leaders in the world in the practice of true temperance. But what are we doing to save those around us from the soul-destroying influences of drink, tobacco, drugs, and vice? God is looking to us to give the lead by both precept and example.—G. Branster.

## WEDDING BELLS

**BUXTON-FISHER.**—It was a joyous gathering at the church in Glen Huon, Tasmania, on February 28, 1944, that witnessed the marriage of Victor Buxton of Glen Huon to Doreen May Fisher, formerly of Invercargill, New Zealand. The bride's faithful work as a teacher in the church school at Glen Huon for the past three years was much appreciated by parents and scholars. The bridegroom is a successful orchardist in the district. After the ceremony in the church, which was prettily decorated, the large gathering repaired to the hall, graced with ferns and flowers, where all wished the happy pair much of the Lord's blessing and a very bright future in their united lives. W. E. Battye.

**GROSSE-FINDSEN.**—The Wairoonga church was beautified by loving friends, as in the evening of February 9, 1944, Eleanor May, daughter of Brother and Sister Frederick Findsen of Hamilton, New Zealand, was united in holy wedlock with Harold Albert Grosse, son of Brother E. J. Grosse of Walla Walla, N.S.W. The bride is a Sanitarium nurse, and was given away by Pastor L. C. Naden, under whose labours she and her family accepted the message. The bridegroom is a trusted officer of the church in Albury, in which vicinity they will reside. The church was filled with admiring friends, and later many of them met in the Sanitarium Cafe in Hunter Street to congratulate the young couple. We are sure that God will richly bless them as they unite their lives with His for service. F. G. Rampton.



"He who stood beside the sorrowing mother at the gate of Nain, watches with every mourning one beside the bier."

**DAVIS.**—Lynton Stanley, beloved infant son of Alan and Joy Davis of Healesville, passed away on February 29, after a severe attack of pneumonia with complications. To the sorrowing parents we extend heartfelt sympathy, and would point them to the One who said, "Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of God." We laid the little one to rest in the Fawcener cemetery, Melbourne. "If faith could understand, it would not be faith." D. Sibley.

**HILL.**—In the early hours of Sabbath, December 18, 1943, at Rockhampton, Qld., Sister Agnes Hill closed her tired eyes in the final sleep of death. Her seventy-three years had been filled with activity. For many years our late sister identified herself with God's people, and was an active church worker. Despite the physical limitations placed upon her by a weak heart, Sister Hill was always in the forefront of the battle at Ingathering, Big Week, and all other campaigns. She rests from her labours, but her works certainly do follow her. At the funeral service words of comfort were spoken to those who mourn her passing, Brother E. A. Butler assisting the writer. Ross C. Piper.

**BRIGGS.**—At New Plymouth, New Zealand, on February 19, 1944, as the sun sank below the western horizon, tinging the clouds with the glories of fading day, the writer knelt in prayer at the bedside of David Henry Briggs, as he quietly breathed back the gift of life to his Maker. The last twenty of our brother's seventy-four-year span were marked by much ill health. This was irksome indeed to a man who in earlier years was New Zealand's champion axeman and sawyer. Here was a man, nevertheless, who found in the simplicities of true Bible religion everything to satisfy the soul. He constantly lived in hope of recovery and of being able to worship with us in church fellowship. One of his last conscious statements was, "I'll praise the Lord as long as I have breath." There is an angel who marks well the place of his rest. R. P. Brown.

## Death of Pastor W. W. Prescott

From the "Review" of February 3, 1944, we learn of the death of one who endeared himself to those who were privileged to make his acquaintance during the two years he spent in Australia, in 1922 as Principal of the Australasian Missionary College, and 1923 as Union Conference Field Missionary Secretary. The report states:—

The many friends of Professor W. W. Prescott will be pained to learn of his death, which occurred January 21, 1944, at the Washington Sanitarium. He had reached the 89th year of his age.

Professor Prescott held, through the years, many responsible positions in our denominational work. At various times he was president of three of our senior colleges in this country, and principal of our college in Australia. He spent several years in England as director of the work in that field, and as field secretary of the General Conference he visited overseas divisions in the general interests of our organization. For seven years he was editor of this journal.

Professor Prescott was a student of wide research and a man of deep religious convictions, which he conscientiously endeavoured to live and follow. He possessed many excellent qualities of character. He was an affectionate husband, a loyal friend, an efficient administrator, an obliging neighbour, in his social life most agreeable, an able editor, a Christian gentleman, and a minister of the gospel who did much during his long years of service for the upbuilding and extension of this movement. His death will bring sorrow of heart to thousands in this country and overseas.

## Notices

### THANKS

The relatives of the late Sister Griffiths of Campbell Street, Ringwood, Victoria, sincerely thank their friends for loving sympathy in the very sad bereavement of February 3, 1944, and especially Pastor H. S. Streeter and Pastor J. Thomson.

**WANTED.** Young girl desires position on farm, out-door work: milking, separating, gardening, etc. Good Adventist home in N.S.W. Send full particulars to Miss F. Reed, Brown's Road, Wairoonga, N.S.W.

## BREVITIES

An exchange has been effected between Miss Yvonne Lowe of the Cooranbong Factory staff and Miss Marjorie Ensby of the Sydney Sanitarium office.

Advice has been received from the North New Zealand Conference that their ordinary mail should now be addressed to Box 41, Upper Symonds Street Post Office, Auckland, N.Z.; and all telegrams to 27 Esplanade Road, Mt. Eden, Auckland, N.Z.

Brother Arthur Stacey, who has served several of our institutions as an efficient accountant over a period of many years, and lately was transferred to the Brisbane Factory from the Sydney Sanitarium, has found it necessary to withdraw from the work for health reasons. Those who have been associated with Brother Stacey will regret very much to hear this news.

The West Australian Missionary College opened its doors to a full complement of students on the evening of Monday, March 6, for another year. The record of this institution so uniquely set away in hills is replete with accounts of successful service in the preparation of workers for the cause of God. We bespeak an interest in the prayers of God's people for its work during this current year.

Another successful annual session of the West Australian Conference was held in Perth, February 23-27 inclusive. It is estimated that 650 people were present in the West Leederville Town Hall for the Sabbath morning services. The Sabbath school offering amounted to £50, and in response to the annual missions appeal in the afternoon £550 in cash and pledges was received. On the following Sunday afternoon Brethren A. M. Cott and F. L. Taylor were solemnly set apart to the gospel ministry.

Outward bound from Sydney a small party sailed on March 1. These were Brother and Sister Roy Harrison, who will have charge of the Vailoa Training School, Samoa; Brother E. W. Smith and Brother W. H. Brown of Pitcairn, whose destination was New Zealand; and Brother R. Timms, an Avondale ministerial graduate, appointed to Bible work in South New Zealand. Another 1943 A.M.C. graduate who crossed the Tasman lately was Brother Frank Maberly, who is engaged in evangelism in North New Zealand, his home conference.

A ship from the sister Dominion recently brought to Sydney a large group of Adventists. Pastor and Mrs. R. N. Heggie and three children are under appointment to our training school in the Solomons, and while waiting for the way to clear, Pastor Heggie will take studies in teacher training at the A. M. College. Six students of N.Z.M.C. have come to continue their studies at Avondale: Miss June Nilsson, who will also teach in the primary department at Avondale, Alan Maberly, Ian Trevena, Cyrus Adams, Ray Carlaw, and Neville Hogg. Mrs. M. V. White and Mrs. Floyd McCoy were also in the party, and Brother D. Singh of Fiji has come to visit his two sons, Harold at Wahroonga, and Oliver at Avondale.

By the provisions of the will of the late Honourable R. S. Sampson of the Swan Electorate, West Australia, the W. A. Missionary College at Bickley, with other religious institutions in the State, received as a bequest the sum of £250. We greatly appreciate this recognition of the college by the late member for that district, who in his public-spirited ministry showed considerable interest in this institution.

### Changes at the Signs Publishing Company

After twenty-three years of service in the publishing house, the last ten of which he had been editor of the "Signs of the Times," Brother A. L. King has been called to evangelism in West Australia, and has left Warburton. His presence in the house and in the community is greatly missed.

While Pastor E. J. Johanson has been appointed editor of the "Signs," Miss M. Hay, in her capacity as assistant editor, is carrying the greater part of the responsibility.

It is with a feeling of sorrow that the Signs family have said good-bye to Pastor J. J. Potter, whose wise leadership has guided the house safely through many trying days, and whose warm friendship has done much to bind the whole staff into unity and loyalty. He had the happy knack of making every worker feel that his work was individually important, and his services appreciated.

In Pastor E. J. Johanson we feel that we have gained a manager who will give sound leadership, and who will be a friend to whom we can go at all times.

Another change is in the accounts department, where Brother W. R. Litster has come to us from West Australia to lead out. Brother A. H. E. Miller is therefore more free to keep his happy contact with the paper agents and manufacturers, and to do promotion work in the conferences.

Though changes may come, the work moves onward, and it is our determination to relate ourselves to it in such a way that we may move forward with it to triumph at the end.

### Union Appeal Goal Reached

T. A. MITCHELL  
Union Home Missions Secretary

The Union figure now stands at £12,894, and encouraging reports still come to hand.

North New Zealand has more than doubled its aim, and seems as though it is not finished yet.

South New Zealand will more than double its aim.

Victoria has done remarkably well in exceeding its 1943 attainment. In that field eight members brought in £1,000, and they are still working. One of these members is an aged lady who faithfully does her part each year.

Tasmania has now passed its goal, and the overflow is mounting. Like other conferences, it was "out" in its first report.

North New South Wales, too, will break all records, for it is above all expectations now, and big things are ahead.

A letter from South Australia brings the cheering news that our leaders there expect an all-time record.

We have never had such excellent reports and such bright prospects, and the indications are that this campaign will swell into a grand victory, far exceeding all previous achievements. Four conferences are yet to report. These, we feel sure, will not come behind those which have already reported.

The staff of the Sydney Sanitarium gathered more than their aim of £115 in two days, and it seems now as though their achievement will be double their goal. All took a keen interest in the effort, with the manager and the chaplain setting the lead, and all the staff down to the latest additions following their good example. The missionary spirit is in the air.

### What Do You Think?

A minister in charge of a church listened to the members give their first report. A total of £40 was reported—the aim was £56. The worker spoke very earnestly to all about working well the next week. At the close of the service, while shaking hands at the door, a good sister said to him: "Don't worry, brother, I have the aim myself, but did not report it; let the others work for it." A few moments later another member whispered: "The aim is all right, brother—I have it myself; but don't tell anyone. Let them work." Again, before he left the church, a third member confided, "Brother, we have well over the aim. I can fix that up, but why report it yet? Let them work." It would seem that that church has its aim at least three times!

Let us ingather all we can, from all the territory we can, in all the ways we can, as quickly as ever we can.

### Railway Literature Rack

L. SIMPSON

When Pastor A. J. Campbell left Bundaberg some time ago for the mission field, through the "Record" he asked that literature for our railway tract rack be forwarded to my address. Since then more parcels than the postman can manage continue to arrive, so I collect them in our utility.

It has been very encouraging as I have noted the same postmark and writing on parcels time and time again. I often picture our dear folk tying and wrapping literature with a prayer that it be the means of winning some soul to Jesus. I think then how good and faithful some folk must be; and feel sure that seed sown in this way will bring forth a rich harvest. Time will tell, and we can rest assured that God will not see His Word return unto Him void.

I have received letters and stamps also. To reply to all who send literature would be a huge task, so for parcels, letters, stamps, etc., we of the Bundaberg church in this way thank all senders.

I should like to make an appeal for back numbers of the "Youth's Instructor," "The Sabbath School Worker," and the "Church Officers' Gazette." Age and condition do not matter. Please forward all papers to my address: 46 Hanbury Street, North Bundaberg, Queensland.

Everyone who enters the pearly gates of the city of God will enter there as a conqueror, and his greatest conquest will have been the conquest of self.—Mrs. E. G. White.