

# A Cheering Incentive to Service

W. H. BRANSON, Vice-President General Conference

IT happened in a little village in the far south of Europe. There were three brothers in a little home who were just emerging into young manhood and who, with their parents, had heard and accepted the great judgment-hour message. They were happy in their new-found faith.

Then came the World War.

In the excitement that followed, the fanatical Moslem populace decided that the Christians were responsible for the trouble, and a wholesale massacre was instigated. Blood flowed in the streets, as the fires of fanaticism were fanned into flame by the priests of the false prophet. Thousands of Christians were murdered in cold blood; some escaped across the borders into neighbouring countries, while others hid away until the storm of fanaticism had spent its strength.

The father of our little family was among the first to fall by the assassin's sword, and the mob was coming toward the home to destroy the three sons. The mother succeeded in hiding them in a secret room in the house, but after three days the excitement over their disappearance became so great that she saw it would be impossible longer to protect them there.

Under cover of night she brought them out, and urged them to escape to the mountains. This they did, and finding a cave in the hills they made their home there for seven long months. Their food consisted of grass, wild roots, and leaves from grape vines.

One day as they ventured out into the open a little way they were espied by a hunter who was roaming the hills in search of game. Upon seeing them he raised his gun to fire, but quickly dropped it again when he suddenly recognized one of the young men as being a son of an old friend. This man talked with the boys, and they explained their plight. Before leaving he promised to see what he could do for them, and after three weeks he returned to their cave home and took them secretly to his home. They spent another seven months living in his cellar where they could receive food and water, but they dared not show themselves publicly. During this time they never saw the light of day.

By the close of this second seven months' period the persecution had subsided somewhat, and they were able to make their escape across the national border to a land where they were granted liberty and protection. Here they became established in business, and have be-

come a tower of strength to our work. They are loyal to God in prosperity just as they were in adversity.

A few years ago the eldest of the three brothers decided to return to his native village and see whether he could find any of the former believers, and, if so, try to encourage them. He succeeded in finding a few old people who had survived the persecutions, and these were gathered together and organized into a Sabbath school. He became so interested in this work that he decided to remain with them and become their helper and leader. This he did, and today he is carrying on self-supporting missionary work among the people of the village of his nativity, although he must do so in the face of great opposition and amid grave dangers that still confront him.

We visited these three brothers and their families last year while in the Near East, and

as we learned their story we were profoundly impressed with the worth-while-ness of sending the light of the great advent message to such people. They are only typical of untold thousands of others who also would be willing to suffer and even to die for God's truth if they could only hear it.

"Many of the honest in heart are gasping for a breath of life from heaven."—*Testimonies*, Vol. IX, page 110.

"All over the world men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light, for grace, for the Holy Spirit. Many are on the verge of the kingdom, waiting only to be gathered in."—*The Acts of the Apostles*, page 109.

How long must these continue to wait? Shall we not arise and provide the necessary means to make possible their salvation?

## FAITHFUL IN ALL OPPORTUNITIES

GLENN CALKINS

A FEW months ago I was on the train travelling across the continent, and became acquainted with a young business man and his wife from Cuba. In our conversation I learned that he was not a Christian; that his father had been a Christian man, but was so strict, severe, and exacting that this man, as a lad, had determined that when he grew up he would have nothing to do with Christianity. Therefore he had turned away from everything that pertained to Christianity. I felt impressed to talk to him, and his heart was open to receive what I had to say. I told him that that was not the spirit of the Word of God, as I understood it; that a man in whose soul burned the spirit of Christ would not be harsh or exacting in his manner, but would be kind and lovable. I said, "Your father was undoubtedly a Christian, but he had a different way of looking at Christianity." I told him about Christian people that I had known: of this wonderful Christian family to which we belong, of the self-sacrificing labours of the missionaries out in the hard places of the earth, and of the lives that had been laid down in the service of God. He was deeply interested, and when I parted from him, he said, "I have gained a new vision of what Christianity really is. I am glad to learn

that there is a Christian people in the world today who have in their hearts that spirit of love and sacrifice, and I aim to know more about that people."

The need today is to manifest the love of Jesus. Everywhere we find men and women hungering for something the world cannot give. There is only one satisfying thing in all the world today, and that is this blessed message. There is nothing in the world beside it. And if we are to share in the ultimate triumph of this message, we must be faithful in all our opportunities for service. It is only those who have been faithful who will stand with the King of kings and Lord of lords in that day.

### *The Effect of Faith and Song in Leadership*

MARTIN Luther possessed, among other unusual gifts, a magnificent voice; it was clear and rich and powerful, and had that rare quality which touches hearts and awakens souls. The "Little Black Friar," as the great reformer was affectionately called by his followers, not only wrote the great Battle Hymn

of the Reformation, he also sang it with such power that its effect upon people was amazing.

Melanchthon, Luther's friend and co-worker, was speaking one evening on the public square of a large university town. The feeling against the Reformers there was very bitter, and gradually a large, unfriendly crowd gathered. Melanchthon was a bold and fearless man, and he spoke steadily on, delivering his message of truth in ringing words that carried far. About him stood a few friends and followers; all the rest were surly and unresponsive, regarding the intrepid speaker with smouldering wrath in their eyes. By and by howls of anger broke forth from the crowd; then came loud threats, followed by flying sticks and stones. Anxiously Melanchthon's eyes searched the crowd, seeking for some sign of Luther, who had been expected that afternoon. He had not come, and it seemed that bloodshed, if not sacrifice of human life, was unavoidable.

A wilder hoot arose, and with it, rising high and clear above it, rang forth a single voice singing; a rich, powerful tenor it was, lifted toward the stars, singing the Battle Hymn of the Reformation! In tones as clear and sweet as a silver trumpet call came the words:—

"A mighty fortress is our God,  
A bulwark never failing.  
Our helper, He, amid the flood  
Of mortal ills prevailing."

Without a falter the marvellous voice sang on and on, the tones rising high above the sullen growl of the milling mob. As the song went on, there came a strange change over the throng; it grew silent, then hands that held stones let them drop; doubled fists relaxed; anger-flushed faces grew quiet, and the red of fury slowly faded from the cheeks. Silently the crowd had parted, opening a path for the singer, a dusty, travel-stained little man, who walked fearlessly through the throng, singing as he went. The Reformers had recognized the voice, and when the singer reached them they were all singing with him.

"It's Luther!" The startled whisper crept through the crowd like fire in dry grass.

When the Little Black Friar joined his friends, he placed a hand upon Melanchthon's shoulder, and quietly looked at the mob that filled the square. The light from many torches fell full upon his weary, rugged face as he started the second verse of his great hymn:—

"Did we in our own strength confide,  
Our striving would be losing  
Were not the right Man on our side,  
The Man of God's own choosing.  
Dost ask who that may be?  
Christ Jesus, it is He!  
Lord Sabaoth is His name,  
From age to age the same,  
And He must win the battle!"

Many joined in the words; hundreds unconsciously hummed the air; other hundreds were keeping time with their feet, until when the last line was reached, the song pealed through the square like thunder.

The singing of the wonderful hymn had exorcized the evil feeling of the crowd. Those who had come to hoot and jeer, possibly to slay, listened quietly to Luther's words, and what had started to be a riot was turned by a man's faith and song into one of the most wonderful religious meetings ever conducted by the great Reformer.—*Religious Digest*, May, 1938.

## World-Wide Missions

### What Is Heathenism?

HEATHENISM is not a low social condition; it is not poverty with its train of disease and misery; it is not bad customs; it is not even an inferior code of morals. Heathenism is the condition of men and women whose worship is not directed toward God, the Father of light, but toward Satan, the prince of darkness. Heathenism is a labyrinth tangle of illusion where darkened souls are entombed. The "black stone" of the primitive tribe, the grotesque fetish, the gilded figure of Buddha, are focus-points of worship, presided over by the "father of lies," who is a "murderer from the beginning." Of this the heathen world offers innumerable illustrations. For example:—

The chief of an African tribe, out in the primeval forest, has died, and there begins the dreadful heathen rite which demands human sacrifices at the funeral. An eyewitness describes the ceremony, as follows: "The procession is ready to start, when suddenly, from the dead king's hut, a number of lynx-eyed natives spring forth, like panthers. The king's weary old nurse has already received her nursing fee in sudden death, and now the door to the harem is shut, behind which are a dozen wives, soon to become living sacrifices. The 'red sunset' has begun. The nurse's blood has flowed, and now another victim dies as the royal corpse is carried across the threshold. Another life is sacrificed as the corpse passes the town gate, and from there on death after death follows until the tomb is reached. Down in the huge pit more victims meet death by suffocation, and up in the sunlight, on the new mound of earth, there are other sacrifices, which are known as the 'blood plaster.'" Such are the scenes connected with the burial rites of heathenism.

In another dark land is a shrewd merchant, whose business ability is a byword among his fellows. As the sun sets, he starts off to the temple where he will exchange coin for gilt paper, folded like money, and go through a ceremony of offering this gilt paper for his dead mother to use in the "land of shadows." The priest promises to help the mother on to paradise if he has money with which to tip the demons. Of course the gilt paper is not money, but the priest can arrange that also.

Among the hills of Tibet we visit another scene. A child is called from his play to his home tent, where he finds a group of maroon-clad lamas awaiting him. There is an air of important business being on hand, and the little fellow is frightened in finding that he is the centre of interest. Then the lamas tell this child that he is the boy who was born at the moment when the old Living Buddha died five years before, and that in him the spirit of the Living Buddha is reincarnated. Then they carry away the child from his home, and he begins life in a dark, gloomy lamasery, where his days are filled by the recital of liturgies, rosaries, prayers, and incantations. Thus the years go by, and, having become a master in the wiles of priestcraft and the occult arts, he is recognized as the representation of God, to whom the mass yield homage at the yearly festivals. Such is the travesty of God in the midst of heathen darkness.

A visitor at the Red Lama Temple, near Peking, China, describes the sensations ex-

perienced while the sinister worship was in progress, as follows: "The chief lama—powerful, strongly built, and of great stature, towering above his assistants—opened the service with a chant, in which a group of boys joined. There was a pause, and then a huge lama opened his mouth. I have never heard so cruel, so hypnotic, so vibrant a voice. It seemed as though all humanity and tenderness, all recollections of kindly things had been wiped out. And yet the voice held a dominance that scorched and seared. My nerves began to tingle, the air seemed heavy, I could not breathe. Suddenly I became desperately afraid, and the conviction gripped me that Satan was present. For an awful moment I caught a prevision of the eternally lost souls in the dark abyss. I felt that I must get away at once, and I pressed my way and somehow stumbled to the door."

In the depths of Inner Tibet there are monasteries, we are told, where the courtyard walls contain stone-sealed apertures behind which languish the immured monks of the order, who do nothing but sit in their tomb and turn a prayer-wheel. The endless night of their imprisonment is measured only by the knock on the stone, which occurs once or twice a day, indicating that there has been placed within reach a bowl of water and a morsel of bread—just sufficient to withhold the victim from the release of death. As time goes on, the stone of the aperture is removed with increasing difficulty by the devitalized hand inside. Some day there will be no response to the knock, for death of body and soul of the inmate has taken place.

In our commission for the deliverance of benighted mankind, we are not engaged in a conflict with mere flesh and blood, but with the despotisms, the empires, the forces that control and govern this dark world. The spiritual hosts of evil are arrayed against us. In this "heavenly warfare" our missionaries are worthy of the support of Christian people everywhere. Success in the task requires persevering effort on the part of all.

W. R. BEACH,  
Secretary, Southern European Division.

### The Missionary's Plea

WILL you not pray for us? Each day we need  
Your prayers, for oft the way is rough and  
long,  
And our lips falter and forget their song,  
As we proclaim the Word that men must heed.

Will you not pray for us? Alone we stand  
To stem the awful tide of sin and shame,  
To cast out demons in the mighty Name  
Which is alone the hope of every land.

Pray, pray for us! We are but vessels frail;  
The world's appalling need would crush us  
down  
Save that in vision we behold the crown  
Upon His brow who shall at length prevail!

Not yet the crowning! Fields must first be won,  
Lives freely yielded, martyr blood be spilt,  
Love cast out fear, redemption blot out guilt,  
Ere we behold the kingdom of God's Son.

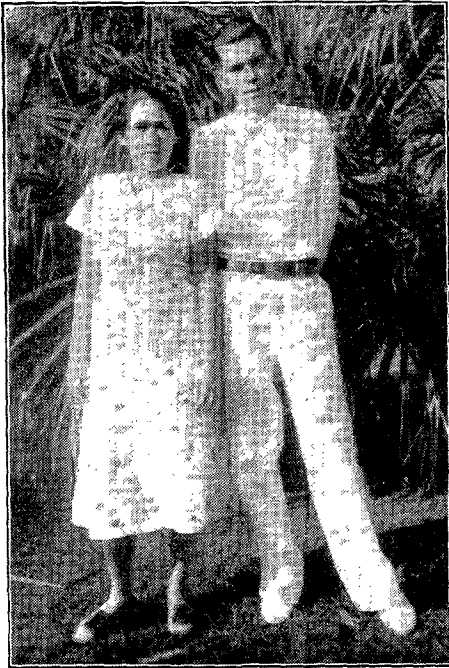
—Selected.

## Mangareva

At the moment I am preparing for an eight-hundred-mile itinerating journey to the far-distant islands of Rurutu and Tubuai. The news received last week from Charles Doom was most cheering, and I am looking forward to spending a few days at least with him.

Tubuai is, or has been, perhaps the most isolated part of the Australasian Union Conference, but now another island takes precedence, for we have now a worker on the island of Mangareva, nine hundred miles south-east of Tahiti. When one thinks of such distance, it then appears how vast and extensive is this field of Eastern Polynesia.

The young man who has gone to pioneer the work on this stronghold of French Protestantism is Memory Doom, a brother to Charles Doom. He is quite an earnest young man, and at the end of last year he came up with Brother Sterling to train in the mission. However, he was not here long, when he was asked



Memory Doom and his wife Elizabeth, pioneer workers to Mangareva, 900 miles south-east of Tahiti, in the Gambiers.

to care for the book work, so ably shouldered by Teahatu for many years. This he did very faithfully, at the same time under the tuition of Brother Poroi, he spent much time in study. And then, unfortunately, to our finite way of looking at these things, he was taken quite ill, and the doctor said the only thing that would put him on his feet again was to go to a colder climate. However, he was limited in his choice to two islands, Tubuai and Mangareva. To go back to Tubuai was an easy matter, for it is there his brother Charles is labouring, and he wished him to return so that he could care for him. On Mangareva was some family land, but just at that time it was put up for sale, and although not sold at the moment it is liable to be bought at any moment, and if you know anything of these islands, you will understand that a native without regular work and no land, is in a very bad way. Mangareva was a new and untried land, and Tubuai was home. What would most native folk have done under the circumstances?

But Memory felt that he should not go to his brother and impose on him, and at the same time he felt a deep burden to carry the message to his relatives and others on Mangareva, notwithstanding the fact that his only means of livelihood may soon be sold.

We felt that he was too valuable a worker to lose to this cause, and he is being paid approximately a one-quarter wage by the mission, mainly on account of his recently wedded wife, and he has bravely turned his back on home and ease to uphold the banner of Jesus Christ and the principles of this message on the most distant outpost of the Australasian Union Conference. And to think, a few short years ago he was a real boy of the world, drinking and carousing like the majority in these parts (in fact, through a drinking bout he carries an injury to his leg which time will never efface), and now he is sacrificing so nobly for the cause of God. I want you to remember Memory in your devotions even as you have been remembering others in this field, that his health may speedily be restored in full, and that he may be especially blessed of God.

P. J. WRIGHT.

## Kopui, Solomon Islands

At the time of writing we are all at home again, enjoying the comforts which home affords after spending a week or two on our small boat. It's not very often that the whole family goes on a round of visiting, but as we were returning from the steamer at the time of the quarter end, we spent a very happy week with our teachers on the "port side" till weather and shortage of dry clothes made us flee for home. After the ordinances were held, we went inland to visit one of the missions held by a local lad. On reaching the place, a smiling company greeted and welcomed us to their new village, so we felt quite repaid for our walk. This village is in charge of Pichu, an old cook-boy of mine, who has since gone to Batuna, and is now out on the teaching staff. His smiling face and willingness to tackle any task, coupled with God's help, must bring success to his work. He is one of Guadalcanar's jewels, and we are proud of him.

Next day we set off early on another track to open a school at Ghobua. This is our first inland church on this coast, and it is situated five or six miles directly inland. Heavy rains had fallen for some days before we left, which made the trail wet and slippery. We had some fun crossing two flooded rivers too, but we had plenty of "boys" with us, and the children turned mishap into fun in the water. This village is the largest native village I have seen. It is beautifully situated on the banks of a wide river, and almost as far as we could see were houses. These people are not connected in any way with any other denomination, and our hopes and prayers are that many will be led to give up their vices, and join with those who are serving the living God. Taro had a very shapely church built right on the main highway, the first building to be seen on entering the village. He says when other denominations come and try to get a hearing, they'll see the S.D.A. church first, and that will dampen their ardour. At the dedication, some of the boys from this village sang in a very commendable way the anthem, "Behold the Son of God." We were surprised at the parts they put in so perfectly in such a short time. Of course, Taro is musically minded, and that has filled the boys with zeal for song. After partaking of their hospitality, we left on the homeward march, and reached the coast to

find a tremendous sea running. It took a lot of manoeuvring by all hands to get us safely out beyond the breakers to the boat again.

A few weeks ago, on August 29, we buried one of the best teachers we ever sent out from Batuna, in the person of Sukiveke. His passing has made a gap hard to fill in our ranks of pioneer teachers. A devil priest on Choiseul in former days, his heart was filled with the subduing power of Christ, and he joined the ranks of those who sought to "free the captives" rather than to "bind them," as heretofore. Eight years ago he answered the call to come to Guadalcanar, and this time he spent entirely, with the exception of one year's leave, in the village of Sukiki, about fifteen miles from Kopui. When the call came for a teacher for this village, only one man with his wife and child wanted the mission, but Sukiveke went in.

Dauntless and persevering, he kept at his task, and he leaves behind him a following of thirty-three, some already baptized members, and others in baptismal classes. Our church now is the only church in that village, the others have fallen with disuse, while those who have not definitely joined our ranks are very friendly in their relationships with us. Sukiveke was always one to place duty before inclination. His village was within a few hours' walk from headquarters, but Sukiveke never left his post. Sukiveke's students who are with us here in school, lead by far those from other posts, which goes to show that his persistence in holding school has had results. He was not considered a "bright" teacher, but he was consecrated, and that life which now has passed has borne fruit. During the eight years spent at Sukiki, not one word of complaint or disparagement has ever reached our ears concerning Sukiveke or his work.

His passing was so sudden. The day he died they were working hard to finish off a new church. At ten o'clock he ate some food, and about eleven o'clock he did not feel too well. He called the bosun, but as he reached him Sukiveke fell unconscious into his house. Two of the village folk ran the fifteen miles here to Kopui, but by the time Mr. Ferris arrived by boat he had passed away. We brought the remains back to Kopui, and the following morning, in our little cemetery here, with the restless ocean singing its never-ending dirge, we laid our loved teacher to rest.

Our school is moving along well. This year the girls' house has been more than filled. They've really outgrown my supervision, so lately we've placed an older woman in charge. One of the girls here ran away from another village about twenty miles away. She came the whole distance by bush for fear of being waylaid, and arrived safely. The next day we had a deputation, and a letter demanding that we send her back; but she told her story, and begged to stay, and since seeing the District Officer, we have permission to hold her in our care.

We have also taken into our care a new-born baby, not that our family isn't large enough already, but the wife of one of our teachers died, leaving this new-born babe. Our care, and milk from our cows are his only chance of living. So far he is doing well.

We are still waiting news of Council. News will really be stale by the time we get it. However, we do know that we are living in a world filled with turmoil. Each night lately, we turn on the wireless with anxiety, wondering what is going to be the outcome of all the turmoil in Europe. It looks as if our "little time of peace" is over, and we must work on now in times of trouble.

MRS. N. A. FERRIS

# Church and Field

## The Church Missionary Leader

In the majority of our churches the elder is called upon to fill the office of Church Missionary Leader, therefore our discussion will cover both offices.

Any man who is called upon, and who accepts the leadership of the church of God in its spiritual and missionary exercises and activities, assumes a solemn and weighty responsibility. It might be well for us to study some of the characteristics that will assist the church leader in making his labours fruitful:—

*He should be a spiritual man.* Only a converted man can set the right example to the flock; only a converted man can be burdened for souls. His work is all of a spiritual nature. Common energy and activity may make a show, for a time, but will wither and die under the sting of criticism and the chill of indifference. Only a spiritual man will weather the storms.

*He should be a prayerful man.* Even as Aaron he must carry the people upon his heart. Their burdens must be his burdens, for them and with them he must plead with God. Problems that defy solution by human wisdom will crowd in upon him, while cares unsought will waylay him. His working week may be filled with energy-sapping worldly duties, but Sabbath must see him renewed and restored from on high.

*He should be a faithful man.* The weekly round of services; the repeated visitation of discouraged souls; the continual promotion of missionary activities and the apparent failure of some of his cherished plans, will cause him to wear thin and peter out within a few months unless he is a faithful man. He must regard his duties as a commission from the King. No detail is unimportant, no effort is too great for the one who is faithful. He is God's man, and God is having all there is of him.

*He should be a courageous man.* He must "watch for souls as they that would give an account." He will not shrink from or shirk the unpleasant task of church discipline, or of labouring earnestly with erring souls. He will not be soured by adversity, nor be lifted up by flattery. When things look dark and a crisis threatens, he is calm and leads the flock away from danger. When the goal seems high, the way long, and the church wavers, he will rally the forces for a fresh endeavour.

*He should be a humble man.* His trust will be in the Lord. He will not rely entirely upon his own judgment, nor seek to influence committees unduly. He will not endeavour to control, but rather counsel and lead. He will value the opinion of others and co-operate with his fellow officers. He will often be in the company of the poor and needy. He has broad sympathies and a kindly heart.

*He should be a discreet man.* His ears must be open, but his lips must be silent. He will respect confidences and avoid favouritism. He will know the disposition of each member, and study to fit everyone into the missionary programme.

*He should be an informed man.* He must keep abreast of the times. He will be aware of the adaptations that take place in church

organization. He will know the calendar of dates, and plan to lead his church into every activity on time. He will know the spiritual condition of both young and old in his flock. He is acquainted with the plans and policies of the Sabbath school, Missionary Volunteer Society, and other departments of the church. The officers come to him for counsel, for he is aware of the duties of each.

*He should be a capable man.* His organizing abilities will be severely tested. Keeping the wheels of church activity running at high speed will demand concentrated effort. Haphazard tactics, incompetence, or slovenly methods will reduce an orderly, efficient unit into an impotent mass. He must be a master of all trades and a maid of all work.

*He should be a studious man.* He must gather gems of thought, ideas, and illustrations from here, there, and everywhere. His Bible must be a workshop rather than a safety vault. He must never run dry; he must discover the cooling waters and the green pastures.

"Who is sufficient for these things?" "I can do all things through Christ which strengtheneth me." "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." 2 Cor. 2: 16; Phil. 4: 13; 2 Cor. 9: 8.

F. G. CLIFFORD.

## What Would You Say?

SHOULD an individual come to you and say, "I have proof from the Bible that all Seventh-day Adventist ministers and one-half the membership of the Seventh-day Adventist Church are to be destroyed by the Lord prior to His coming," what would you think? It is not difficult for one to guess, for surely you know that it is impossible to prove any such thing from the Bible.

Suppose another individual should make the same assertion, only with this exception: "The proof is found in the Testimonies and the Bible." Then what would you think about the question? Would your attitude be just the same—that it could not be proved from the Testimonies or the Bible?

But you may say, No one would attempt to teach that to Seventh-day Adventists, and if they did, no Seventh-day Adventists would believe it. Yet that is exactly what has happened, and some men and women who were members of the church accepted the falsehood and abandoned the truth. Of course, they do not think they are wrong, but they were deceived, not by the method of the first paragraph, but by the method used in the second.

If he had been approached with only the Bible for evidence, the attempt would have been fatal to the deceiver, but when the Testimonies were *misused*, the deception was accomplished. Why? Because these people did not "have the testimony of Jesus." Did they not have the books? Oh, yes, they had the books on the shelves, but did not study them, and thus have them as they should and must have the Word of God in their minds. They did not know them, and when the deceiver came along and opened the Testimonies to them and explained some wonderful

new light, they could not defend themselves, and fell into error.

Rev. 12: 17 says that the dragon is wroth with a certain group that keep the commandments and have the testimony of Jesus. This means the church and the individual members of the church. I believe that every member of the church should if possible obtain the volumes of the Testimonies, not merely to possess them, but to have them in their minds to such an extent that the deceiver cannot use a portion of them, an expression here and there, and by such means deceive.

The Testimonies say: "It is as certain that we have the truth as that God lives; and Satan with all his arts and hellish power cannot change the truth of God into a lie."—Vol. IV, page 595.

With a knowledge of this expression from the Testimonies, do you think any true believer could have been deceived as stated in the foregoing? We think not. There is to be new light come to this people, but the Testimonies tell just how it will come. Do you know how it is to come to the church? If not, this is one very good reason why you should study the Testimonies that you may truly be numbered among the remnant that "keep the commandments of God, and have the testimony of Jesus Christ."

M. A. HOLLISTER.

## Divine Protection

"WHEN I see the blood, I will pass over you." Ex. 12: 13. All who failed to put the blood mark on their doors were doomed. If the marks were carefully placed on the lintel, and on the two side posts, the Lord would pass over the door, and would not suffer the destroyer to come into their houses to destroy them. Ex. 12: 23. "And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt." That token, or seal, or mark, was the sign of protection, and seems to foreshadow the sealing work prior to the second advent. See Eze. 9: 1-6; Rev. 7: 1-3.

It was at midnight that the Lord smote all the firstborn in the land of Egypt, "from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle." Ex. 12: 29.

There was no exception with high or low, rich or poor, free or bond. There was no exception, no escape, no second chance; one was to act deliberately or die. But had not the Lord warned this monarch in plain language? "And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is My son, even My firstborn: and I say unto thee, Let My son go, that he may serve Me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn." Ex. 4: 22, 23. There was no misunderstanding the message, it was plain, severe, and startling; consequently there was no excuse for the monarch. In his blindness and hardness of heart, he went on and on to his final destruction. The Lord could not spare him in his transgression.

Ex. 12: 29. It was at midnight that deliverance came to the Israelites, and may not we expect the same occurrence to happen again? It was revealed to Job by the Holy Spirit of God in these words, "In a moment shall they die, and the people [that is, the

wicked shall be troubled at midnight and pass away: and the mighty shall be taken away without hand." Job 34: 20. "It is at midnight that God manifests His power for the deliverance of His people."—"Great Controversy," page 606.

### SECOND WARNING

When the children of Israel sinned against the Lord, He sent fiery serpents among the people; and much people of Israel died. Num. 21: 6. "And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that everyone that is bitten, when he looketh upon it, shall live." Verse 8. If a man or woman refused to look, death at once ensued. It may have cost a tremendous effort, especially when drowsiness or coma was overtaking the sufferer. No doubt friends would do everything possible to endeavour to make the sufferer open his eyes and look.

### THIRD WARNING

This affects all mankind. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life." John 3: 14, 15. Isaiah, the gospel prophet, speaks in language similar. "Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else." Isa. 45: 22. As we are living near the end of all things, the Lord in His goodness and mercy is sending a special message of warning through the world, contained in Rev. 14: 6-9, and if we refuse to accept salvation through the sacrifice of Christ, we will perish with "everlasting destruction from the presence of the Lord." 2 Thess. 1: 9. The Lord is willing to save, if we will look unto Jesus, the Author and Finisher of our faith. Heb. 12: 2. It may cost an effort, a determination to look, but there is eternal life at last.

### DIVINE PROVIDENCE AND PROTECTION

One of the most beautiful and comforting passages of Holy Scripture was revealed to the sweet singer of Israel in these words: "For in the time of trouble He shall hide me in His pavilion: in the secret of His tabernacle shall He hide me; He shall set me up upon a rock." Ps. 27: 5. That rock is Christ Jesus. This is just before the deliverance of the saints. The Lord is willing to save, but cannot save a man or woman against his or her will, and everyone has the choice of his own destiny. Through the eternal ages this will be the song of the ransomed ones. "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God His Father; to Him be glory and dominion for ever and ever." Rev. 1: 5, 6. "To him that overcometh will I grant to sit with Me in My throne, even as I also overcome, and am set down with My Father in His throne." Rev. 3: 21.

"What can wash away my sin?  
Nothing but the blood of Jesus."

Throughout the ceaseless ages of eternity our Lord will bear the marks of Calvary in His hands, and each saved one will discern the mark of his salvation. "I have graven thee upon the palms of My hands." Isa. 49: 16.

A. SMART.

"It is not the degree of duty that counts, but the fact that we do what we can."

## A Spiritual Refreshing at the A.M.C.

THE students of the A. M. College recently welcomed Pastor Minchin and Miss Lewin to Avondale, and when it was announced that they were to stay for the remainder of the week, hearts were made glad, for all knew that there would be a time of great refreshing.

Many of the students and teachers met at 6.15 each morning, earnestly beseeching the Lord to remove any obstacle that would hinder the workings of the Holy Spirit, and praying that those who had not fully responded to the wooings of the still small voice would, ere the week was ended, do so.

The worship each evening proved a great blessing to all. Miss Lewin spoke to the young ladies concerning the Ideals of True Womanhood. These helpful talks included thoughts on the "Inward adorning of a meek and lowly spirit; the outward adorning in keeping with Christian ideals," and the necessity of leaving one's plans for the Heavenly Guide to direct.

The young men likewise were greatly cheered by Pastor Minchin's messages to them. As he spoke of the sincere, consistent, pure, and Christlike life which one must live to be an influence for good, hearts throbbled with a desire rightly to represent their Master.

As Pastor Minchin arose to speak each morning, two hundred and seventy-five pairs of bright eyes were riveted upon him, and two hundred and seventy-five pairs of keen ears were just waiting to hear every word. The first chapel talk dealt with the important subject, "The Sealing Work." Rev. 7: 1-4. "More important than the work of nations is the work God is doing in the hearts of men, preparing them for His kingdom."

On Wednesday morning we heard anew the five steps which lead to true conversion. These are: Conviction, Repentance, Confession, Forgiveness, and Obedience. The question, "Am I truly converted?" was left for each individual to answer for himself. On the following morning, Pastor Minchin delivered a stirring address on "The Sin that God Cannot Forgive." There were three steps given by which one may sin against the Holy Spirit. Firstly, by grieving the Spirit, secondly, by quenching the Spirit, and thirdly, by resisting the Spirit. Truly it was a time of deep heart searching.

On Friday morning, talks were given representing the leadership in the M.V. movement. Pastor Piper spoke concerning the work of the General Conference, and gave a brief outline of the world field. Miss Lewin represented the Union Conference M.V. Department. With the aid of a map she pointed out the various conferences and mentioned the leaders of each. The next talk, "Embracing Organization" and "Purpose of Movement" was given by Mr. Coombe, who represented the local conference M.V. Department. This included such important points as, Importance of the Work, Qualifications for Leadership, Nature of the Work, Promoting the Work, and Relationship to the Union Conference. Miss Parmenter then spoke as a local M.V. leader, on "Society Organization and Objective." The J.M.V. society work was presented by Miss Brown, who gave helpful suggestions concerning the organization of the society, the purpose of Progressive Class work, and the great need of understanding the junior age. The final talk dealt with the important subject, "What I should be to represent the M.V. movement." Mr. Braeden enlarged on the following necessary qualifications:—

1. A one-hundred-per-cent Christian M.V.
2. Consistent before men.
3. A Growing M.V.
4. An Enthusiastic M.V.
5. A Willing M.V.

A very profitable meeting was drawn to a close by a recitation entitled, "The Leader's Salute," given by Miss Bathgate.

This came to an end a week all too short, but one that will linger long in the memory of each one privileged to be present.

BELLE CAMPBELL.

## Lonely

LAURA GRAY

YOUNG Mrs. Ellwell was sitting with her friend, Mrs. Brown, on the Brown's wide, cool veranda, and enjoying a quiet chat.

"I've been so worried over Mary lately," confided the pretty young mother, a note of distress in her voice. "She just won't eat. The doctor says there's nothing the matter with her. The baby books all advise us to let the child get really hungry. I have tried to do that, but when meal after meal is scarcely touched—"

"How old is Mary?" asked Mrs. Brown, sitting back in her comfortable wicker chair.

"Two and a half. Mary has her meals on the porch at her own little table. Her daddy and I eat later in the evening in the dining-room. Even the little she does eat she doesn't seem to enjoy. Mealtime is no joy for either of us. She is growing thin. I'm distracted. Did you ever have just that trouble with any of your four?"

"I'm trying to remember. It's ten years since my first was an only child. I certainly haven't that problem today. Let's peep in at the children now." Mrs. Brown set down her cup and arose.

Both women tiptoed to the curtained glass doors leading into the dining-room. There sat Mary at the table with the four. Such a happy, jolly lot of youngsters! The two-and-a-half-year-old was prattling and joining in with the rest.

"Why, Mary has drunk up all her milk—is asking for more!" gasped Mrs. Ellwell. "She's never done that before! There, she's taken the last piece of bread and butter and is eating it as if she were starved! I'm ashamed of her manners!"

"Ha, ha," laughed Mrs. Brown quietly. "Don't worry. Nancy is bringing more bread. Certainly Mary seems quite happy over her meal now."

For a while the mothers watched the children eating the plainest of food with relish and enjoyment.

"I wonder if Mary is lonely at home," mused the young mother when they had gone back to the porch.

"Perhaps she is," remarked Mrs. Brown. "I suppose wee ones like company at mealtime as much as grown people do."

"Now I come to think of it," Mary's mother went on, "I simply can't endure to eat alone, and will wait hours for Fred to come home to dinner. He scolds me for it. After this I'm going to have Mary at the table with us. Her father is always wanting to see more of her. They get on splendidly, too. When I can't do that I'll try to have meals with her myself. And often I'll invite other little ones in."

"I never thought of loneliness as being a cause of indifference toward a meal, but perhaps it is," nodded the older mother thoughtfully.—*National Kindergarten Association.*



# Religious Liberty

## "This Freedom"

In a recent issue of the *Sydney Morning Herald* there appeared a leading article under the above heading. This article contains so many valuable thoughts that we feel constrained to pass them on to our readers.

"Twenty years after the close of the war which was to have made the world safe for democracy, political liberty in Europe and beyond is being so victoriously assailed as to cause forebodings regarding the survival of the old democratic order. Free institutions are slow and painful in their growth. How rapidly they may decay, how vulnerable they are to the challenge of autocracy, this generation is learning almost day by day. Not merely are the ramparts of freedom being scaled; its very foundations seem to be crumbling as the authoritarian regimes extend their sway and defiantly assert the superiority of their philosophy of discipline and force. Democracy is in retreat, and to those who cherish old-fashioned ideas of personal liberty it seems that a new Dark Age is descending upon Europe. During the past few days we have witnessed, with a sense of stupefaction, the submergence by the Nazi wave of a small, sturdy state which, whatever its ethnographical weaknesses, did espouse those principles of individual and communal freedom which British people have been taught to value as dearly as life itself. The abandonment of the Czechs, their retirement from the frontier fortresses in which they had prepared to sell their lives, and their present mood of despairing capitulation to their all-powerful neighbour, are symbolical of what is happening on the Continent today. Force is triumphant. It is sweeping over the boundaries of reason and justice. Landmarks of human progress are disappearing in the flood.

"The advance of totalitarianism is not confined to the material field. There, indeed, its triumphs are most resounding and spectacular, but its physical gains at the expense of democracy have also a corroding effect upon the free institutions which it is determined to destroy. The democratic nations can be corrupted as well as intimidated. Reaction everywhere is encouraged by the continuing successes of the dictatorships, and Nazism and Fascism find their admirers and imitators in many lands. In addition to this ideological contagion, totalitarianism's weaker neighbours may be bullied into the contraction of their liberties. Mr. Anthony Eden, in a speech at Birmingham, pointed out that freedom was daily being more restricted or repressed in Europe, and that cherished faiths and traditions were becoming increasingly at a discount. The issue of the *Herald* which reported his address also contained an announcement from Zurich that the Swiss Government had ordered the suppression of the *Journal des Nations* because it had denounced the Munich agreement. Even in their mountain strongholds, the age-long citadel of democracy and freedom, the Swiss are fearing for the integrity of their land, and are yielding to Italo-German pressure to prevent criticism of the dictatorships. It is not enough for despotism that its own Press should be regimented; the voices of free men over the frontier must be stifled, too. Nor does the loss of liberty end with this direct and arrogant

intervention. Democratic countries are being driven in self-preservation to adopt some of the repressive and restrictive methods which have made the dictatorships strong, and so the authoritarian spirit prospers even in the efforts made to stay its onward march. . . .

"This freedom which we cherish, but which means nothing to the new despoticisms, was won by the labours and sacrifices of past generations. It cannot be retained, in this time of stupendous change, without a supreme effort. We have to believe in Liberty and Democracy as fervently as Nazism and Fascism believe in their contrary way of life. We have to find leaders whom we can trust, and we must be prepared to submit to discipline in defence of our heritage. Unless we do these things, Democracy may well be doomed."

Every country in the world is being menaced more or less by some form of tyranny which threatens to rob men of their God-given rights. Even here in Australia, where we enjoy a larger measure of freedom than most countries, it is necessary to keep a watchful eye upon all attempts to repress freedom of speech or of the press. In a recent editorial in the *Melbourne Age*, some drastic criticisms are made concerning a Bill prepared by the Defence Department entitled "Official Secrets Bill." The editor says *inter alia*:—

"The Bill as foreshadowed would introduce in Australia something both of the method and spirit of dictatorship. By official decree a ban of silence could be placed on anything even remotely connected with defence. Accidents due to ineptitude or indiscipline could be suppressed 'in the national interests.' It could be made a crime to report changes in personnel, although there might be excellent reasons for both reporting and criticizing them. Action opposed to public policy could be screened behind the censorship. If recruiting for the militia were unsatisfactory, if there were any genuine grievances in the navy that should be ventilated, or if the air force were handicapped by remediable causes, the sure corrective in this and every other democracy—the pressure of an informed and patriotic public opinion—could and probably would be denied. According to hints that have been given, the Bill as drafted would go even further. Ready facilities for raids, searches, and seizures, drastic penalties for refusal to divulge the source of information, however trifling, which is published without official approval, and a suggested reversal of the usual processes of justice by which the onus of disproof would be placed upon anybody incurring departmental displeasure are some features of the measure already indicated. They all have an un-Australian flavour, alien to this country's customs and ideas of liberty. And, except to the extent necessary to safeguard secrets of actual importance, they are wholly unjustified.

"The Minister has stated that there will be no restriction on criticism of defence policy or proposals which have been officially announced. Such a concession would come graciously from a dictator, but for it no thanks are due from a democratic people to one who occupies office not as their master but as their servant. . . .

"The public should be warned in advance of the importance of resisting any attempt to use 'national security' as a pretext for creating in Australia a political-official despotism, con-

cealing its blunders and shortcomings under the cloak of secrecy and exerting a Prussian-like dominance over the rest of the community. When it is introduced the Official Secrets Bill should be examined most searchingly from the standpoint of a free, democratic country, whose people, as electors, own no masters. Permanent principles should not be submerged because we are passing through a period of tension and excitement."

\* It is well that we still possess the boon of freedom of speech and of the press in Australia. The people should insist that these great bulwarks of liberty be retained at all costs, for as surely as the sun shines in the heavens above, should these bulwarks be destroyed, then away go our liberties and we shall be shackled under the despotism of dictators who will rule as with a rod of iron.

The inestimable boon of individual liberty which has been won for us at such tremendous cost should be regarded as a priceless heritage, and never should we consent to yielding one iota of the liberties we possess because we happen to be passing through a period of tension. Every proposition that may be made which involves some undue restriction of our liberty should be closely examined, and if any proposal threatens to violate the fundamental principles of liberty it should be resisted most strenuously. It is at our peril that we treat lightly the least invasion of our liberties.

A. W. A.

## Health and Pensions Insurance

UNDER the Australian National Insurance Act various approved societies have been formed. The act is a social measure, and is so designed that insured persons with common interests have the opportunity of associating in one approved society. Such grouping together has the effect of putting members in close touch with the organization through which they are insured.

For all interested in or members of the Seventh-day Adventist denomination, a society has been formed and is known as the "Seventh-day Adventist Approved Society." Those desiring membership may obtain forms from conference secretaries, local church treasurers, and managers of institutions.

Some have indicated that they joined another society, under pressure. When you fill in a membership form you "offer," but the contract is not complete until the society sends you notice of "acceptance." Therefore if you have not received a letter of acceptance from the society you are at liberty to cancel your "offer" and then select a society of your own choosing.

H. J. HALLIDAY,  
Provisional Secretary.

## How Do You See?

WHEN it rains one man says, This will make mud. Another, This will lay the dust.

Two boys examined a bush. One observed it had a thorn; the other, that it had a rose.

Two boys each had a bee; one got honey, the other got stung. The first called it a honey bee; the other, a stinging bee.

I am glad that I am alive, says one. I am sorry I must die, says the other.

I am glad that it is no worse, says one. I am sorry that it is no better, says the other.

One says, Our good is mixed with evil. Another says, Our evil is mixed with good.

Which side of life do you see?—*Selected.*

## Australasian Record

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

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

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

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

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

### South N.S.W. Camp-Meeting

THE South New South Wales Camp was another record, there being 326 tents on the ground, occupied by 1,128 campers. The week-ends naturally brought in a large attendance of visitors. The Sabbath school offering was over £130, while the Foreign Mission offering was well over £1,000 in cash and pledges.

In announcing its distribution of labour, the Executive Committee stated that plans were laid for five new missions to be conducted in the conference during the next period. The Committee's report was as follows:—

#### COUNTRY:

R. Bullas, Wagga, Albury.  
J. Thompson, Temora, Narrandera, Leeton.  
H. Mitchell, West Wyalong and Lake Cargelligo.  
F. L. Taylor, Broken Hill.  
R. H. Powrie, Harden, Young, Grenfell.  
G. J. Parker and Martin Pascoe, Goulburn and Bowral.  
T. S. Brash and A. R. Fraser, Dubbo and district.  
E. H. Parsons, Bathurst, Oberon, Mandurama, Cowra.  
R. Brandstater and A. Parker, Wollongong and district.

#### CITY:

W. Morris and F. A. Basham, Drummoyne.  
H. C. Harker, Ashfield.  
C. J. Reynolds, Manly.  
E. R. Whitehead, Hurstville.  
E. B. Ibbott, Fairfield.  
L. C. Naden, Advent Radio Church.  
W. E. Battye, D. H. Wyborn, Ross C. Piper, and Miss E. M. Moran, City Mission.

#### PASTORAL WORKERS:

H. A. Hill, Orange.  
G. G. Stewart, A. H. White, and C. H. Pretymann, Metropolitan Area.

#### METROPOLITAN BIBLE WORKERS:

Mrs. M. E. Tank and Miss Iva Hoy.

EDITOR.

### WEDDING BELLS

COOPER - SHATFORD.—The Sydenham church was suitably decorated for the marriage, on September 25, of Frank Cooper, son of Brother and Sister Cooper of Rangiora, and Constance Joy Shatford, daughter of Mr. and Mrs. John Shatford of White Rock. Quite a number of friends and relations were present to wish the young people Heaven's blessing on their union.  
W. J. SMITH.

HAYNES-LITHERLAND.—At Lismore on the morning of October 10, Charles Peter Haynes and Agnes Helen Litherland, both of Burringbar, were united in marriage. The very high esteem in which these young people are held was manifested by the large number who were present to witness the ceremony. May God continue to bless them as they go forward unitedly to share life's responsibilities.  
W. GILLIS.

HOWSE-BRADLEY.—At Wahroonga, October 18, Eric William, eldest son of Brother W. R. Howse, and Annie Mae Bradley were united in marriage. Eric is the accountant at the Perth Wholesale branch of the S.H.F. Co., while his bride was to the time of her marriage accountant at the Sydney Cafe. A unique feature of the ceremony lay in the fact that three ministers officiated: one took his place at the organ, another sang two beautiful solos, while the third tied the nuptial knot. A large number of friends and relatives gathered in the Sydney Cafe to wish them God-speed. In the absence of the bride's father, Mr. Geo. Adair, the General Secretary of the S.H.F. Co., gave the bride away.  
R. E. HARE.

## OBITUARY

LATU.—Asleep in Jesus, Joni Latu, aged forty-six years, now awaits the call of the Life-giver. Many Avondale ex-students will remember this Tongan brother who spent five years at the college. After some years of faithful service, Joni lost, for a time, his hold upon God, but for the past two years has again been a faithful church member and lay missionary. For some days before his death, Joni had not been well, and felt that his end was near. Not being able to sleep he had spent his nights in prayer and preparation to meet his Saviour. On the very morning, August 29, that the European doctor resumed duties after a visit to other islands, but before Joni could carry out his intention to consult him, his death came suddenly through heart failure. Next morning, in the presence of a large gathering of relatives and friends, we laid him to rest in the little village cemetery. To his widow, Myrtle, daughter of the late Sister Edwards, formerly of Pitcairn, and seven children we extend our deepest sympathy, and point them to the promise of reunion with their loved one in the not-distant future, if they too find peace with Jesus.  
A. E. WATTS.

WELLBOURN.—On September 18 Brother W. H. Wellbourn, of the Christchurch City church, passed away. He had been sick for many months, and died peacefully in the presence of his family. We laid him to rest in the Bromley cemetery to await the call of His Lord in the last day. Our sympathy goes out to the widow and other relations in their bereavement.  
W. J. SMITH.

GUDGIN.—On October 2, 1938, at the Alfred Hospital, Melbourne, William, beloved husband of Sister Elizabeth Gudgin of Yallock, Victoria, passed away after a long illness, at the age of sixty-three years. To the sorrowing wife, son, two daughters, and other relatives, we extend our deepest sympathy. The last sad rites were performed in the Lang Lang cemetery.  
E. H. GULLIARD.

### For Parents Only

*Do You Know Your Children?*

SOME parents do, some do not. You may be acquainted with the clothes they wear, the articles of food they enjoy, the hours they keep, and the school they attend, but do you know them as friends and companions? Do you know how their character is developing? You may be familiar with their faces, their health, their games, and their friends, but are you familiar with their hearts and their soul condition? Do you ever get near enough to your own children really to know them, to think with them, to seek to understand them, to appreciate them, yes, to live with them?

Our children face grave perils. They must soon assume great responsibilities, they must soon make momentous decisions that will have far-reaching and lasting effects. They need your help, your guidance, your sympathy, your tactful control. As parents we might well ask ourselves the question, "Can our children depend upon us to show them the straight path to life? Can they follow us and be safe?"

If fathers and mothers all over the land would resolve, by God's help, to be noble, kind, true, and faithful in all of their relationships with God and man, such a consecration would have far-reaching repercussions upon our sons and daughters that would be measured by the salvation of scores that are now drifting from the truth. It is a challenge. To accept it will cost something, but it will be eternally worth while.—F. G. C.

### Advent Radio Church Log

Sydney, N.S.W.: Station 2GB.  
Sunday, 5.30 to 6 p.m., E.S.T.  
Dubbo, N.S.W.: Station 2DU.  
Sunday, 6.30 p.m., E.S.T.  
West Maitland, N.S.W.: Station 2HR.  
Sunday, 5 to 5.30 p.m., E.S.T.  
Mildura, Victoria: Station 3MA.  
Sunday, 11 a.m., E.S.T.  
Sale, Victoria: Station 3TR.  
Sunday, 6.30 to 7 p.m., E.S.T.  
Kalgoorlie, West Australia: Station 6KG.  
Sunday 6 to 6.45 p.m., or 8 to 8.45 p.m., E.S.T.  
Derby, Tasmania: Station 7DY.  
Sunday, 8.45 to 9 p.m., E.S.T.  
Hobart, Tasmania: Station 7HO. Sunday, 6.15 to 6.35 p.m., E.S.T.

### MAKE A DATE

#### Camp Meetings

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

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

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

VICTORIA.—January 17-29, 1939.

#### Other Dates

BIG WEEK.—November 12-19.

## News Notes

ACCORDING to latest census reports, Turkey has 1,256 men and 3,985 women centenarians. Of this number thirty claim the distinction of being more than 150 years old.

BROTHER H. T. HOWSE and his wife, veteran missionaries from Samoa, arrived in Sydney on Monday, October 17, for a short furlough. They arrived just in time to be in attendance at the wedding of their nephew, Brother Eric Howse.

RECENTLY, in one of our overseas papers, we came across the announcement of a meeting called by the superintendent of a Negro Baptist Convention, in which a Bible study was to be given on the subject of "Tithinology." Think that one out.

AFTER fourteen years of faithful service in the Solomon Islands, Brother H. Barham with his wife and daughter have been permanently returned to the homeland. They arrived in Sydney a few days ago, and at present are enjoying a well-earned furlough.

BIG WEEK is in the air. Your attention is drawn to the splendid array of literature provided for this campaign. The needs of the mission fields are becoming desperate. The projects we are anxious to assist this year are as follows:—

Equipment for Amyes Memorial Hospital, Solomon Islands, £270.

Maternity Cottage and Equipment, Batuna Dispensary, Solomon Islands, £110.

School-house on Tanna, New Hebrides, £150.

House for white missionary, Manus, New Guinea, £295.

Care of boys and girls at Monamona Mission, North Queensland, £425.

Anglo-Saxon freedom shines with a peculiar lustre in these days of totalitarianism and dictatorships. We commend to our readers the editorial entitled "This Freedom." That two of the leading newspapers in Australia should write such pointed editorials as are quoted in Pastor Anderson's article should stimulate our church members to endeavour to place as many copies as possible of our new Big Week Book, "The Battle for Freedom," in the homes of the people. This is a book for the times.

IN the rush of getting the final lists of Distribution on the last night of the Council, we inadvertently omitted the following transfers:—

That the Queensland Conference be invited to release Pastor R. J. Burns for work in the North New Zealand Conference.

That Brother A. G. Minchin be appointed Union Conference Auditor.

That Brother R. R. Gooding be appointed Assistant Auditor.

That the South New Zealand Conference be invited to release Brother C. Hill to be Secretary-Treasurer of the South Australian Conference.

That in addition to his duties as Union Home Missions Secretary and Editor of the Record and Leader, R. E. Hare be appointed Assistant Religious Liberty Secretary. EDITOR.

## A True Story

LITTLE John, five years old, had been given a brand new kite, and had come to me for the necessary accessories. Soon he was out in the back yard, running backwards and forwards in an endeavour to fly the toy which, in spite of all his efforts, trailed along the ground behind him, for the morning was still.

In great distress he came to me. "Mummy," he said, "when *will* the wind come?" "I don't know, John," I answered. "Jesus sends the wind."

"Oh, well," he said in a matter-of-fact tone, "there's only one thing to do about it. I'm going to pray to Him"; and in he ran to the sitting room.

From the kitchen I could hear his simple prayer. "Please dear Jesus, send some wind to fly my kite. Amen." Out he ran, saying to me, "I've asked Jesus for some wind, and He's going to send it. *Now I'm going out to wait for the wind.*"

My heart felt heavy. His faith was so perfect, and he was such a little boy to have his confidence tested. The morning was still breathlessly calm, and I could not see how it was possible for him to fly that kite.

In a moment, however, I heard a shout of delight, and looking through the window, I saw him racing along the path, with his kite soaring above his head. Whether Jesus really did send some wind, or whether He gave to little John the knowledge needed to fly his kite, I know not, but certain I am that his childish prayer was answered. Oh, that we ourselves had faith to "go out and wait" for God's answer to our own prayers!

CARMEN PASCOE.

## "The world is to receive the light of truth . . . through our books and periodicals"

DON'T MISS THE OPPORTUNITY DURING BIG WEEK!

VOLUNTEERS ARE WANTED to distribute the two new BIG WEEK BOOKS just off the press.

In his book

### THE BATTLE FOR FREEDOM

Pastor A. W. Anderson

who for many years has championed the cause of religious freedom in this Division, traces the history of the great struggle for freedom down the stream of time, and in conclusion gives us a glimpse of the sinister forces already in action, but at present temporarily held in check in this country.

No one today will question the fact that individual freedom of thought and action, that priceless treasure for which our forefathers fought so tenaciously, is fast being denied to millions of the inhabitants of this world. That we have thus far escaped is no assurance of what tomorrow may bring forth.

THIS BOOK SHOULD BE CAREFULLY READ, AND THEN PRAYERFULLY DISTRIBUTED BY EVERY LOVER OF FREEDOM. Just how long we may retain our freedom depends largely on our own efforts to work for and hold it.

New children's book--

### TALES of GRIT for Boys and Girls

By Pastor Robert Hare

Twenty-eight stories of diversified range, told in the clear, forceful style of the writer, include high ideals, romance, adventure, loyalty, and honour, and are so presented that, although clothed in story form, the moral will unconsciously be perpetuated in flesh and blood long after the story has ended. It is well illustrated.



## HEALTH

The November issue, with an attractive cover picture, produced by a new process, features a kangaroo in a park scene, and has a strong appeal.

A well selected range of articles include Cancer, Chronic Tiredness, Heart Trouble, Glands, Meat-eating, Hydrotherapy, etc.

Price 1/- single copies, or 6/6 per yearly subscription.

## MORNING WATCH CALENDARS

in de luxe and plain editions, selling at 9d. and 6d., complete the set for Big Week. These little calendars are especially attractive this year, and make excellent Xmas or New Year cards.



THE PRICE OF BOTH THESE BOOKS IS 1/6 EACH.

We invite all to have a part in the sale of literature, and to share in the threefold blessing of this 1938 Big Week.

Australasian Union Conference  
Home Missions Department