



JEWELS

A BIBLE STUDY

☆ J. D. Anderson

Prior to my accepting the call of the Life-giver, I had been a jeweller, and as the precious truth began to unfold before me, I felt more and more ashamed of my previous calling. In fact, I began to think it was the most useless and unnecessary trade in the world. Later on, however, I was to realize that my experience in the trade was to give me the clue to one of the most gloriously beautiful expositions of the plan of redemption it is possible to imagine.

In studying the sanctuary question, I was at once interested to learn that the Lord had called two jewellers by name and had especially endowed them with the Holy Spirit, giving to them exceptional skill and craftsmanship, to the end that they might furnish Moses with the necessary ornamentation and equipment for the sanctuary. See Ex. 35: 30-35.

The most important piece of work entrusted to these two men was the beautiful breastplate for the high priest. Ex. 39: 8-21. It is impossible to believe that this piece of exquisite workmanship, the fashion of which was laid down so minutely to Moses by God Himself, could be used for ornament or display. Especially are we to remember that all things pertaining to the earthly tabernacle are but types of those pertaining to the heavenly, and therefore just as surely as those jewels were worn by Aaron, directly in front of the mercy-seat, and thus held up, as it were, before the divine Presence, so surely will their equivalent be held up before the face of God in the heavenly sanctuary by our great High Priest, Jesus Christ.

What, then, do they signify? Surely their important position in the sanctuary service must carry an equally important meaning for us. A careful consideration of this study will, I believe, make their meaning and significance abundantly clear.

As there is no part of the truth of God which is not counterfeited—in some way or other—by the arch-enemy, and as nothing on earth is so widely imitated as are precious stones, they can readily be used to illustrate the great conflict of the ages. It will not be out of place, therefore, to chart a few comparisons between the genuine and the counterfeit.

The trade terms are "stones" and "paste," and the first thing I wanted to know was how to tell the difference between them.

It was explained to me that stones stored and refracted, or broke up, the light, whilst paste merely reflected the light. The "true cut" of a perfect stone consists of sixty-four facets, thirty-seven above the rim, and twenty-seven below. The upper is surrounded by six groups of six equilateral triangles, and the lower by 3 x 3 x 3

isocetes triangles. The result of this regular faceting is that when you look at the gem, no matter which facet is toward you, you are looking into a perfect prism. In our chart this "perfect cut" is compared to the Decalogue.

Now let us examine the counterfeit. Naturally at the first attempt, the paste or glass was faceted exactly the same as the stone, but it did not act. So the paste-makers backed their "gems" with tinfoil, thus making each facet a mirror. The resultant sparkle, however, looked so artificial that the imitators searched about for other means of copying the genuine. At last, a clever Dutch lapidary discovered that he could produce quite a large proportion of prism combinations by irregular faceting. (See Dan. 7: 25.) This was effected by cutting the paste in a series of scalene triangles, without regard to their number or position. Now the deception was complete! Wherever the paste was exposed to either natural or artificial light, it quite outrivalled the precious gem it was meant to imitate! In the darkness, however, the lustre and sparkle disappeared altogether.

My employer placed a small heap of genuine stones on an inverted watch glass, and a small heap of paste on another glass. He then took them into the strong-room and invited me to follow and close the door behind me. It was pitch dark in there, but I will never forget the wonderful sight that met my enraptured gaze. The iridescence from the tray of jewels was like a tiny many-streamed fountain of water with coloured lights playing upon it! Of course the movement of the rays of coloured light was only illusory, being caused by the involuntary but constant shifting of the gaze from one set of tiny prisms to another. But the effect was marvellous. "Where is the other tray?" I asked. My employer immediately switched on a small electric light in the roof of the strong-room, and wonder of wonders! The coloured fountain of the jewels had ceased to play, but the tray of paste was shining and sparkling splendidly! Certainly there were a few stray gleams of colour as the light caught an occasional prism, but these were completely outdone by the brilliance of the reflected white light.

A DAY'S FISHING

I fished the livelong day, today,
And never missed one strike;
The bait I used was little smiles
I thought each catch would like.
Somehow, somehow, in my fishing kit
I found each time a smile they'd hit;
And I used to land them a net I wove
Of all that I know of Christian love.

Each lure I cast was with meaning fraught,
And I'd like to tell you what I caught:
A friend rose out from a deep, dark place,
And, lured by a smile, turned to God's grace;
Then a broken heart was made contrite,
And led to see that is God's delight;
And another, with faith worn quite threadbare,
Was turned to Christ again, and to prayer.

A boy unburdened a secret woe—
Love's landing net sent him home aglow;
A random cast gave me the thrill
Of a happy friend made happier still;
And an evening catch left me awl-
A hug and a kiss from a little girl;
Then right in my home, both morn and night,
Smiles were returned to my heart's delight.

"I will make you fishers of men"—
Thus Christ your lures will fashion;
And He helps you weave your net of love
If fishing for Him is a passion.
So fishing with smiles—a Christian sport—
Should merit our earnest endeavour,
For a catch carried home to God's own port,
Means we shine like the stars for ever.
W. Parham.

In our study, it only remains to secure an interpretation of "light" and "darkness" from the Word of God, before proceeding to apply the principles of refraction versus reflection to the plan of redemption.

In John 8: 12 Jesus makes the statement: "I am the Light of the world," qualified in John 9: 5 by "As long as I am in the world," and transferred to us in Matt. 5: 14 by, "Ye are the light of the world," with the command in verse 16, "Let YOUR light so shine." This pure white light of Jesus Christ must be broken up into beautiful colours (actions) and made to shine in the dark places. Isa. 60: 1, 2.

Jewels are originally rough pebbles, and before they will refract the light they must be cut and polished. This work is comparable with the work of our Sabbath schools and our Missionary Volunteer Society activities.

We may well pause here to get a view of the two greatest instances of both reflection and refraction which are held up to us for our warning and encouragement.

The great counterfeit shown in 2 Cor. 11: 14 is a wonderful imitation. Why will we continue to look for a hideous spectre of blackness, and go on being deceived by this dazzling reflection?

Of course everybody knows what is the greatest instance of refraction. Turn to Gen. 9: 16. What a marvellous thing that the breaking up of white light should symbolize God's promise of salvation! Now look at the text again, and you will see that when God looks upon the bow He remembers His covenant. But there are two parties to a covenant, and so when WE look at the bow we must remember OUR part. And what a vivid reminder! In the midst of distress and tribulation we are to break up the white light of the love of Christ into the coloured actions of mercy, charity, and obedience, just as He broke the Bread of Life and distributed it to the hungry multitudes.

But how does this work out in practice? We shall see. The time has come to supply the connecting links.

A Sabbath service. The pastor has surrendered his heart, his lips, and his voice to the Father, and pleaded for the Holy Spirit to control his discourse. His prayer is answered, and as he speaks eloquently of the matchless love of Christ, a glow of warmth steals into the heart of his hearers.

Service over, the wee girl in the front row toddles off home to her lunch. Suddenly she sees a girl of about her own age crying piteously on the footpath. Woe! tale! A smashed doll. She rushes home—takes out her three dollies from their box. A hurried selection. A furtive hug and a kiss—maybe a tear—and out again to the weeping one. "Here, take my Jenny; you'll love her."

Friends, what kind of an answering sparkle, do you think, takes place in the breast-plate of the High Priest before the throne?

Again. For tomorrow young George has planned a country excursion with other J.M.V.'s. They must catch the bus at 9 a.m. As he speeds along on his bicycle to the rendezvous, he sees an old lady bent almost double, carrying a heavy basket. Hesitation. Decision! "Let me hang that basket on my handlebars, and I can walk along beside you." Another sparkle!

And there are others. That longed-for cup of tea done without. That little piece

of "news" about Sister Blank bravely suppressed when Sister Gossip called. Brother Kindheart's suppressed call for Sister Aged with his car, on his way to church. And many other such cases, which keep the jewels on the Saviour's breast-plate sparkling and scintillating before the Father's face.

What shall we say, then? Are our good deeds being held up in the sanctuary? Perish the thought! See Isa. 64: 6. No

"filthy rags" will ever find their way there. It is the pure white light of love of Christ, broken up into the beautiful colours of Christ-like actions, which is held up.

The jewels, therefore, represent the FRUITS of the Righteousness of Christ, imputed and imparted to His people. And in His ministry of intercession in the heavenly sanctuary, that is the ONLY thing our great High Priest can hold up before His Father on our behalf. A complete atonement for sin.

CHRIST

1. Genuine.
2. Stones.
3. Refraction ("frango," to break).
4. Prism (no backing).
5. Regular Faceting (Ex. 20: 1-17).
6. The Greatest Refraction (Gen. 9:16).

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SATAN

1. Counterfeit.
2. Paste.
3. Reflection ("flecto," to bend).
4. Mirror (foil backed).
5. Irregular Faceting (Dan. 7: 25).
6. The Greatest Reflection (2 Cor. 11: 14).

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WHICH?

Malachi 3: 17.

Boarding-School for the Only Child

ANOTHER OPINION

[The following is taken from "The Sydney Morning Herald Women's Supplement," of March 6, 1939.—Editor.]

There is a lot to be said for and against this question, I think, and one can have nothing but admiration for the courage of a mother who can part with her only son for boarding-school at the age of six. It partakes of the qualities of the Biblical Hannah, which moved her to dedicate her son Samuel to the care of Eli in the temple. One cannot picture without emotion the pangs of that mother's heart as she departed home after her yearly pilgrimage, and the delivery of the little coat, each year a size larger. But Hannah had no doubts in her mind as to the welfare of her child's soul. She had dedicated him to God.

Can a mother, sending her child to boarding-school for the sake of companionship to escape loneliness and introspection, be sure that he is not losing more than he will gain, from the lack of the eternal vigilance of the eye of love, which nature has given only to parents, and can be sublimated in school teachers and school guardians in a markedly lesser degree—for one thing, they simply have not the time—and the lack of the security which every child needs and which only the atmosphere of home can provide?

I have two children. The boy is now seven and the girl not yet four. Virtually you can say they are only children. They are not companions. The difference in age of young children is very much more marked than later. She cannot attain to his level; he can only descend to hers, which of course he only sometimes cares to do, and then maybe with more or less disastrous results.

We have all experienced those exasperating times when there is a tendency for jumping on the springs of lounge chairs, or lining them up as railway trains, or setting up the card tables and draping them with rugs and cushions for cubby-houses on a wet day; those moments when

it takes all one's will-power to keep one's temper, protect the smaller with justice and fairness to them both, and try to see the humour of the situation.

It is a different matter, however, when the boy brings home a kindred spirit from the same form at day school for an afternoon's play. They are perfectly happy, tinkering with a meccano set, whittling bows and arrows, or even turning the pages of the same book or atlas and arguing about the pictures.

Good to Be Alone

I think it is good for a child to learn to be alone sometimes when he is young, and to make his own amusements. The world is too full of adults who are afraid to be alone; people who feel that their afternoon or evening has been wasted unless they are playing bridge or dancing or watching races or seeing a film; people who feel a grudge against society in general and their friends in particular if they find themselves alone in a house with only a book.

The great things of the world have all been done by people who have been content to spend much more time alone than they did in company.

I think children are introspective only if it is forced upon them from without. Naturally they take themselves for granted.

An only child may be lonely if he has no playmates, before he reaches school age, and to solve this problem I believe a good day nursery school is an excellent outlet.

But a child need never lack companionship once he is old enough to go to a day school.

If the day comes when we all push our children off to boarding-school as soon as the school will take them, I believe it will be the first toll of the death-knell of home life, and it will be only a matter of time and degree, but not of kind, until we are producing the sort of people who live in Huxley's "Brave New World."

I do not intend to send my son to boarding-school except as a prelude to finding his feet before going to a university, or the wider world when he takes a man's responsibility, and for this I think that two years at a boarding-school should be amply adequate.

World-Wide Missions

A Trip to Malaita

(Number Three)

At Makuano we separated in order to visit as many companies as possible. Pastor Ragoso went to Gonusu for Sabbath service, I to Malatobi. Met Ladomea. What a tragic case! Ladomea's wife keeps Esther's two children; her own are dead. Ladomea has ability and influence, and could be a great help.

The mission site is being changed to a position higher up the hill—much better—a good move. Several places are already built, and when the folk move the church will be taken down and all the useful material put into another building at the new site.

The visit was enjoyable and also encouraging. Other visits were paid to the near-by companies, after which the usual visit to Funafou was made. Previous visits to this place had left the impression that this was one of the filthiest places on earth. Today's visit makes it appear more so. We are greeted on landing by dozens of children; they form an escort, and actually encourage some of the older ones to shake hands with us. It had rained, consequently the paths—if they have any right to be so named—were puddles of filth, and pigs were the traffic controllers. Occasionally an inspector came on the scene in the shape of an ugly, vicious quadruped which disgraced the name of dog.

Squatting along the route at intervals on either side were women, ugly ones mostly, with screwed-up eyes, wrinkled faces, and foul red mouths from betel-nut chewing. They were filthy dirty, mostly smoking or chewing, and nursed children which were just as clean. Inside their hovels were others cooking and smoking and chewing; and swine in all their glory occupied the de luxe apartments.

It wouldn't be fair to give all the praise to the women. We saw one group of men playing cards; they seemed to be experts, we couldn't tell if they were or not—our ignorance, of course; but there seemed to be an atmosphere of importance about these skilful young men. Others sitting around singly and in groups would be sure winners in any "do nothing" competition, conditionally that befouling the air with vile tobacco smoke was not one of the conditions of entry.

As we traversed the island we trod lightly in order to avoid taking away too much of their property on our shoes, and our visit ended in our being allowed to shake hands with all the head men and devil priests in their council chamber. The visit to this august assembly cost me my hat, which hat now adorns the head of one of the "heads" who graciously promoted me to the rank of "good man." That is what one gets for going in at the back door and coming out at the front. I wonder what one would get—or lose—if they allowed him to go in at the front door and come out at the back.

Well, we got back to the dinghy and pushed off. As usual I took out my false

teeth to show to the crowd of children. I learned this trick at Sierra Leone, where I saw some Australian soldiers show the natives their false teeth. The wonderment was intense, and many of the full-grown natives tried to get out their teeth just as the white man did. The yell of surprise is always the same, and the youngsters want to see the teeth again. Now the small fry say, "good man," and one begins to wonder if they know something, for they apparently have some inside information.

But having pushed off and left the Eau de Cologne and Fleur de Roses behind, we breathe freely of ordinary ozone, and like it better.

Sabbath over, we see folk from Fouenda going to Funafou—quite a number of them. A couple of canoes come over to our boat; the boys want to see our engine, as they think our boat is faster than it used to be. They tell us all the people are going to practise for a "big sing," so we arrange to go over and see the preliminaries. Arrived at the place we see two rows of men sitting opposite each other in a house, which is in total darkness. They each hold a stick in each hand, and with wonderful precision beat them both together as accompaniment to a tune they hum, which to the onlooker becomes wonderfully monotonous. In an undertone one of the performers relates bygone experiences and adventures of the tribe, at the conclusion of which the music ends with a few extra rapid beats of the sticks which are made without the least mistake. With little variation this "sing" carries on all night. The practice was an undress one, and no doubt when the real night comes and all are bedecked in their heathen regalia (some of which we saw in the devil house) quite a spectacular show will be produced. It would be interesting also to know what underlies all this business. To ask one of the performers would be to receive the answer that it is "just a sing, no more."

Back on the ship, lying in bed listening to the pounding of the breakers on the reef, we fall asleep knowing so well that only the power of God can change these people and make them fit for His kingdom, and speculate as to how much time remains in which they may make preparation to meet the One who died for them.

Away to Kwailabesi in the morning and we meet the school teacher, Rini, and the boys, who are standing by the school. Spend a day here, and the following morning take on another teacher who is leaving for furlough, and who is taking an adopted Malaita boy with him.

(To be continued.)

How the Message Came to Me

The Unique Experience of Don Manuel

Perhaps it would not seem possible that a man living within a stone's throw of a Seventh-day Adventist church could keep the Sabbath for eight years without knowing of the existence of Seventh-day Adventists. But such was the actual experi-

ence of Don Manuel, seventy-five years old, a retired business man in the capital city of Barcelona.

About forty years ago, a representative of the British and Foreign Bible Society sold Don Manuel a Bible, and from that time on he manifested a deepening interest in the Holy Scriptures. Day after day he turned the leaves of the Bible as he read and meditated, and the Word of God became very precious to him. Then, about ten years ago, the text concerning the mark of the beast arrested his attention. He could not understand its meaning, but he searched constantly for some ray of light, and finally after three years he found, by reading Ex. 31: 13-17 and Eze. 20: 20, that God's Sabbath is called His seal; and he reasoned (surely his mind was guided by the Holy Spirit) that if the seventh day was the "Sabbath of the Lord," and if this was God's seal, then the false Sabbath, the first day of the week, must be the mark of the beast. Straightway he began to keep the true Sabbath, and followed the Bible rule of beginning and ending at sundown. For eight years he lived in accordance with this light which had shone upon his pathway.

His friend, a hatter, often visited him, and would ask the old gentleman what he really professed to be. "Are you a Catholic?" he would ask. "No," was the reply. "A Protestant?" "No." "Well, then, what are you?" The answer was: "I am a Bible Christian, and I am seeking for others who, like me, observe the Lord's Sabbath day." His search was not rewarded until eight years had elapsed, and yet all this time he was living within a stone's throw of our Seventh-day Adventist chapel.

One day at our mission we baptized a young girl, named Julia, who dearly loved the third angel's message. She was employed as a housemaid, and when she had a little time for herself she would visit her married sister, who lived just across the street from the store of Don Manuel's friend, the hatter. Julia's sister and her parents were zealous Catholics, and consequently very much opposed to the Adventist faith. The visits frequently ended in bitter controversy, and at the time in question, the controversy became so great that Julia was forcibly ejected into the street. Just at this time, Don Manuel was visiting his hatter friend, and as they were talking together regarding Bible teaching, suddenly they heard loud talking, tumbling of chairs and slamming of doors, and cries for help from the house across the street. They rushed to the door to see what it was all about, and Julia appeared, weeping and greatly distressed.

The hatter knew something about Julia's experience, and he explained that the girl had to endure much affliction because of her heretical faith, and because she kept the Sabbath. Don Manuel listened very attentively, and when mention was made of the Sabbath, he became quite excited, and said, "It must be that this girl belongs to the people I am looking for." Then he called to Julia to come in, and he questioned her in regard to her religion. In this way he learned of the existence of a people who hallowed the true Sabbath and were preparing for Christ's return. He was greatly surprised when he discovered that these people met in a chapel near his own home.

Soon Bible studies were held in Don Manuel's home, and he accepted all the

truths in God's message for today. From that time on his life was filled with wonderful experiences in winning souls.—Hans Struve.

There is a twofold lesson for us in Don Manuel's experience: First, are we sure that there is no one living within a stone's throw of our own home, or of our church, who does not know of the existence of Seventh-day Adventists and the truth of God with which they have been entrusted? If we are not sure, then we should begin at once a thorough investigation, covering every house. Second, let it be a rule to see that every Seventh-day Adventist church is marked in such a way that no passer-by can fail to understand what it represents. Many of our smaller churches are without the proper signboards on the outside, and even strangers who are looking for the church find it difficult to locate it, to say nothing of its failing to attract attention and arouse interest. It is the duty of God's people to let their light shine, individually and collectively, in every community, so that no honest seeker after truth, in this country or in any other country, need designate himself for lack of a better name—"A Bible Christian, seeking for others who, like me, observe the Lord's Sabbath."

By the Bible Only

Two Italian Readers Found the Sabbath in the Book

Some years ago one of our Italian workers, A. Catalano, told me of two cases in which Italian men had read themselves into a conviction of the Sabbath truth, with no knowledge that there was anywhere a church keeping the right day. From my notes, I abbreviate the story of a Bible reader in New York City:—

"He was an old man, an Italian, living with a daughter. He used to walk out into a park for exercise. One Sabbath he passed our meeting place, heard the singing, and was impressed to enter. At once he saw it was a Protestant service. Next Sabbath it was the same, only he felt a stronger impression, as he passed, that he ought to go into the meeting. The third time it happened to him he said he felt as though someone were turning him round and pressing him to go in. He entered, and sat at the back, by the door. He listened to the sermon. At the close he said to one of our sisters sitting by him, 'Could I talk to that man?'"

"'Yes,' she said, 'certainly you may,' and she led the way and presented me to him."

"I was invited to his room. He had candles before the pictures of the saints, and a lamp before the picture of his deceased wife. We had a number of Bible studies after that. Later he said to me:—

"'How can I join your church?'"

"'But you must not only believe in Jesus,' I answered, 'but keep the commandments of God also. That is the Bible standard of faith.'"

"'Yes,' he said, 'but I do keep the commandments.'"

"'Let us read them over again,' I said, 'and you answer them, one by one.' We came to the fourth."

"'Yes,' he said, 'I obey that.'"

"'But do you understand that the sev-

enth day means Saturday, not Sunday, the first day?'"

"'Yes,' he said. 'I have read the Bible; and more than six months ago I was impressed that the Bible teaches that the seventh day, not the first day, is the holy day of rest. And I have been keeping it ever since.'"

"'Erelong he was fully instructed and was baptized.'"

While this man was still a Catholic in general practice, the Spirit that had convicted him of the Sabbath truth as he read the Bible, was manifestly pressing him into contact with those who had yet more light for a truth-seeking heart.

Again our worker told me of an experience in Colorado. He said:—

"I found an Italian shoemaker interested in Bible study. He had been a Presbyterian, but was not satisfied with the teaching of that church. He had listened here and there, looking for light. He came to our meetings, and I held studies with him. We had talked of obedience to God's law

as a fruit of faith and of acceptance of the grace of Christ. Yes, he believed that. We read the Ten Commandments, one by one. When we came to the fourth, he gave assent.

"'Yes,' he said, 'I am following that.'"

"'But do you know the day?'" I asked.

"'Yes,' he said, 'it is Saturday, the seventh day.'"

"'How did you learn that?'" I asked in surprise.

"'By reading the Bible,' he said.

"'Did you know there were people in this city who keep that day?'"

"'No; I supposed I was the only one.'"

"'Why, there is a whole church here keeping the Sabbath,' I told him, 'and I am one of them.'"

"'He shed tears of joy, and embraced me. He came fully into the truth and was baptized.'"

Away beyond any knowledge of ours God is working by the Spirit and the Word of God to prepare hearts to receive the gospel message of the judgment hour.

W. A. Spicer.

Church and Field

Readings for the Prayer Band

The Overcomer.—No. 6.

The Bond of Peace

The maintenance of sound doctrine has always been a problem of vital importance to the church of God. The great historic creeds mark the effort to establish for all time certain truths held by the church universal. In this way an effort was made to counter false teaching and defend the faith once delivered to the saints.

For the very reason that, as evangelical Protestants, we insist on the freedom of the Christian to search the Word for himself, spiritual discernment is a gift of the Holy Spirit especially needful, and specially precious amongst us. Alas that it is so rare today!

It belonged to the office of the priest under the old covenant to judge between the holy and the unholy, the clean and the unclean, and to separate the precious from the vile. In the economy of the new covenant this office, in the spiritual realm, falls to those believers "who by reason of use have their senses exercised to discern both good and evil." It is none the less the duty of all to search the Word for themselves; did not St. Paul appeal to the Corinthians for their agreement and the consent of their conscience when he wrote, "Judge ye what I say"?

With what prophetic significance is the Apostle led to use the word "endeavouring" when he beseeches the Ephesian Christians, and with them "all the faithful in Christ Jesus," to keep the unity of the Spirit in the bond of peace. For it is "the faithful"—those most earnestly desirous of understanding the mind of the Lord, and being obedient to His will in every sphere of life—who find the most difficulty in fulfilling this behest. The faint-hearted and

the half-hearted can afford to be very tolerant; it is the whole-hearted, because they tremble for the ark of God and long to vindicate the truth as they apprehend it, whose very devotion threatens the bond of peace.

The difficulty is constantly arising, and presents itself in many forms, but we need make no apology, in a magazine addressing itself to Christian workers, in suggesting that a common form amongst us could almost be expressed as follows:—

"'How can I maintain the bond of peace when I am quite sure my brother is wrong and he absolutely declines to let me put him right?'"

Which of us has not experienced the sudden chilling of the atmosphere which accompanies the discovery that our brother holds a divergent view from ourselves on some interpretations we hold sacrosanct? That sudden drop of temperature may arise from the unbidden resentment of one—or both—of the parties to the discussion. We say—only too truly—that the feeling of estrangement is natural, but it is on that reaction in the realm of the flesh that the enemy seizes to bring separation of spirit between believers. We must withstand him. How often he gains advantage over us, although we are not ignorant of his devices! Before we are aware of it, the flesh becomes dominant: ground is given on which the adversary can work, and we find the bond of peace is broken. O miserable man that I am! Who will deliver me from grieving my brother? Only the grace of God is sufficient for these things. The unity and the peace we have lost can be regained as we walk in the Spirit. The unity of the Spirit maintains the bond of peace.

What if my brother refuses the recognition of these things and remains separated from me in spirit? The resources of grace in 1 Corinthians 13 are not straitened—

hold on to your brother in love, and wait on the Lord.

Let us again consider ourselves, "lest we also—" Do not we, perhaps subconsciously, resent the disapprobation of fellow believers, more especially of those whom we should expect to be entirely with us? Need we be surprised that our own disagreement should affect equally painfully those with whom we are in close fellowship? It is being wounded in the house of our friends that hurts us most. "How natural," we say, but is that our last word; do we suppose it a sign of high sensitivity, or is it not rather a lack of humility, that we should so feel the rebuke of the people of God?

So painful has been the experience of many in all matters of differences of interpretation as between brethren, that they have sought refuge in complete silence. Let us go on with our work, say they, and leave our brethren to adjust themselves in matters of faith as best they may: is not the Holy Spirit the Guide of all? There are those who go further and say, "a plague on all your controversy: let us eliminate doctrine and dogma, or at least ignore them, and concentrate on the practise of a high morality." Doctrine and dogma, unfortunately, or fortunately, are difficult things to eliminate, for both are the considered expression of facts—facts without which our faith is vain.

To get on with the work in our own particular part of the vineyard, whilst declining to serve the highest interests of our brother by helping him maintain unimpaired the truths by which he lives, would be to adopt the very attitude of Cain. "Am I my brother's keeper" has found an echo amongst us down the years of the church's history, and that to its sorrow and shame.

The Holy Spirit is the One to whom all believers look to lead them into all truth. We have eternity before us, and the most deeply taught amongst us are the most conscious that, in this sphere, we see many things as in a glass, darkly. Doubtless there are riches of joy and knowledge awaiting us, but we cannot bear them now. Spiritual understanding is the gift of God—"if any man lack wisdom, let him ask of God"—it is derived primarily by allowing the Word of God to speak directly to the soul. Instruction is also given by those who taught in the Word. "Let him that is taught in the Word communicate." The shepherd of souls is told to "preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine"—"if thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ."

Whilst the duty of earnestly contending for the faith which was once delivered to the saints devolves upon all them that are sanctified, the gift of "communicating" is entrusted to some for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Such servants of God are equipped by the Spirit of Christ with certain marked qualities which distinguish them from their fellows—"the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves."

This mark of meekness is a rare and wonderful gift, the absence of which invalidates the claims of many to instruct the church of God. The grace of helping

without hurting, of warning without censoriousness, of correcting without appearing superior, calls for true meekness of heart and all the "charity" of 1 Corinthians 13. It also calls for an obedience in personal walk up to the light given that may well cause heart-searchings and fear. "Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

To approach our brother in the realm of the mind unless our own mind is directed and ruled by the Spirit of God, is to invite disaster. How often such an approach results in "profane and vain babblings."

In all matter of controversy amongst the Lord's people, it is above all necessary that we walk in the Spirit and not in the flesh. If we come away from a heart to heart talk with one from whom we differ, feeling hot all over, and anxious to return to add one or two frank remarks that would strengthen our case, we may be very sure that the flesh has obtruded itself into the discussion.

"Take Heed to Thyself"

The challenge of the flesh in one believer is all too liable to be taken up by the flesh in another. It may be that the only way of approach is by prayer. It is needful even in prayer that there should be a genuine and spontaneous love for the one we desire to help, and that such a one is prayed for and not prayed at. The Lord save us from praying for each other in the flesh.

Meekness, which is anything but weakness, is an essential qualification in seeking to adjust the viewpoint of our fellow believers. "Take heed unto thyself and unto the doctrine; continue in them: for in so doing thou shalt both save thyself, and them that hear thee." Any assumption of superior sanctity will wreck all usefulness. "Ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted."

An eminent modernist preacher recently took as his text the words of the Pharisees, "This Man is not of God because . . ." Pouring scorn on their blindness, he is reported as exclaiming with an almost startling raising of the voice, "By what right does any man say any other is not of God?" Must we consent then to accept teachers and their tenets as being "of God" without the right of examining their claims in the light of the Word of God? Our Lord rebuked the Pharisees, not for examining His claims, but for rejecting them.

We do claim the right, and indeed the duty, of judging the teaching of one who accepts the teacher's office, and of rejecting his teaching if to our conscience it is contrary to Holy Scripture.

The suggestion is constantly being made that because we claim the right to judge doctrine, in the sense of appraising it, we are impiously judging (in the sense of condemning) our brother. No such confusion should be allowed to arise in our minds for one moment.

The judging of brethren is expressly forbidden in the Word—the judging of teaching is expressly enjoined:—

"Who are thou that judgest another man's servant?"

"He that is spiritual judgeth all things." If we keep this distinction in our minds—and act on it—much will be done towards

maintaining the bond of peace. "Endeavouring to keep the unity of the Spirit in the bond of peace." "I therefore beseech you"; what a tender appeal to our love and loyalty! Surely we have need for confession and prayer as we recall and deplore our many failures in this endeavour. How often have most of us heard wise counsel, supported by the authority of the Word itself, to help us in obedience to this Christian duty! How often have our efforts failed of their intention, in contact with the great family of faith! Shall we, in closing, remind ourselves of some of these counsels as briefly and personally as we can:—

The Spirit of Truth must teach my brother: I myself must be in the Spirit to help him. Was my mind energized by the Spirit or the flesh as I endeavoured to put another right?

No scripture, rightly understood, is contradicted by another scripture: the Word is full of apparent paradoxes. The deepest truths lie there.

Am I proud-hearted or humble-minded in discussions concerning doctrine?

Heresies arise amongst the people of God—not amongst the heathen. They can often be traced to an over-stressed truth.

We are living in days when the most subtle mixtures of truth and falsehood hang like a poison gas over Christendom. Let me stand by my brother—and may he stand by me.

Prayer may be the only way in which I can help the one whom I apprehend to be wrong; but it may be God's way—am I praying?

A searching test of the reality of my standing in the truths of Romans 6, is my reaction to my brother's criticism.

In dealing with things spiritual, the adoption of a phraseology which is not Scriptural is fraught with grave danger of error. In "comparing spiritual things with spiritual," our safety lies in using "words which the Holy Ghost teacheth."

I must always be ready to recognize the living union that binds me to my fellow believer. It is excellent to hate false doctrine, it is right to "try" those who would teach, but love must dominate our attitude amid outward separation.

I may not be able to "put people right," but I can give the truth in love, and confide in the Lord that it shall counter the error as light counters darkness.

Am I careful that my contending is for the truth of God, and not for my opinions about that truth?

It is possible that my understanding has not fully grasped all the bearings of this difficulty. Is my mind open to further light as the Lord gives it?

May the Lord strengthen our endeavours by the inspiration of His Holy Spirit.—
B. W. M. (Selected by F. A. A.)

If there is a place for you, then assuredly if you wait on the Lord you will find it; and having found it, you will know what the Lord hath need of. The porters in the temple were as numerous as the singers, and the watching of the gates was as needful as the service of song. Those who stand by night in the house of the Lord are as much in service as the players on musical instruments in the morning. To know the Lord's will and to do it is service.—Anna Shipton.

Colporteurs' Monthly Summary

FEBRUARY, 1939

North New Zealand

Hrs. Ord. Total Deliveries

BIBLE PICTURES AND STORIES

Mr. and Mrs. Adams	97½	15	£27 19 0	£8 4 6
M. Bland	92½	18	38 16 6	19 8 0
A. F. Hudson	128	28	57 17 0	10 9 0
Miss E. B. Butt	66½	3	9 4 3	7 9 9
Miss I. Parker	30	4	11 1 6	5 6 6
R. Hayward	41	4	8 10 6	7 1 0
Mrs. Hopkins	72	5	19 17 6	6 13 6
A. Wicks	22½	4	7 10 0	3 19 0
A. Cooke	48	24	47 2 6	3 4 6
M. Guthrie	22	1	3 3 6	5 6 0
H. Thompson		2	3 14 0	
A. MacDonald	54	15	29 14 0	5 4 6

HOME GUIDE

E. A. Anderson	86	3	9 19 6	3 12 0
R. Goeldner	64	12	26 17 0	4 10 6

HOME PHYSICIAN

J. H. Burton	94½	22	54 8 0	70 3 0
W. Waterhouse	83½	35	85 19 3	15 4 3
H. Thompson		2	4 10 0	

OUR DAY

H. Thompson	132	37	41 17 6	60 4 6
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HEALTH

A. J. Garlick	42		8 17 6	8 17 6
G. M. Grant	109		19 5 6	19 5 6
J. B. Neill	84½		6 0 6	6 0 6
Mrs. McDonnell	112		27 7 0	27 7 0

1,473½ 234 £549 12 0 £297 11 0

South New Zealand

Hrs. Ord. Total Deliveries

BIBLE PICTURES AND STORIES

Miss L. Bonnington	45	1	£3 13 0	£5 12 6
J. A. Cobb	63	13	26 19 0	7 4 0
T. Henshaw				5 18 6

HOME PHYSICIAN

Mr. and Mrs. Hancox	133	28	70 14 0	34 12 0
N. A. Brehaut	59	1	4 13 6	39 18 6
Miss E. Stewart	28	9	22 5 9	14 18 9

HOME GUIDE

Miss M. Hossack	69	5	15 5 6	8 4 6
L. O. Sonter	91	20	45 18 6	41 12 0
O. M. Anderson				33 4 6

GREAT CONTROVERSY

A. W. Field	124	17	33 11 6	17 7 0
H. B. Christian	165	19	37 7 6	16 7 0
B. E. Bobin	44	1	2 10 0	3 13 6

HELPS

Miss P. Collins			2 2 0	2 2 0
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HEALTH

C. B. Thomas			1 12 0	1 12 0
B. E. Fabricious			3 1 0	3 1 0

831 114 £269 13 3 £235 7 9

North Queensland

Hrs. Ord. Total Deliveries

HOME PHYSICIAN

R. A. Spoor	45	1	£8 4 0	£7 17 0
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HOME GUIDE

G. Phillips	124½	25	34 8 6	7 8 6
G. Lowe	112	17	38 19 6	2 18 0
Miscellaneous			3 13 9	

281½ 43 £85 5 9 £18 3 6

West Australia

Hrs. Ord. Total Deliveries

HOME PHYSICIAN

A. Blake	181	17	£40 6 0	£35 7 0
C. King	20			6 15 0
N. Twine	19	3	6 12 6	1 0 0

HOME GUIDE

N. Twine	41	3	7 12 0	1 10 6
J. Hanbury	42	5	10 15 0	3 0 0
W. Hanbury	72	4	9 10 0	8 9 6
O. Hanbury	34	2	4 1 6	2 14 0
G. Ray	22	6	13 2 0	13 0
H. Bone	30	11	24 4 6	1 12 0
E. Hanbury	49	3	17 18 0	5 0 6

BIBLE PICTURES AND STORIES

G. Walker	46	5	9 7 0	1 17 6
H. Hooper	77	22	40 13 0	3 0 0

THIS MIGHTY HOUR

E. Hanbury	8	10	2 6 6	11 14 0
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633 94 £194 4 0 £78 17 0

North New South Wales

Hrs. Ord. Total Deliveries

LADIES' HANDBOOK

Mrs. R. Grieve	70	53	£119 10 0	£39 2 6
Mrs. R. Charlton	8			7 4 6
Mrs. Pontey	18	20	45 10 0	6 2 0

HOME GUIDE

C. T. Parmenter	122	3	17 10 1	43 4 0
Mrs. McKenzie	32	8	17 0 6	1 6 6
Mrs. Sills	3	6	9 6	

THIS MIGHTY HOUR

H. B. Jones	97	20	22 11 6	16 6
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HOME PHYSICIAN

E. House			12 0	12 0
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HEALTH

T. A. Dever	146		26 11 0	14 7 0
L. Rose	21		1 16 0	1 16 0
Miss C. Kent	13		5 3 0	
Miss M. Spruce	37		3 0 0	15 5 6
Miss M. Higgins	70		9 12 6	14 8 6
I. M. Broad	70		24 16 0	7 14 0
M. Irvine	54		21 19 0	33 2 0
Miss R. Brown	24		2 13 0	11 19 0
J. Higgins	69		2 14 0	9 6 6
Miss E. Ogden	82		13 3 0	5 14 0
G. Fisher	100		31 14 3	7 6 0
Miscellaneous			3 6 0	3 6 0

1,033 107 £375 11 4 £221 7 0

Victoria

Hrs. Ord. Total Deliveries

HOME GUIDE

R. L. Aveling	55	6	£12 16 0	£33 16 0
L. Purdy	32			22 6 6
F. C. Fleming	66	3	17 4 4	10 16 10
M. Hobson	109	7	15 17 6	48 7 6
S. Wallace	108	10	23 1 6	4 8 6
H. Kerr	120	8	21 5 0	5 3 0
E. C. Watts	4		2 6	2 2 0
Miss G. Spence		2	4 5 0	
Miss J. Cormack	1		1 19 6	

BIBLE PICTURES AND STORIES

Miss J. Cormack	76	9	17 5 6	2 13 4
Miss G. Spence	90	10	21 0 1	20 2 7
Miss D. Lean	63	6	12 10 0	8 6 0
Miss S. Reeves	14	8	14 2 0	1 15 6
Mrs. L. Dickens	21	6	11 5 0	10 13 4
Miss A. Nagel	43	5	9 6 1	6 2 1
R. L. Aveling	1		1 14 6	3 19 0

LADIES' HANDBOOK

Mr. and Mrs. Mackey	64	13	28 4 0	6 16 6
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GREAT CONTROVERSY

F. C. Fleming	2	1	15 0	15 6
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HOME PHYSICIAN

L. Purdy				2 1 0
M. Hobson				10 5 0

HEALTH

13 18 6 13 18 6

865 97 £229 12 0 £214 10 8

Queensland

Hrs. Ord. Total Deliveries

HOME GUIDE

F. Bevan	144½	22	£51 12 6	£10 8 6
R. Millsom	146	16	35 12 0	51 12 6
W. R. Barritt	110½	13	28 9 0	8 7 6
R. H. Farr	41	12	27 6 0	6 19 6
G. M. Hughes	153½	12	26 7 6	49 7 0
D. Aveling	76½	7	15 14 6	1 0 6
W. A. Rogers	49½	7	15 14 6	10 15 0
L. Dunn	69	2	5 11 6	1 14 0
E. F. Giblett	53	8	19 0 6	1 7 6
G. A. Heise	62	8	18 9 3	1 8 0

HOME PHYSICIAN

C. L. Rowlands	160	14	31 10 0	33 15 0
F. M. Secretary	4		8 16 0	
G. M. Hughes	5		11 5 0	4 10 0
R. Millsom	3		6 11 0	
C. Barritt	1		2 5 0	
E. F. Giblett	2		4 10 0	

BIBLE PICTURES AND STORIES

C. Barritt	105	21	45 7 6	10 12 0
Miss J. Barritt	59	18	39 10 0	6 18 0
R. H. Murphy	12	3	5 18 6	

GREAT CONTROVERSY

H. L. Paice	79	26	34 1 0	1 4 6
H. J. Windeyer	140½	17	30 15 0	7 10 6
A. J. Rowe	155½	17	26 0 0	5 4 6

BIBLE READINGS

W. R. Barritt	1		1 5 0	
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HEALTH

1,636½ 239 £492 9 3 £213 14 0

South New South Wales

Hrs. Ord. Total Deliveries

HOME GUIDE

L. Webster	132	8	£29 9 0	£12 15 0
A. J. Giblett	86	5	12 10 0	2 3 6
A. J. Prior	84	4	10 14 3	2 1 9
H. G. Miller				4 2 6

HOME PHYSICIAN

Mr. and Mrs. Murray	145	20	47 6 0	22 3 0
A. B. Broadfoot	64	7	15 13 6	15 12 0

LADIES' HANDBOOK

Mrs. V. Rhodes	33	11	23 2 0	2 2 0
J. S. Trim	49	5	11 5 0	5 12 0
Mrs. B. Ray	10	3	7 2 0	7 0
Mr. and Mrs. Faulk				8 0 0

GREAT CONTROVERSY

L. Lock	82	3	13 5 9	9 0 3
E. Rosendahl	67	2	9 2 11	6 9 11
D. G. Livesey	79	3	7 11 3	5 15 3

HOME NURSING

S. G. James	103	12	21 7 6	1 17 6
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HEALTH

J. Mika			17 0 0	17 0 0
E. W. Wickes			1 10 0	1 10 0

934 83 £226 19 2 £116 11 8

South Australia

Hrs. Ord. Total Deliveries

HOME PHYSICIAN

W. J. Oaklands	133	25	£57 19 9	£13 4 0
A. S. Craig	70	22	50 15 0	23 7 0

HOME GUIDE

H. T. Beacham	145	14	37 8 6	23 4 6
C. J. Little	92	12	31 10 0	14 9 0
A. J. Gadenne	106	8	17 3 0	38 7 6
H. G. Josephs	41	4	9 12 0	1 5 6

THIS MIGHTY HOUR

J. Cernik	129	12	15 3 9	14 19 3
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BIBLE PICTURES AND STORIES

A. C. Sadler	99	4	7 18 0	3 0 0
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Tasmania

	Hrs.	Ord.	Total	Deliveries
HOME GUIDE				
W. Bushby	68½	19	£40 4 0	£1 12 6
HOME PHYSICIAN				
T. A. Chick	49	9	20 16 6	31 10 0
	117½	28	£61 0 6	£33 2 6

Totals for February, 1939

	Col.	Hrs.	Ord.	Value	Deliveries
N.N.Z.	20	1,473½	234	£549 12 0	£297 11 0
S.N.Z.	13	831	114	269 13 3	235 7 9
N. Q'land.	3	281½	43	85 5 9	18 3 6
W. Aust.	11	633	94	194 4 0	78 17 0
N.N.S.W.	17	1,033	107	375 11 4	221 7 9
Victoria	14	865	97	229 12 0	214 10 8
Q'land.	17	1,636½	239	492 9 3	213 14 0
S.N.S.W.	15	984	83	226 19 2	116 11 5
S. Aust.	8	815	101	227 10 0	131 16 9
Tasmania	2	1,17½	28	61 0 6	33 2 6
	120	8,620½	1,140	£2,711 17 3	£1,561 2 7

"BANNER" CONFERENCE:
South Australia, 102 hours
per colporteur.

"BANNER" COLPORTEURS:
Most Hours: A. Blake—181.
Most Sales: Mrs. R. Grieve,
£119 10s.

How One Lay Member Helped

"No, I never play cards any more. I've joined the Seventh-day Adventist Church." Such was the reply given by a sister recently baptized when invited to attend a big card function.

A mission was being held in the city, and one little sister took some of the invitations, and like the sower, "went forth to sow." She was particularly impressed to ask the lady in a certain house to come to the lectures, but received an evasive sort of promise to be present.

The little sister waited outside the theatre till the second hymn was being sung, but her lady friend did not turn out. She went in and sat down somewhat disappointed. The next Sunday at 6.30 p.m. our sister arrived at the home and announced to the lady that she had come for her. Come for her she did. For she sat down and waited till the lady got herself dressed, and ready, though all the time making excuses and claiming to be too deaf to go.

Together they went to the theatre, and into the front seat the little sister led her acquaintance. Not one word did she miss of that address. Next week she was in her place again, and the next, and so on.

Bible studies followed. Conversion took place, and baptism consummated the little sister's endeavour, and from being an inveterate card player, six nights a week, whenever possible, that good sister now finds her greatest joy in telling others of her wonderful experience, her confidence in God, and her love for the Saviour, Jesus Christ. Would that more of our lay folk would go and wait while their neighbours and friends dressed amidst protests, and then bring them to our evangelical efforts.
An Evangelist.

Note.—The above experience is our own happening, and occurred within our own Union. Names are withheld for obvious reasons.—Editor.

Australasian Record

THE OFFICIAL ORGAN OF THE
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OF SEVENTH-DAY ADVENTISTS

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

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WEDDING BELLS

STEER-AITKEN.—In the Memorial church, East Prahran, Victoria, on February 28, 1939, in the presence of many friends, Sister Beatrice E. Aitken, well known as teacher and preceptress in our church schools and colleges, was united in the holy bonds of matrimony with Brother Percy Steer, of Burringbar, N.S.W. We wish them much of the blessing of God in their future life, and in their association with the Burringbar church.

E. H. Guilliard.

OBITUARY

WARD.—At the Newcastle Hospital, March 18, 1939, Ellen Maud Ward, of Nambucca, fell asleep in Jesus at the age of sixty-seven years. Sister Ward was the first white girl born on the south arm of the Bellingen River. Under the labours of Brother Walter Codling, Sister Ward was established in the last message thirty-four years ago. Her husband, four sons, and two daughters, Sister Cottier of Avondale and Sister Edwards of Grafton, sorrow not as others who have no hope. The writer, assisted by Brother Bohringer, spoke words of comfort to the bereaved, and then we laid this beloved mother to rest in the Avondale Cemetery until Jesus comes to take His loved ones home.

W. H. Pascoe.

RETURN THANKS

Mr. F. H. Ward, of Nambucca, and family hereby express their deep appreciation and thanks to all the kind friends who sent flowers and letters of sympathy in their late sad bereavement.

Mrs. Vera Osgood, Mrs. G. Osgood, and families wish to convey their deepest gratitude to all members of the Advent family who expressed sympathy in the tragic loss sustained by them in the death of Royal. Our heavenly Father has wonderfully sustained them during this unexpected trial, and their faith in Him is such that He will not cause us to suffer above that we are able to bear. Our loved one is safe in His keeping until that day when we will all understand. Will all please accept this as an expression of our personal gratitude to all for kindly thoughts and sympathy expressed.

ADVERTISEMENTS

TO LET.—Furnished rooms with use of kitchen. For particulars, apply E. A. Duffy, "Waratah," Kurrajong, N.S.W.

FOR SALE.—At Cooranbong, a comfortable home, six rooms, electric light and all conveniences. Handy to College, and in a good position. Going very cheaply. Apply to Editor of "Record."

"Any person will gain heaven who will seek to be saved as earnestly as the godless individuals seek to be lost."

Ernest D. Dick.

Kindness Creates Friends

In one of the countries of Southern Europe, in which Seventh-day Adventists have undergone a great deal of persecution in the past, the Lord has in a remarkable way, through the instrumentality of a faithful lay sister, raised up a friend for us.

In February of last year, a very influential man in that district, a member of one of the strongest government committees, was seriously injured in a motor-car accident. He was taken to a hospital. The leader of the Seventh-day Adventist church welfare society in the city, learning of the man's condition, sent him some flowers. The next day, upon regaining consciousness, the man noticed the beautiful bouquet—the only flowers which he had received—noted the name on the card, and expressed a desire to meet the sender. Of course our sister went over to see him, and told him of the work she represented.

Though everything possible was done at the hospital to restore the man to health, his life was finally despaired of, and he was asked whether he would like to see a priest. He hesitated a moment, and then replied, "I do not care to see the priest, but I would like to see the minister of the church to which the lady who sent me the bouquet belongs."

The sister and our worker in that city came to the hospital at once. The worker told the sick man of the Saviour who can heal all disease, and of the blessed hope of eternal life beyond the grave. At last the man said, "I believe that your God can heal me. Won't you pray for me?" So they had prayer there in the sick-room. The worker later told his church members about this request for prayer, and they also petitioned God in the sick man's behalf. The Lord heard and answered these prayers.

At a conference meeting a few weeks later, on Sabbath afternoon, the worker who had visited this man was ordained. The man was present at the service, and after the ceremony he came forward and embraced the young man; then turning to the congregation, he said: "I have just learned that Seventh-day Adventists in _____ have not had fair treatment. I know that you have the true Christian spirit. I know that God has heard the prayers of this young man and of the members of your church. Let me say here publicly that I dedicate my strength to do all in my power to help Seventh-day Adventists in this country."

News Notes

While the Boys' Hall at the College is filled to overflowing, there is still room for fifteen or twenty young women. The College could take a number of D class students, and the fee for a D class student is £13 13s. per year. Should any young woman be interested, write to the principal of the A. M. College, Cooranbong, N.S.W.

Inasmuch as we are going to press a little early this week, we will not give a report of the Appeal for Missions. This will be held over until a later date. We are glad, however, to know that South Australia will be swinging into the campaign almost immediately, and with the enthusiasm of their camp we are looking for a good report from them.

A Larger Literature Ministry

While Moses of course had nothing to do with linotype machines, printing presses, or their products in the form of books, periodicals, and tracts, he did have a vision of the blessings of publishing. He had spent his life in holding up the name of the Lord before Israel and the heathen peoples round about. Until the very time of laying down his work, he held before himself the power and the blessing of the words of truth that he might yet be privileged to utter. What a wonderful text for publishing he gives in the first verses of Deuteronomy, the thirty-second chapter:—

"Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: because I will publish the name of the Lord: ascribe ye greatness unto our God. He is the Rock, His work is perfect: for all His ways are judgment: a God of truth and without iniquity, just and right is He."

The publishing of the truth has had the same blessed effect in all ages. "The Lord gave the Word:" the Psalmist says; "great was the company of those that published it." Ps. 68: 11. Peter declared: "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1: 21.

In the apostles' day, it was by hand-written letters, scrolls, and parchments that the gospel was published. By the time of the dawn of the great Reformation, movable type and crude printing presses had been invented, and with these printing facilities the gospel was given "wings," as Luther put it. Except for the large numbers of leaflets, tracts, and booklets, all widely distributed, the spiritual revival then due in God's programme could never have been accomplished.

Compared with other denominations, Seventh-day Adventists have always done, and are doing today, a mighty work with literature. Shall we look forward to a still larger literature ministry? Is it needed? Have we covered the field, or are there greater accomplishments ahead?

The Word says: "In the morning sow thy seed, and in the evening withhold not

thine hand." In the morning of the Adventist movement, back in the seventies and eighties, groups of our people in the churches wrapped papers, knelt in prayer around them, and carried them to the post office, believing their messages would reach hearts and transform lives. They were not disappointed. It was God's programme; divine inspiration urged it.

At the time of the dedication of the new plant of the Pacific Press Publishing Association in Mountain View, California, in 1905, Elder J. N. Loughborough reviewed the Adventist publishing work in an article in "The Signs of the Times." It was an inspiring story, beginning with 1849 when Elder James White mowed the hay to get out the first 1,000 copies of the little paper, "Present Truth." He told of the use of the shoemaker's pegging awl to stick the pamphlets for binding, and the pocket-knife for trimming them. Then he passed to the then present (1905), saying that there were operating "well-equipped publishing houses in Europe, Asia, Africa, North and South America, Australia, and the islands of the Pacific." The truth was then proclaimed in the written and spoken forms in forty languages, he said, and there were 75,000 members in the movement.

That was a good report, but our people did not relax their efforts because of its encouragement. Today, thirty-three years later, our good Brother H. E. Rogers, denominational statistician, reports at the Autumn Council that Seventh-day Adventist publications are issued in 194 languages, and that it would cost about £575 to buy one of each single publication, and that the annual sale and distribution runs into the millions in the year. And in addition to the languages in which our message is printed, it is being circulated in 520 other languages.

However encouraging this may be, the vision of our people with reference to a larger literature ministry is such that they will not relax their efforts now any more than did those who read Elder Loughborough's story in 1905.

We know that with conditions in the world becoming more tense in every way, there comes a greater need for the ministry of our gospel publications. "The world is to receive the light of truth through an evangelizing ministry of the Word in our books and periodicals," is the instruction. "Our publications are to show that the end of all things is at hand. . . . Let our literature give the message as a witness to all the world."—"Testimonies," Vol. IX, page 61.

The greatest work is still before us. On every hand there are evidences that people want our literature in these days of perplexity, confusion, and unrest. A gentleman writing to the publishers of the "Signs" states: "It is the finest religious work that ever fell into my hands." He says further that he believes the paper will be a blessing to his son in a state reformatory, and arranges for the subscription.

A minister of prominence in another movement is reported to be preaching the truth from our books and papers in his evangelistic meetings, and over a weekly broadcast. We are informed that he receives two copies of the "Signs" each week, and has purchased almost £15 worth of our books. Although his church affiliations have not as yet been changed, he is freely and sincerely preaching the truth

as he has found it in our publications. His radio broadcast is under the title, "The Signs of the Times."

A mighty work should now go forward with our inexpensive literature—the "Present Truth," our series of tracts, "The Signs," etc., and we should remember the papers in other languages for the foreign peoples round about. Who knows but that in the distribution of our smallest publications we may see repetitions of experiences of the past! "God's Memorial," one of our little tracts, was read by a lady in the home of a friend in San Francisco, a number of years ago. She was so impressed that she called at the Pacific Press and had a long talk with the manager. At the close of the interview, this person was virtually a Seventh-day Adventist. Tithe to the amount of £750 was immediately paid, and she purchased £32 worth of books for herself and friends. Later she made a gift of £1,250 to one of our schools, and through the years has given other liberal donations to send our literature to the ends of the earth, and is still helping on the good work.

The colporteur in Ohio, U.S.A., who one day, failing to make any impression on a prospect, left him a few copies of tracts, has long been forgotten. But a church developed as a result of that seed-sowing, and from it there have gone out into active service two Bible workers, two missionaries to foreign lands, one General Conference Educational Secretary, and one conference president.

Greater things are yet before us. "At this time—a time of overwhelming iniquity—a new life, coming from the Source of all life, is to take possession of those who have the love of God in their hearts, and they are to go forth to proclaim with power the message of a crucified and risen Saviour." ("Testimonies," Vol. IX, page 44.) This must call for a larger literature ministry. Let us resolve, as did Moses: "I will publish the name of the Lord," and let us be thankful that we can be in the company visualized by the Psalmist when he said: "The Lord gave the Word: great was the company of those that published it."

J. R. Ferren

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, 6 to 6.30 p.m., E.S.T.
- Young, N.S.W.: Station 2LF.
Sunday, 6.30 to 7 p.m., E.S.T.
- Broken Hill, N.S.W.: Station 2BH.
Sunday, 9.15 p.m.
- Sale, Victoria: Station 3TR.
Sunday, 6.30 to 7 p.m., E.S.T.
- Ayr, Queensland: Station 4AY.
Saturday, 11 a.m., E.S.T., bi-weekly.
- Geraldton, West Australia: Station 6GE.
Sunday, 6.55 to 7.25 p.m., or 8.55 to 9.25 E.S.T.
- Hobart, Tasmania: Station 7HO.
Sunday, 6.15 to 6.35 p.m., E.S.T.