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THAT MAN Upon the Throne of the Universe

R. A. GREIVE

MANY have been the devices of the devil to rob the church of her Lord and Master as revealed in the Gospels. The early church was endangered by the doctrine of circumcision, for, as Paul stated, "If ye be circumcised Christ shall profit you nothing." In the Middle Ages Christ was separated from His church by the introduction of human mediators who were placed between men and Christ. This age has seen the rise of "modernism," with its blatant attempt to completely humanize the Christ and eliminate the Divine. But this age is also noteworthy for an attempt on the part of a religious group to convince the Christian world that the human Christ did not survive the grave, that only a spirit-Christ ascended to heaven; and therefore only a spiritual second coming may be expected.

Of this latter delusion we may ask what would be the result to the Christian church if Christ had indeed shed His humanity at His resurrection and left His body to moulder in the grave. More than fifty years ago, Dr. Dale of Birmingham warned the church of the inevitable if this be so. He says, "If after His death He had never reclaimed and transfigured His physical nature, I should have felt that in His earthly life there had only been a transient alliance between the divine and the human, that He had manifested Himself in a human form and a human history, but had not actually become man, and that He had now withdrawn Himself from all limitations into the eternal glories of the infinite life of God, and was in no sense a man any longer. . . . I should have had to appeal to a divine mercy and a divine power which had been revealed in a human Christ, but the human Christ would have been lost for ever. The loss would have been immense, and, as it seems to me, without any compensations. The resurrection of Christ is the assurance that this loss has not been inflicted upon us: the human Christ is still ours."

"In taking our nature, the Saviour has bound Himself to humanity by a tie that

is never to be broken. Through the eternal ages He is linked with us. 'God so loved the world, that He gave His only begotten Son' He gave Him not only to bear our sins, and to die as our sacrifice; He gave Him to the fallen race. To assure us of His immutable counsel of peace, God gave His only begotten Son to become one of the human family, for ever to retain His human nature."—"Desire of Ages," page 25.

If Christ be an enthroned Spirit since the resurrection, the apostles did not know about it; for Peter in his sermon on the resurrection, recorded in Acts 2, knew only of the "flesh"-enthroned Christ.



Quoting from the Psalms, Peter said: "Moreover also My flesh shall rest in hope: because Thou wilt not leave My soul in hell [the grave], neither wilt Thou suffer Thine Holy One to see corruption." Thus from prophecy he adduced three salient facts: that Christ's flesh would rest in hope, His body would not be left in the grave, and it would not see corruption. Then Peter gave his interpretation of this prophecy: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne; He seeing this before spake of the resurrection of Christ, that His soul was not left in hell, neither His flesh did see corruption." Acts 2: 26, 27-31. Here, then, according to Peter, the body of David had turned to dust, but the flesh and body of Jesus had been raised up, and in that body Jesus is enthroned as both Lord and Christ.

What a wonderful revelation is this! This Jesus who hung in helpless weakness upon a cross, against whom they cried in derision, "He saved others: Himself He cannot save," is now enthroned as Lord of all, and the very universe hangs upon His word. "He controls and governs the immense forces of the material universe, He controls and governs the more immense and awful forces of the moral and spiritual universe. He, the Christ whom men knew on earth, He—and not another—He who was born at Bethlehem, who was a child in the home of Joseph and Mary at Nazareth, who grew in wisdom and stature, who was tempted, who delivered the sermon on the mount, whose arms enfolded little children, who was betrayed by Judas, who was charged with treason against Cæsar and with blasphemy against God, who was scourged and crucified—He and not another—is Lord of all. . . . The working of the strength of [God's] might' rendered Him capable of

a knowledge so immense, enriched Him with a wisdom so divine, inspired Him with a force so wonderful, that Christ, the very Christ that was born at Bethlehem and was crucified on Calvary, became the real and effective Ruler of heaven and earth."

Christ as the Son of Man

In the Gospels there are three expressions descriptive of Jesus Christ. The first of them, "the Son of God," indicates the deity of Jesus; the second, "the Son of man," reveals His relation to the human race; and the third, "the Son," the greatest of the three, without any qualifying phrase, suggests both Christ's deity and humanity. The title, "Son of God," occurs in the four Gospels a total of thirty times, but only on five occasions was this term used by Jesus to describe Himself. "Son of man," as a title, occurs in the Gospels no less than eighty-five times, and it is interesting to note, was always from the lips of Jesus except on two occasions. Thus eighty-three times out of eighty-five Jesus uses the title to express His nearness to the sons of men. The last of these expressions, "the Son," is used a total of twenty-three times in the Gospels, and without a single exception fell from the lips of Jesus.

This rapid survey shows that Christ's favourite expression for describing Himself is the one which veiled His glory, marked His humanity, and revealed His relationship to the race, "the Son of man." But if this expression reveals the amazing condescension of the Son of God to a real and vital relationship with this race, the same title also reveals the amazing exaltation that human nature has experienced in Christ. In the beginning man was given dominion over the earth, and all things were put in subjection under his feet; but through sin man passed from governor under God to slave under Satan. From this infinite degradation Christ has rescued human nature, and in His own Person has raised human nature to have dominion over angels, and fallen beings and all the myriad worlds of the universe.

"God has adopted human nature in the

person of His Son, and has carried the same into the highest heaven. It is the 'Son of man' who shares the throne of the universe. It is the 'Son of man' whose name shall be called 'Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace!'

"The I AM is the Daysman between God and humanity, laying His hand upon both. He who is 'holy, harmless, undefiled, separate from sinners,' is not ashamed to call us brethren. In Christ the family of earth and the family of heaven are bound together. Christ glorified is our brother. Heaven is enshrined in humanity, and humanity is enfolded in the bosom of Infinite Love."—"Desire of Ages," pages 25, 26.

Notice the manifold and immense powers that are to be exercised in Christ "because He is the Son of man." John 5:27. As the Son of man He comes in glory with all His holy angels, sitting upon the throne of His glory (Matt. 24:30); He raises the dead (John 5:28); He executes judgment, for before Him are gathered all nations and He separates them as sheep are separated from the goats. These great claims are definitely made for Himself as "the Son of man," and they are the complete assurance of the truth that these amazing acts of wisdom and power are to be the acts of the very Christ who lived among men.

The Christ who is thus exalted "far above all rule and authority and power and dominion," is not to be separated from those whose nature He shares and whom He has redeemed from sin and eternal death. The supremacy of Christ is to be asserted in His union with His saints, for He is supreme in the church as well as in the rest of the universe. God gave Him to the church "to be head over all things," and the church is "His body" in which all the wealth and energy of His life are revealed. And here is the lesson for us, that "the exceeding greatness of His power" is to "usward who believe." Eph. 1:17-23. The same power that was manifest in the exaltation of Christ's human nature is available through the Holy Spirit to make our human nature victorious over sin.

As a closing thought concerning the Man upon the throne of the universe, let me direct your thoughts to this Spirit-indited statement found in "Desire of Ages," page 329:—

"The Elder Brother of our race is by the eternal throne. He looks upon every soul who is turning his face toward Him as the Saviour. He knows by experience what are the weaknesses of humanity, what are our wants, and where lies the strength of our temptations; for He was in all points tempted like as we are, yet without sin. He is watching over you, trembling child of God. Are you tempted? He will deliver. Are you weak? He will strengthen. Are you ignorant? He will enlighten. Are you wounded? He will heal."

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Coffee and Tea Drugs Almost Identical

O. V. HELLESTRAND

The theine in tea and the caffeine in coffee are almost identical; in fact, both words are defined as a "vegetable alkaloid found in coffee and tea plants." The similarity is so great that many writers speak of caffeine as being a constituent of tea. "Both caffeine and theine are dangerous and detrimental drugs."

The usual drink in Australia with each meal is tea; then there is frequently morning and afternoon tea. Many factories in advertising for girl employees specially mention that morning and afternoon tea is supplied to the staff. The same principle operates in many offices in our cities. Many fall into the well of illusion in thinking that the slogan, "Tea revives you," is true, whereas in actual fact it is a falsehood. Tea does not impart energy, but acts as a whip to a tired system that is in need of a rest to rebuild energy and get rid of fatigue poisons. Irritability seems to be one of the most common characteristics of civilized people, and undoubtedly this is largely due to the consumption of tea.

It is said that Australians are the greatest meat eaters, sugar consumers, and tea drinkers in the world. Two cups contain a medicinal dose of caffeine. In its final analysis tea drinking is a drug habit, similar to the craving for whisky, morphine, and tobacco. I have heard people say, "I cannot do without my cup of tea." Caffeine and theine are nerve and heart stimulants. Tea may mask fatigue, but its continued use, leading to disregard of nature's signals that rest is needed, is fraught with sure and certain disaster. Some may drink tea for years with no apparent evil results, but this only proves that their constitutions have been strong enough to stand the ravages of the tea drug.

More and more, doctors are coming to the conclusion that tea drinking is one of the most common causes of indigestion. If we wish to keep the temple of the Holy Spirit clean and working efficiently, and if we wish to secure the most lasting and satisfying pleasures even in this life, the less tea and coffee and cocoa we drink the better.

If one's nerves are feeling a little "raggy," it would be wise not to take tea or coffee, but to break the day up into rest periods, with particular emphasis on the afternoon siesta.

SABBATH SOLILOQUY

Stuart P. Geddes

As I stroll through the bush on a bright Sabbath day,
With the greenest of carpets to cushion my feet;
With the scent of the flowers perfuming the air,
And the birds and the bees making melody sweet,
I am led to reflect on the kindness of Him
Who created them all by His word of command,
To be springs full of joy to the heart of the one
Whom He made to be happy, and king of the land.
Of the garden of Eden, so bright and so fair,
That was made by the Lord as a home for His son,
With the sweetest of blooms and the stateliest trees,
And with life everlasting a prize to be won;

Of the serpent's foul plot and his terrible work
Of deception and sorrow and ruin and death;
And the man was sent forth from his beautiful home
To a struggle for life till he yielded his breath.
So I long for the day when all trace of the curse
Of iniquity, sin, disappointment, and pain
Shall be swept from the land by the coming of Him
Who will never permit it to rise up again;
And the garden of Eden, created anew
From the ashes of that which ere long shall be past,
Shall be given to us who have battled and hoped,
If we cling to the Lord and endure to the last.

Our Island Field

Evangelism in Fiji

In a personal letter to Pastor A. G. Stewart, Sister A. G. Jacobson tells of life and ministry on the Sigatoka (Singatoka) River, Fiji:—

"For the past five months we have been settled in the Sigatoka. We are very happy in our work here, for my husband's dream of evangelism in Fiji has at last come true. There is plenty of scope, with the many villages so close, all on the car road. The only thing about which I've heard him complain is that there are only seven nights in the week. He is holding meetings every night in a different village, like holding seven evangelistic efforts at once. He returns to the same village each Sunday, to the same village each Monday and so on. He finds that a definite series such as we run in the homeland goes well here, too. The first were illustrated with lantern slides, 'The Life of Christ,' 'The Second Coming,' 'Matt. 24,' 'Dan. 12: 4.' Then my husband preaches, using the big new charts he had made, twelve feet or so long. The Fijians like the charts. We shall be up to the testing truths very soon, and we hope and pray that a number will take their stand. We have made many friends here, but Arthur is concentrating on these seven villages first. Others will follow as he can manage them. Soul-winning is a most absorbing interest, and whenever I can I love to go, mostly in the afternoons.

"We are all well, and enjoying to the full this beautiful home and its surroundings. The children love it here and are growing healthy and strong. The weather is wonderful; the morning mists come up the river and the sea breezes blow all day. It's like the garden of Eden, even the river flowing by."

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Exciting Days on Tonga

From a personal letter written by Pastor Walter Ferris, we take this story:—

"Well, here we are at our new station at Nukualofa, Tonga. It's a great country and we have fallen in love with the people. They are proud, and it is a most fascinating experience becoming acquainted with the people and customs of a foreign land. They remind me very much of the Norfolk Islanders, and have the same characteristics to a large degree. There is a good family of Pitcairn folk here, and their members half fill the church.

"The car is running well, and has taken us over many miles of beautiful level roads visiting country churches. The school is nine miles out and the Cerniks have charge there. We are finding that the little church here at Nukualofa is too small, for the numbers are increasing under the influence of the Holy Spirit."

Speaking of their trip from Fiji to Tonga in the recently acquired mission vessel "Endeavour," our missionary says:—

"We said farewell, and off we set on the four hundred-mile voyage across open sea. Leaving at 5 p.m., we sailed south all night, passing the Lau group, and by daylight all was well. We checked our

position and headed for the last speck of land to be seen. We passed this at midday, and then set course for Tonga Tabu. The engine chugged along very nicely. We were a party of five, and there was plenty to do attending the engine and the sails, preparing meals, and worship, and performing all the other duties. Heavy rain made things miserable for a start, but it cleared up later.

"All night we kept on the course, and I made a strict record of miles and wrote up the log book every hour. Next morning we checked local time at sunrise and calculated we would reach Tonga at 1 p.m. that day. The boys found it difficult to believe my calculations, so they kept a sharp look out for land. At 10 a.m. we saw the smoke ascending from the distant volcanoes to the north. At 12 noon I took a sight of the sun and calculated that we were just seven miles from Tonga. As the island is low-lying we couldn't see land. Half an hour later a boy up the mast sighted land, and what a shout! We were true on our course, and it was a thrill to find that the sextant was correct and that a small dot of land in mid-Pacific could be found. We slowed down a little in order to give the ship a clean-up before entering Nukualofa harbour. We had papers for entry into a foreign country. The yellow flag flew to call a doctor, and as we slowly pulled into the bay near the main wharf a large crowd gathered to witness the arrival. Police, doctor, and Customs men came aboard, and there were such a lot of formalities to go through. We took the ship to the wharf and met the folk. A great moment it was, and what a relief to be within the harbour!

"A large shark had followed us for some distance, and Captain Alipate had tried to catch it when its nose was almost touching the boat. I wanted to shoot it, but he wouldn't let me. Some old native superstition I guess.

"A round of feasts followed our arrival, and the Fijian boys had a royal time. They have been very popular. The grandest and most important occasion was the visit of the Queen to the ship and a celebration of the ship's arrival in Tongan waters. My wife and I paid an official visit to the palace to meet Her Majesty the Queen, and it was a real thrill. We drove up to the front door, and on alighting from the car a warden took my hat and led us into the spacious drawing-room, where Her Majesty rose from a gorgeous lounge to greet us. We were invited to sit in the royal chairs, and we had a very pleasant half-hour visit. It is a real palace, true enough, and nothing cheap about it. The Queen was very friendly, and inquired after all the former workers here, and expressed her interest in the activities of the church.

"We invited Her Majesty to visit the new ship, and she graciously consented to do so. The day was chosen, and all believers from far and near came to the service. The ship was decorated with bunting from stem to stern and topmast. The Queen's flag flew grandly from the top

of the mast. We built a special gangway and painted it white for the Queen to walk on. Tapa cloth was laid from the road to the boat. The children from the Beulah school formed a guard of honour from the car to the boat, and minister and European workers waited on board as 2 p.m. drew near. All were tense as the word went round that the Queen was coming and the royal car drove up. After greeting our visitor, I stood with her as the Tongan National Anthem was sung, and then had the pleasure of escorting the Queen through the crowd and across to the ship, where a seat of tapa cloth had been prepared. A service followed in which the leading workers took part. I read an address of welcome in which was included the aim and object of mission ships. A leading Tongan worker read a translation in Tongan. After a prayer of thanksgiving and dedication, I presented Her Majesty with a copy of the new book, 'God's Way Out.' She accepted it graciously, and asked that if the name of the boat were changed her gift in return would be the name, 'Malena,' which means 'Peace.' The Queen then entered the cabin where the ladies had prepared afternoon lunch and cakes. We enjoyed having lunch with Royalty. We sailed around the harbour, and in spite of some rain all enjoyed the trip. I introduced Brother John Kamea to the Queen as one of her loyal subjects who had been away from Tonga for over thirty-two years. He kissed her hand—a lovely little incident.

"As we left the ship the guard of honour returned to position and sang the National Anthem as the Queen bade farewell to us all. We felt honoured indeed.

"Our believers sent a large feast to the palace, and it was delightful to see a lorry carrying the replica of the "Endeavour" about ten feet long. It was beautifully decorated and was laden with cakes, pies, and other good things for the Queen's table. The life-boats were filled with sweets. No other Royal table was ever set in such a way, I'm sure, and the Queen was delighted. We were given a smaller one at the big feast prepared at the mission headquarters. It was a grand day, and all were happy. The Queen sent back a piece of tapa cloth 200 yards long and 20 feet wide. This was divided between the Fijian boys, and we also got a piece. We also have a beautiful white mat which came as a gift from the Queen. These people certainly do things in a grand way when they start.

"Now all that is past, and we have been brought back to earth again. We took John Kamea and his family to their new home 200 miles north, at Vavau. We were swamped with requests for passages. It was a fascinating trip going through the different groups, and while at Hapai we experienced the after effects of the tidal wave from Honolulu way. Every ten minutes the tide came rushing in and then out again. The sea was as calm as possible, yet the reef off-shore was alternately covered and then high and dry. Ships near the beach were floating and then later sitting on dry sand. This lasted for about three hours.

"While pulling into Vavau, a marvellous harbour, we struck a nasty squall. A waterspout came very close to us and caused panic as it drew near. However, angels were near to save us and the ship.

Around the Conferences

Avondale J.M.V's Demonstrate

MADGE E. ROGERS

On the evening of Sunday, June 16, seventy J.M.V's with their leaders and a representative gathering of parents assembled in the gymnasium of the Australasian Missionary College. The occasion was an event of annual significance, namely, the J.M.V's Cookery Competition. Sparkling-eyed boys and girls were met at the door by the leaders, and relieved of intriguingly covered parcels, borne with obvious pride. As they were unwrapped and placed upon a table in the centre of the large room, it was plainly evident that in Avondale at least the homely arts are not monopolized by the gentler sex, for there were almost as many entries from boys as from girls. Over thirty entries in all passed under the eyes—and testing fingers—of the competent judges (Sisters Schowe and Les Davis), comprising sponge cakes, butter cakes, fancy cakes, and scones.

The tension of awaiting the announcement of the prizewinners was eased by the announcement of "tea." Then came the peak moment: the decision of the judges and the awarding of prizes. Two prizes were awarded in each section—Girls' Entries of Cakes, Boys' Entries, and Scones. Brother Don Halliday, local J.M.V. Leader, was in charge, and Pastor W. E. Rudge, M.V. secretary of the North N.S.W. Conference, presented the prizes, which were fittingly chosen, being copies of this year's Junior Reading Course—"Patteson of the South Seas."

The interrupted meal then proceeded to a pleasant culmination in the sampling of the entries. As regards the proficiency of both boys and girls of the Avondale J.M.V. Society as cake-makers, it need only be said that both from external scrutiny, and the conclusive proof of the eating, their parents and leaders have every reason to be proud of them, for in lightness, texture, and appearance, the products were very good indeed and would have done credit to entrants of older years.

It is fine to see the evidence of a practical companionableness between parent and child. The fact that these Juniors like to ply the cooking and other household arts is proof that in their homes they are being encouraged and taught so to do. While the practical value of this training is self evident, yet not the least, and possibly the most, far-reaching benefit lies in the companionship itself, which if rightly used may be one of the most powerful agencies in directing these young feet into eternal paths of righteousness.

The Juniors entertained their visitors by a number of choruses, under the conductorship of Brother Winston Dowling. A few words of encouragement and counsel were passed on to parents and Juniors, and then the visitors proceeded to inspect a further display of the Juniors' arts—a matchbox "town," knot-tying, and nature-study displays. Miss Enid Roberts had tutored her class of Friend girls in a Health Habit dialogue, which dramatically

portrayed the dangers of unhygienic habits—particularly in the use of a common drinking-cup.

Miss Warhurst by letter exhorted the Juniors to greater zeal in Doctrinal Text learning, and Brother Halliday in reading the letter earnestly invited the co-operation of the parents in helping the children to learn thoroughly the texts from week to week, not so much to build up the society's record, but as an indispensable aid in building Christian character into the lives of the boys and girls.

As we thoughtfully parted, it was with a prayer that just as the Juniors had learned to blend ingredients correctly so as to produce a successful cake, so might they learn to blend the principles of right living with the experiences that come to their young hearts, that they may grow as tender plants before the Lord.

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Victorian Panorama

This letter, written to the members of the Conference Church in Victoria by Pastor P. G. Foster, the acting president, will be of interest to our readers generally:—

"The evangelists whom you are helping to support by your prayers and by your tithes are working for God in thirteen country centres and five city districts. In addition, a number are caring for radio interests and doing pastoral work throughout the metropolitan area. Shall we take the places alphabetically and help you to know your workers more personally? We'll begin with the country.

"**Ballarat.** Here Pastor and Mrs. E. R. Tucker and Miss Nellie Knowles are working. Pastor Tucker addresses two audiences every Sunday: one at 10.30 a.m. from Station 3BA, with listeners in at least three states to his 'Everybody Wants to Know' series; and a local audience in the evening in the East A.N.A. Hall, Ballarat. There is considerable musical talent in the Ballarat church, including its pastor and tiny Rosemary Robinson, aged about seven. 'Not long ago,' says Pastor Tucker, 'I received a letter which read like this: "How can I be filled with Jesus Christ? I do so want to do His will." On meeting the sender, I found a young lady who is now keeping the Sabbath. We have seven persons well on the way toward baptism, and a number of other interests.'

"**Benalla.** Pastor and Mrs. C. F. Hollingsworth have at last found a house in Benalla, and moved there from Bendigo. After unpacking a few necessary things for use in the home while he was away, Brother Hollingsworth and his brother, Pastor Harold Hollingsworth, set out next day on a visit to the believers in his new 'parish.' Since then they have settled in. While the house does not begin to compare with the one they left, yet Brother Hollingsworth writes: 'We are glad to have a place to shelter in, and are as happy as birds to be at work here. I hope to meet some Sabbaths with the believers in Wangaratta and Beechworth, as well as in Benalla. The folk up here, I would judge, are very sincere and loyal people.'

for the spout disappeared most suddenly and amazingly. We spent two happy days with the folk, and it was good to meet Miss Ferguson. She is a good soul and doing a good work. We had to return in a hurry to catch the 'Matua,' as two of the Fijian boys were returning to Fiji on her. It was a very rough trip back. The boat had a flogging, and we found since that the copper was badly damaged and lost on that trip. Passing close by the volcanoes we saw a marvellous picture of clouds and smoke."

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Indian Work in Fiji

These paragraphs have been culled from a letter written to Pastor Stratford by Pastor G. M. Masters:—

"We were delighted to welcome Pastor Ray Mitchell last Sabbath. The boat arrived in time for him to attend our Indian Sabbath school, where he was given an enthusiastic welcome. He comes to us full of zeal for evangelism, and the experience he has had along these lines in New Zealand will equip him well for the work here. He has already taken over the responsibilities of the Samabula mission, and this will relieve me very much. There are at Samabula splendid opportunities and prospects. I have handed over to Brother Mitchell a class of six bright young married men who are taking a keen interest in the Bible, and other interests. I believe he will soon have his hands full. He will supervise the worship and Bible instruction in the school, where there are 225 bright boys and girls. The contacts in the school will open the homes as he visits around the district. The building programme at Samabula is nearing completion.

"Reports from Ravua are also encouraging. In his last letter Brother Karl Brook told me that he had had fifteen adults, in addition to the children, at the Sabbath meeting, and that the Lord blessed him with freedom of speech. Among those present were a school-teacher and his wife from a neighbouring district who are definitely interested in the truth. The young man, a Hindu, has already resigned from a local committee because they hold their meetings on the Sabbath. The new house for the assistant teacher there is almost finished, and the school building is well on the way. The attendance has increased beyond all anticipations, and we had to make the enlargement greater than was planned; the extra finance was met by the Indians of the district.

"At Fulton, Narian Singh's house is almost completed and he expects to move in next week. They are now ready to commence work on the Indian girls' dormitory. I am looking forward to the time when we shall be able to carry on with our full programme of Indian work at Fulton. Things should be ready for this by the beginning of next year. We are in great need of trained Indian Christian workers. We were happy to see one of the Indian young men at Fulton, from a Hindu home, baptized last year, and believe there will soon be others taking this step.

"You will be interested to know that at the end of last year it was found that the Indians here outnumber the Fijians by 1,500, the actual figures being Indians, 117,256; Fijians, 115,725. This provides a great challenge to our work."

Sister Sawyer has given him names of people met in her colporteur work, whom he will visit. So once again our good colporteurs come into the limelight, for they certainly are doing a wonderful work.

"Bendigo. In this district Pastor T. A. Anderson is engaged in house-to-house work with the 'Twentieth Century Bible Course and the 'Advent Radio Church News.' He has been conducting a mission at Inglewood, and so far one married couple has begun to keep the Sabbath. We are glad to say that Pastor Anderson's health is much improved.

"Camperdown-Colac. Recently I had the privilege of visiting Evangelist T. E. A. Sedgman, who is doing pastoral work. His parish is approximately seventy-six miles long, and the scattered interests entail much travelling. I found him very enthusiastic in his endeavours to help those who are seeking to know what is truth, and he certainly has his hands full. Brother Sedgman speaks over Station 3CS, Colac, every Monday at 5 p.m. in a children's session known as 'Helpmates.' By invitation of the manager, Brother Sedgman began a few weeks ago a 'Better Health for All' series of fifteen-minute health lectures every Tuesday at 11 a.m. He visits Ferguson, Birregurra, Cobden, Terang, and other places as well as Colac and Camperdown. Several have signified their determination to keep all of the commandments, and others are in the valley of decision. 'Oh, for more workers,' Brother Sedgman writes, 'to comb these districts thoroughly, using the radio, and I am sure strong companies would be raised up to shine as lights in the world.'

"Castlemaine. Here we have Pastor and Mrs. J. S. Jackson. Brother Jackson was run down in health and found it necessary to rest and recuperate for a time at the Sydney Sanitarium, but he is home again now. Comes the bad news, however, that his house has been sold over his head, so our brother has the added worry of house hunting.

"Geelong. Returning to Geelong after the Conference Session last January, Pastor Kingston and his helpers placed their large marquee in a new area, and have been having better attendances. This mission is conducted by three young evangelists, Brethren Hector Kingston, George Southwell, and Charles Johnston, and they have been happy to have a hundred per cent backing by our church folk in Geelong. Pastor Arthur Parker is also kept very busy in Geelong and outlying districts with pastoral and evangelistic work. The work of his wife, Dr. Parker, is greatly appreciated. Pastor Parker remarked at the Session that all who had embraced the message in Geelong in recent years were persons with whom he and his wife were personally acquainted beforehand.

"Horsham. Pastor and Mrs. C. J. Griffin came to Victoria from New Zealand the beginning of the year, to take up more aggressive work in this centre where Sister Badcock had been holding the fort. With Sister Badcock's good leadership last year the members sold over £100 worth of small books in aid of their church building fund, thus accomplishing a dual purpose.

"Mildura. Pastor and Mrs. A. J. Gathercole of Mildura are in the same quandary

as Pastor and Mrs. Jackson, their house also having been sold. Let us pray that the Great Provider will supply their need. We have just held the annual Regional Meeting at Mildura, from May 23-26. The church was filled for the Sabbath services, but the week-day meetings were not quite so largely attended as last year, owing to recent rains having delayed the drying of the fruit in this vineyard section of Victoria.

"Twenty children attended all the J.M.V. week-day meetings, and thirty-five on Sabbath in their separate service. Their leaders tell me they were very attentive and responsive. What a fine company of boys and girls we have at Mildura! To help raise funds for their prospective church school, on the Monday morning we visitors accompanied a working bee of about nineteen to do lettuce-thinning and bean-picking. We congratulate the Mil-

What a Smile Will Do

ROBERT HARE

It lifts the burden of many a heart,
And softens the sting of many a smart,
Brightens the sky when clouds hang dark,
Speaks peace to winds that toss life's bark,

Then whispers in danger, "Just be true,
The God of heaven still cares for you."

It tells in truth, love dwells within,
And serves to cheer when wrong would win,
Holds promise that a kindly heart
Would gladly help and do its part,
Gladdens the wanderer by the way,
And gives the hope of brighter day.

Sad, aching hearts are all around,
Buried in many a grief profound,
Your smile might ease their weary care
And help some heart its grief to bear.
Whisper of joy and light the scene
Where oft some darkened cloud has been.

Oh, then just smile as you pass along;
That smile may tune some heart to song,
May brighten some dark and lonely way,
And whisper of returning day.
Remember, Love to you has given
God's smile, a passport into heaven.

dura church on its enthusiasm to secure a school.

"Shepparton. Formerly in charge of mission work in Tonga, Pastor and Mrs. B. E. Hadfield are now stationed in Shepparton and district, doing pastoral work. It seems a coincidence that the two sisters, Mrs. Hadfield and Mrs. A. I. Mitchell, are now both in Victoria, also their mother, Sister Allen.

"Stawell. We have felt special concern for the mission in Stawell, because we know it to be one of the most difficult fields. At the Session it was decided that Pastor A. I. Mitchell leave Stawell and work in Springvale; but on searching there for a house, he found such absolute shortage that even a local family was evicted and left on the street. With absolute faith in God and this message, Pastor Mitchell asked for the opportunity to return to Stawell with a large mission marquee. Brother Eric Sparks was sent to assist him, and the two men found their ingenuity taxed to erect the pavilion on

stony ground. The allotment is near the centre of town. Pastor Mitchell is relying on the co-operation of his prayer-partners. Just here may I ask that you will add this request to your prayer list, please? Be a member of the 'Royal Prayer Force' that supplies 'air cover' to those who have to press forward to release the captives of the adversary of souls, and rescue them from eternal death."

(Concluded next week.)

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More Accessions, Hamilton, N. Z.

H. L. TOLHURST

On May 18 another baptism was conducted in the Hamilton church. After Pastor G. Burnside's mission closed in October, the good work continued, and as a result nine people were ready to bury the old life with Christ in baptism.

Some of the candidates had attended meetings in the tent; others had become interested after it was dismantled; and still others had known the truth for years. One brother studied the message with Brother C. Raphael two years ago, when his wife and daughter were baptized; now he joined them in fellowship. One of the first to interest them was our veteran colporteur, Brother J. Farrar. A sister from Te Kuiti had studied the truth with Brother Barron, seventeen years ago, and again recently with Brother F. Tonge, a lay worker. So one sows and another reaps.

A farmer in the Te Awamutu district, together with his wife and son, were students of the Twentieth Century Bible Correspondence Course, and with the help of Brother H. C. Murch all three accepted the present truth and were baptized together. The remaining four candidates were Hamilton people, some of whom had attended the tent mission.

There are at least four other folk keeping Sabbath and preparing to join the church at a later date, and several others are studying the faith we hold dear. Continue, please, to remember the work here in your prayers.

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APOLOGY

In our issue of May 27 we published a very interesting report of colporteur experiences by Brother C. A. Bernoth. However, in this he stated that a minister of another church had a copy of "Desire of Ages" which he used extensively. The minister has asked him to correct this statement, saying that while he has the book he does not use it. Brother Bernoth offers his apologies to the one concerned.

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Let every youth and every child be taught, not merely to solve imaginary problems, but to keep an accurate account of his own incomes and outgoes. Let him learn the right use of money by using it. Whether supplied by their parents or by their own earnings, let boys and girls learn to select and purchase their own clothing, their books, and other necessities; and by keeping an account of their expenses they will learn, as they could learn in no other way, the value and the use of money. This training will help them to distinguish true economy from niggardiness on the one hand and prodigality on the other. Rightly directed, it will encourage habits of benevolence.—"Education," pages 238, 239.

First Meetings of the General Conference

(Extracts from Brother W. L. Pascoe's Diary)

3rd. June. W. E. Phillips, the General Conference auditor, took me in his car to visit the Potomac local conference office and the Columbia Union Conference office. He tells me they have almost everything within five minutes' drive of the G.C., as samples of what treasurers are interested in—a local conference, a union conference, a primary school, an academy, a college, a sanitarium, a publishing house, a correspondence school headquarters, a cafeteria, and of course the Seminary.

4th. The morning was occupied in a conference of the Australasian delegates.

The evening was spent in a very happy gathering of Australians and Americans who formerly worked in Australia, arranged by the Blundens and the R. A. Andersons in Andersons' home. The following were present: Pastor and Mrs. R. A. Anderson and Tui; Pastor and Mrs. Blunden; Alan Anderson, junior, and his wife; Mrs. Cross (sister of Mrs. Allum, and Mrs. Rowlands); Pastor F. D. Nichol (editor of the "Review") and his wife, father and mother; Pastor and Mrs. A. W. Cormack; Pastor Edgar James (brother of Pastor Ross James and Mrs. R. Thrift) and his wife; their daughter, Mrs. Robinson and her husband; Dr. Dulcie Blunden-Morris (whom I knew as a girl); Dr. and Mrs. L. H. Wood (ex-Avondale); Pastor E. E. and Mrs. Cosentine; Pastor and Mrs. Eric Hare and son Peter; Miss Lizzie Gregg (one-time secretary of the A.U.C.) and her sister; Mrs. Yvonne Caro-Howard; Brother Staples (now in African field); Brethren E. B. Rudge, W. G. Turner, R. H. Adair, E. G. Moulds, E. E. Roenfelt, E. L. Minchin, G. Burnside, A. W. Dawson, W. E. Battye, and yours truly.

5th. The General Conference Session opens this evening in the new large Sligo church, which is probably the largest S.D.A. church in the world. The singing is led by Paul Wickman (radio secretary). The College A Cappella Choir renders some beautiful items. The opening hymn, announced by Pastor McElhany, "Long Upon the Mountains," is the same hymn as was used to open the very first General Conference. After the seating of the delegates Pastor McElhany gives his presidential report.

6th. Pastor Spicer takes the 8.30 a.m. devotional hour and gives a message of courage and inspiration. The last General Conference Session held in Washington was in 1913. At that time world membership was 122,000; now it is 574,000.

7th. It was voted to accede to the request of the recent Australasian Session for the organization of our field as a division, on the understanding that the details will be worked out in Australasia when General Conference representatives can come to help in solving the legal problems, and that as soon as possible; the Autumn Council of the General Conference to be held following the visit, being authorized to take final action. Before we leave here we should have some idea of when that visit can be made. It is planned to increase the General Conference administrative staff to make possible more frequent visitation.

The evening service by Pastor Olson, president of the Southern European Division, is held in the Uline Ice Arena

in Washington, which seats 8,000. There were about 5,000 present. It is a large concrete building with very poor acoustics, built for ice skating, rodeos, etc.

8th. Sabbath. Sabbath school and church (by Pastor McElhany) are held in Uline Ice Arena. It is a very hot day, but the message is most inspiring.

The evening programme at the Sligo church is devoted to Australasia, and was about as follows: Hymn, prayer, cornet duet by Pastor Eric Hare and Alan Anderson; report by Pastor Rudge. This is conducted with a series of coloured slides showing views of Sydney harbour and bridge, union office, sanitarium, Mrs. White's home at Sunnyside, Warburton institutions, A.M. College, kangaroos, koala bears, and finally a group of kookaburras. At this stage, with picture of kookaburras on the screen, a recording of a jacky laughing was run into the broadcast system with delightful effect. A male octette, "Answer the Call Ye Brave Men," etc., was rendered by E. L. Minchin, E. E. Roenfelt, E. J. Johanson, W. E. Battye, G. H. Minchin, R. A. Anderson, R. E. Hare, and W. L. Pascoe. Mission pictures were then thrown on the screen for forty-five minutes.

9th. Inter-America Division takes the evening programme. This is very interesting; numerous coloured slides are thrown on the screen as nationals in costume speak of the work in their fields.

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Letter from Pastor W. G. Turner

(Written from Washington on June 20)

Now that the General Conference Session is over, we shall attempt to convey to you in some degree the actions of this gathering, and the way in which our own field and the others will be affected.

In the first place, the meeting was held amidst very pleasant surroundings; and while only delegates were in attendance, with the residents of Washington and its immediate vicinity as visitors, we had very large congregations. The Sligo church, seating in its main auditorium 2,300 and in its basement 650 more, was by a loud speaker system connected with Columbia Hall, with a capacity for 900; and on the second Sabbath, outside loud speakers conveyed the messages of the day to thousands, who amidst the trees and in the sunshine, sat on the lawns near the school dormitories and listened to the speakers.

The Session opened with Pastor McElhany giving a very helpful and stirring address. Standing committees were appointed, and the next morning some of them began to work. I was most unfortunately selected as chairman of the Committee on Nominations. This, as some of you very well know, is a committee that has nothing at all of the Session so far as attendance at the meetings is concerned, for with nearly 200 names to consider, and scores of men to interview, one's hands are tied and one's time is occupied almost continuously. We had a splendid spirit in our committee, however, and there seems to be generally a very favourable reaction to the nominations made, all of which were confirmed by the delegates without any being referred back.

On the second Sabbath morning, following another helpful address by Brother McElhany, an appeal for funds for our

mission fields was made, and the North American unions and a number of the institutions in this country contributed upwards of \$300,000. In addition to this there was a very large plate offering taken. We do not have a completed total for this yet, but it must have been quite substantial.

I am bringing with me records of the opening meeting of the Session on Wednesday night, so that a number of our folk will be able to share with us this gathering, so far as the matter itself is concerned. I am also bringing records of the last Sabbath's mission symposium, when representatives from various divisions addressed the gathering. We feel sure that these will be much appreciated by those who are able to hear them upon our return.

Now referring to calls that have come to us for our own workers. . . . The British Union is now calling for T. J. Bradley to connect with the British Union for evangelistic work in London. While we have felt that the calling of so many of our brethren will make a tremendous hole in our working force in Australia, we do feel rather happy to think that other fields are looking our way, and that so many of our men are being called into higher responsibility and to larger fields of service. We sincerely hope that when we return home and submit our report, the brethren will look with favour upon the actions taken. It would seem as though our Australian folk had created a favourable impression here. We trust that the Lord will greatly bless these brethren in their new fields of service.

[When these men take up their new duties there will be seven Australians at the General Conference office altogether: A. W. Cormack, H. M. Blunden, R. A. Anderson, E. B. Hare, R. H. Adair, E. E. Roenfelt, and E. J. Johanson.—Editor.]

To fill some of the needs of the Australasian field, we have called for and have fortunately succeeded in securing Dr. Murdoch, who for some years has been the president of the British College. We are very happy indeed in the thought of securing this splendid man. He will come to us with an excellent background of experience, and we believe will fit into our Australian needs in a most helpful way. He is a quiet Scotchman of deep spiritual experience, an outstanding Bible teacher and expounder, and is looking forward to his work in Australia with happy anticipation. He has been in great demand here in America, and other calls have been lodged. But we feel that the Lord has impressed him to accept our invitation. As a delegation we are all very happy indeed to think that he is coming. We are hoping that it will be possible for him to arrive in Australia well before the end of the year, so that he can visit some of our camp-meetings and bring to our young people something of the wealth of his experience and the strength of his personality before the school opens for 1947.

Brother Cosentine has been appointed the Educational Secretary for the General Conference, and we have called him to visit Australia early in the new year, so that he with us and the new president of the college will be able to give consideration to our plans for the rehabilitation or reconstruction of Avondale. Brother Cosentine is planning to visit the field at this

(Concluded on page 8)

WEDDING BELLS

BENEDICT-HARDES.—In the evening of April 4, 1946, the Avondale church, N.S.W., was the scene of a charming wedding. The bride, Alice, youngest daughter of Brother and Sister Thomas Harde of Cooranbong, proceeded down the aisle on the arm of her father, to exchange vows with Jay Charles Benedict of Michigan, U.S.A. At the reception, which was held in a marquee at the home of the bride's parents, a large number of relatives and friends gathered to wish the young couple every happiness. May God richly bless them as they make their home at Cooranbong. O. K. Anderson.

McINTYRE-MAISEY.—In the evening of May 23, 1946, the Ashfield church, N.S.W., was the scene of a very pretty wedding when amid floral decorations, Eileen Nerelle Maisey and Robert Colin McIntyre were duly wed. Both of these young people are well-known and respected members of the Ashfield church. After the ceremony the guests assembled at the Vegetarian Cafe, where Brother H. Eiszele and staff had prepared a delightful breakfast. As Mr. and Mrs. McIntyre face the untried days ahead their many friends wish them every happiness. May their home be a place "where the love and peace and purity of Eden shall abide."

E. R. Whitehead.

BEHRENS-McLAIN.—On June 12, 1946, at the South Brisbane church, Queensland, Sylvia Joan McLain and David Kenward Behrens were united in holy wedlock. The bride is the eldest daughter of Brother and Sister H. W. McLain, highly esteemed members of the South Brisbane church; whilst the bridegroom is the son of Sister and the late Brother K. Behrens of Doncaster, Melbourne. The church was beautifully decorated, and everything was carried out befitting a Christian wedding. At the reception good wishes were expressed by kind friends gathered together. In this life union we pray that the God of heaven will give Brother and Sister Behrens abundant joy and happiness.

W. W. Petrie.

DAWSON-RADLEY.—The Avondale church was colourfully and tastefully decorated and a large gathering of happy people were present on the afternoon of April 10, 1946, when George Joseph Dawson and Beryl Gwendoline Radley, eldest daughter of Brother and Sister Glenmore Radley of Cooranbong, joined hands in holy wedlock. Brother G. F. Bohringer participated in the ceremony. The reception was held in the dining-room of the S.H.F. Company, where many relatives, friends, and work-mates assembled to wish the young couple every happiness. May God graciously bless them as they establish their home and the bridegroom continues his course of studies at the College.

O. K. Anderson.

"One by one thy duties wait thee;
Let thy whole strength go to each;
Let no future dreams elate thee;
Learn thou first what these can teach."

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SMITH.—On June 21, 1946, little Paul Anderson Smith, son of Brother and Sister R. A. Smith of Collinsvale, Tasmania, met his death in a tragic way. He was proceeding to church school in his father's truck when, owing to a mechanical fault, the vehicle got out of control on a difficult stretch of road, and Paul was thrown heavily. He lived just an hour or two afterwards. Though but eight years of age, Paul had shown keen interest in his Sabbath school lessons, and was loved for his sweet disposition. In the presence of a large gathering of relatives and friends we laid him to rest until Jesus comes. To the sorrowing parents and other members of the family we offer our heartfelt sympathy.

D. Sibley.

HAM.—Mrs. Eileen Grace Ham, eldest daughter of Sister Pilcher of Hamilton, New Zealand, fell asleep in Jesus on April 23, 1946, after a long and painful illness, aged fifty-three years. She first came in contact with this message about ten years ago, during the tent mission conducted by Pastors Battye and Naden. Though she did not accept it at that time, her parents and three of her sisters joined the Hamilton church. During the closing weeks of her life she fully expressed faith in her Saviour. Brother H. C. Murch gave the mourners a message of comfort and hope at the funeral chapel and the writer conducted the service at the grave. To the sorrowing husband, mother, brothers, and sisters, our sympathy is extended.

H. L. Tolhurst.

KELLOW.—After a long illness, Sister Daisy Kellow quietly passed to her rest on May 15, 1946, at the age of twenty-eight years. Sister Kellow was born in the message, being the daughter of our late esteemed and greatly loved Brother Fred Blanchard. About nine years ago she was baptized by Pastor E. L. Minchin and became a member of the North Sydney church and later the Parramatta church. Our sister sleeps in Jesus, for her trust was in Him. She leaves to mourn a broken-hearted husband and two little children. To them, her mother, brothers, and sisters we extend our deepest sympathy. In the service at the home and the graveside we pointed these sorrowing ones to the happy reunion day when the loved of earth shall meet again nevermore to part.

E. R. Whitehead.

DONALDSON.—On April 2, Mr. Donaldson, aged sixty-nine years, was laid to rest in the Toowong cemetery, Brisbane. Pastor S. W. Carr took the service at the Red Hill church, and the writer officiated at the graveside. Brother Donaldson leaves to mourn their sad loss a widow, a daughter, and a son, the son being Brother Percy Donaldson, secretary-treasurer of the South N.S.W. Conference, and the daughter, Mrs. Studdard of Red Hill. We extend to these sorrowing ones our sincere sympathy, and trust that the God of all comfort will be their stay and support through all the sad experiences of life.

W. T. Hooper.

WILLIS.—On the morning of June 5, 1946, Brother Lance Willis, aged twenty-four years, son of Brother and Sister T. J. Willis of Tumut, N.S.W., was fatally injured while engaged at his work in the brickyard. The tragic happening which caused the death of this worthy young man, came as a severe shock to his parents and to all who knew him. For a number of years Lance faithfully served as an officer of the Tumut church, and is sadly missed. He was held in high esteem by all, which was evidenced by the large number of business people and townfolk who gathered at the church and graveside to pay their last respects. We laid our brother to rest until the Life-giver calls. Thank God for the blessed hope!

Donald A. Whittaker.

RALPH.—Another pioneer in this message and a charter member of our Kensington church, S.A., Brother William Henry Ralph, passed to his rest on June 15, 1946, at the advanced age of eighty-eight years. Brother Ralph accepted the truth in its early days in South Australia, under the labours of Pastor J. O. Corliss. His life was characterized by faithfulness and cheerfulness in all his experiences. Left to look forward to the joyful resurrection day are one son, Brother L. H. Ralph of Mudgee, N.S.W., and one daughter, Mrs. Deane of Adelaide. A service was held at the Payneham cemetery on June 18, where Brother Ralph now rests with his late wife, awaiting the glad awakening day.

S. C. Butler.

THANKS

Sister Blanchard and family of North Sydney and Mr. L. Kellow of Parramatta wish to thank all the brethren, sisters, and friends for all their many kind expressions of sympathy, written, verbal, and floral, during the time of their recent bereavement in the loss of a loving daughter and wife. These all have been to them in their deep sorrow a source of comfort and consolation.

MEN WANTED.—To operate in Queensland as exterminators of white ants, and other household pests. Excellent prospects for good reliable men. Apply in writing, enclosing references, to "PEST-RID" Company, Box 200, Lismore, N.S.W.

FOR SALE.—Good grade Granny Smith apples, 16s.; eating apples, 16s.; sweet oranges, 12s.; Navel oranges and mandarins, 16s. All bushel cases, wired and freight paid nearest railway. No mixed cases. No Saturday sales. E. Davis, Calder Road, Dundas, near Station. UW6812.

BREVITIES

Pastor Nelson Burns left Sydney on July 6, with his wife and daughter, bound for the United States, where he will take an advanced theological course at the invitation of the Australasian Union Conference.

Dr. J. W. Kent has resumed his work in the Warburton township, following release from the Army, and will also collaborate with Dr. Bryan Reynolds of the Hydro. Dr. Deryk W. Lawson has joined the Sydney Sanitarium staff for a period and has entered upon his duties.

On Sunday, July 7, Pastor David Ferris, accompanied by six Solomon Island brethren, arrived in Sydney by the S.S. "Morinda" from New Hebrides, where they had been waiting for transport for some twelve weeks. These men have been brought in as members of the crew for the "Melanesia," which Pastor Norman Ferris expects to take out as soon as the repairs

are completed, probably within a few weeks. Pastor David Ferris will return to the Solomons with his family a little later, and continue his medical-evangelical work.

Sending in some reports from West Australia, where he is the M.V. secretary, Pastor R. H. Powrie made this comment: "We are glad to report that our young people are progressing spiritually, and we feel sure that the various excursions and camps we have contribute to this end. Yesterday we had another pleasant outing, when one hundred members, mostly young people and children, visited the Canning Dam and Araluen, which is one of the beauty spots of Western Australia."

While in attendance at a committee of special study at Wahroonga over the weekend of July 5-8, Brother T. A. Brown of Adelaide preached in the Wahroonga church, giving an inspiring address on the text: "My thoughts are not your thoughts, neither are your ways My ways, saith the Lord." He showed that in the law of God, as revealed in the Ten Commandments, we have a wonderful picture of God's purposes concerning us.

Adventist Graduates' and Undergraduates' Society—A.G.U.S.

A GRADUATE

The enticements of a higher education have lured an increasing number of Adventists, during recent years, to the various faculties at Sydney University and to the Teachers' Training College. Undergraduates studying at these institutions and graduates who have passed from these halls of learning have felt the need for the formation of a society amongst themselves, where those who hold a somewhat similar outlook on the religious, intellectual, and social aims of life can discuss together problems of mutual interest. And so our Adventist Graduates' and Undergraduates' Society was inaugurated.

At present this society is merely in its infancy. Lectures and discussions have been arranged and social activities fostered. So far our infancy has been a happy one. However, we want to develop gracefully into maturity, without a surfeit of growing pains. And to do this the enthusiastic and whole-hearted support of all Adventist graduates and undergraduates of any recognized university or teachers' college is essential. All such men and women are invited to become members and workers with us in building a solid superstructure to the foundation already laid.

A hard-working committee envisages noble things for the future. Club rooms, our own magazine, frequent discussion groups and lectures, social activities and music and art sub-groups are prominent among the numerous plans. There is no reason why this society should not become a real asset to ourselves as graduates and undergraduates, to our denomination, and yes, even to the world at large. But you must help! Pay your subscription, join the society, help to change our "hope to glad fruition." If you reside in another state your inquiries or suggestions will also be welcome.

We are happy to leave with you the names of our committee, any of whom will be only too pleased to assist you and welcome you to our ranks. Under the patronage of the South New South Wales M.V. Secretary, Pastor Arthur White, these officers are:—

President.—Mr. A. Smart, M.A., 69 Florence Street, Hornsby, N.S.W.

Graduate Secretaries.—Miss B. Podmore, B.Sc., Dietitian, Royal Prince Alfred Hospital, Camperdown, N.S.W.; Mr. V. Twartz, B.D.S., 8 Andrew Street, West Ryde, N.S.W.

Undergraduate Secretaries.—Miss S. House (Arts II), 26 Wentworth Avenue, Waitara, N.S.W.; Mr. E. Currow (Med. V), care 23 Albion Street, Lakemba, N.S.W.

This A.G.U.S. is your society! Only you can make it just what it ought to be.

Note.—We take this opportunity of thanking past M.V. secretaries of South N.S.W. Conference for their interest in the Adventist University students. Especially do we thank Pastor H. W. Hollingsworth who years ago first conducted regular meetings on our behalf.

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Letter from Pastor W. G. Turner

(Concluded from page 6)

time, and we know will prove to be a strong counsellor.

We had hoped to secure one of the brethren from here as the manager of our Signs Publishing Company, in the person of C. G. Maracle, of the Canadian Watchman Press, and a very desirable and experienced man. He regrets that owing to the aged parents of his wife, for whom she has certain responsibilities, it is impossible for them to accept the call. We are sorry for this, as Brother Maracle would have brought a wealth of printing and administrative experience that would have proved most helpful to us in our publishing work. We are looking for another man, but will

probably not make the call until our return to Australia.

We are also calling for G. W. Greer, to head up our music department at Avondale, and are awaiting his response to our invitation. Professor Greer is one of the most experienced voice leaders we have in the denomination, and we trust that we may secure his services.

Now, relative to the division and its organization. The brethren have approved the plan for an organization of the division in the South Pacific, but in the light of our committee action, taken in February last, and in harmony with our request, they are planning to send representatives from this office to Australia early in 1947 for the purpose of discussing further with us the problems that appear to face us.

Concerning the return of our delegates. Brethren Adair and Dawson are now on their way home and should arrive in Sydney early in July. Brother Roenfelt and I will be leaving New York on June 30, via the Panama Canal, on the S.S. "City of Khartoum." Brethren Rudge and Battye will be proceeding to England. The General Conference has asked Brother E. J. Johanson to return to Australia immediately by air, in order that he may be back in Washington prior to the forthcoming Autumn Council and associate with the treasury department in the preparing of budgets that have to be dealt with at this meeting. Brother Minchin will be returning home with the other delegates who hope to make passage from the West Coast within the next four or five weeks. Transportation is rather difficult, but passages are being secured for us in what seem to be almost providential ways. The men are all enjoying themselves, and should return to their particular tasks with much matter to present to our people.

It has been a most refreshing thing for us to meet delegates from all over the world, and rather astonishing to see the way in which every division field has been so remarkably represented. They have come from near and far, and all tell of the wonderful providences of God in times of peace and war.

The weather during the Session was at times very hot, much to the distress of some of our folk who came from the colder climes.

Washington is a beautiful city from the viewpoint of its buildings and its trees, and all our men will return with the unanimous opinion that America in so many ways is a remarkable land.

The housing situation is much worse than it is in Australia, and a number of the men who have been appointed to this office are going to find it extremely difficult to secure an apartment or a house in which to live.

All our group are well. Their presence has been much appreciated in America and in England, and in our opinion Australia's position in our world work has become much better understood and with no loss to our prestige.

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Try to be something in the world, and you will be something; aim at excellence, and excellence will be attained. This is the great secret of success and eminence. "I cannot do it," never accomplished anything. "I will try," has wrought wonders.—Hawes.