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# The Divine Task

First Article

C. H. WATSON

**F**ROM the very moment that Jesus uttered the words, "Go ye into all the world, and preach the gospel to every creature," the winning of souls has been the supreme task of the church. From that moment, too, the purpose of Christ's church has been definite, its objectives clear, its field of operation well in view, and the Source of its power clearly understood. It knew also what it was to accomplish, and addressed itself to its task with great earnestness.

Since that time, God has changed neither His relationship to His church, nor His purpose to evangelize the world by the service of His people.

At the first the undertaking of the church had to do, not with what had been done, but with what was yet to be done. It still is that way. We face a great unfinished task. That unfinished work should be very much on our hearts.

The church at first began its work without organization, without a budget, without any material facilities whatsoever. But it went forth endued with power from on high, "and the Lord added to the church daily such as should be saved."

Very early in the ministry of the apostles, Peter and John went up to the temple at the hour of prayer. There, at the Gate Beautiful,

a lame man asked of them an alms. Peter, fastening his eyes on him, said: "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." Thus it was that success was brought by the efforts of the church in those days. It employed the power given it from Heaven, and depended upon that alone. It still must be that way. The world is full of men who claim ability to succeed with means they do not possess, but the church of Christ has reached all of its successes through the ministry of men who have succeeded with "such as they have." The empowering presence of its Master is the one thing of which the church has been assured for its success. The day will never dawn when the work of the church can be well done apart from that power. It is needed much more than all the facilities that the giving of church members can supply. Without it, all method, all means, all facilities, all teaching, and all sacrifice are powerless to bring the success that will finish the task. We labour in the consciousness that God still is with His people, but the church is in need of a new endowment of His power, a refreshing of the Holy Spirit. The work yet remaining is great. The end hastens. May God visit us, and greatly help His people, and cause us to arise anew and finish His work.

## Our God Is Able

"Is anything too hard for the Lord?" Gen. 18: 14.

This pointed question was addressed to Abraham by an angel messenger at a time when he and Sarah his wife were inclined to doubt God's promise. They had been promised a son, but to all human appearances it was impossible that, at Sarah's age, she could give birth to a child. So utterly impossible did the fulfilment of such a promise seem that Abraham and Sarah felt they must devise some way out of the difficulty. It was agreed that Abraham should take another wife. As a result of this arrangement Ishmael was born. But Abraham's plan was not God's plan. God's promise meant that Sarah herself would give birth to a son, and so the angel sought to strengthen the faith of His servant in what He was able to do with the question, "Is anything too hard for the Lord?"

I like to read the decided answer that Jeremiah gives to this question: "Ah Lord God! behold, Thou hast made the heaven and the earth by Thy great power and stretched out arm, and there is nothing too hard for Thee." Jesus expressed the same thought when He said, "With God all things are possible."

Every believer in an omnipotent God finds no difficulty in admitting that nothing is impossible with God. While it is a good thing, however, to admit in a general way that God is able to do all things, it is helpful to our faith to name specifically some of the things which He is able to do, and when our faith is tried, to call to mind the assurance of the words of Scripture. We shall notice five things that our God is able to do.

First of all let us notice a statement in Heb. 7: 25. "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them."

God's ability to save is unlimited. No case has ever been met that was too difficult for Him to manage. There was never a soul so sinful that He could not wash it clean. "His blood can make the foulest clean." He saves to the uttermost. The worst man in the community, yea, the most godless individual in the world, is not too difficult a case for the saving power of God. Let us never permit the devil to deceive us with the thought that we are too sinful for the Lord to accept. But do not forget that it is those who "come" unto God by Jesus Christ who experience the saving power of God. The invitation is for all who will to come to the Saviour and experience salvation.

The second great assurance of God's ability to work in our behalf is given us by Jude: He is "able to keep you from falling." Jude 24. Here we have the precious assurance that not only is God able to save us from our sins but, having done so, He can prevent us from again falling into sin. We are all aware of the powerful hold that sin has upon us, of how easy it is for us to give way to temptation. Thank God we need not yield to sin's power, for God is able to keep us from falling. We need not fear the enemy from without nor the foe from within; for if Christ abides in our hearts we shall be kept true to Him at all times. John Bunyan, the author of the immortal "Pilgrim's Progress," was once a drunkard. The Lord rescued him from a

life of debauchery and then kept him a sober man for the rest of his life. The Apostle Peter was once a man of hasty and impetuous spirit, but the Lord, through His keeping power, made him a calm and trustful saint. And what the Lord has done for others He can do for you and me, if we will only surrender our lives to Him.

Again we read that God "is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." Eph. 3: 20. There is absolutely no limit to the power of God. His capabilities are altogether beyond our human conceptions. We have never even thought how great God is, much less requested Him to do something that was too difficult for Him. Think of how God has miraculously provided for His children, as He did for Elijah. Think of how He has delivered them, as He did the children of Israel at the Red Sea. Think of the many times He has rescued His people from sickness, disease, and death, even calling them from the grave itself, as He did Lazarus. Recall how in your own life God's goodness and grace have been manifested again and again. There is no limit to what God will do for those who trust Him and call upon His name.

The three Hebrew captives, summoned before the mighty Nebuchadnezzar to answer for their faith, expressed their confidence in God's might when they said, "Our God whom we serve is able to deliver us from the burning fiery furnace." Dan. 3: 17. Today the fiery furnace of persecution is being kindled in many lands, and God's people shall need a faith like that of these three Hebrew stalwarts. The sure Word of prophecy reveals a time of persecution for the people of God before the return of Christ. But however severe the trial may be, God is still the Mighty Deliverer. He has lost none of His ancient power; and those who trust Him in the last great conflict are certain to triumph. The Lord's hand is not shortened that it cannot save, and the mightiest deliverance of all time is to occur in this generation.

Finally, God is able "to present you faultless before the presence of His glory with exceeding joy." Jude 24. We are not to worry over ourselves, for we have a Saviour who is perfectly qualified to care for us and complete the work which He has begun within us. If we are constantly thinking of our own shortcomings, we shall become discouraged. Let us think of what God is able to do for us, and constantly yield our lives into His control for the working of His Spirit. The work of fitting us for the presence of God is one that God will attend to when we let Him. Though our lives are very imperfect now, the Lord will transform us more and more into His own glorious image until when Christ comes we shall be like Him.

So, remembering that all our human limitations are provided for in the exhaustless and infinite might of God, let us hold fast to our faith in Him till Christ comes.

A. F. J. Kranz.

## What a Little Praise Can Do

Terry was known as "the naughtiest boy in the hospital," and he was told this so often by his teachers that he began to think it was his portion in life to earn that name. His work was criticized adversely, so he decided he would do no work at all.

Exasperated teachers scolded him in vain, and he lay in bed, pale and silent, while they complained of him to the lady in charge.

Nearby stood another young lady, who had only just joined this band of volunteer teachers. The pale little face with its tear-filled eyes stirred her heart, and she asked that she be allowed to give the boy his lessons.

Slowly she won his confidence. She praised his efforts and encouraged him to do better work. Terry watched for her coming each day, and developed a great interest in his lessons. Before very long he was doing far more than his set tasks, and was doing it well—neat writing, correct sums, and accurate repetition, and he is now one of the best and brightest boys in the ward.

Readers, have you ever seen a paralysed child lying in an iron frame on the bed, with both arms bound to the iron "arms" underneath? Have you ever seen him trying to write and do his sums? How with the tips of his left-hand fingers he pushes the exercise book near enough for his right hand to accomplish its task? Have you ever seen the joy and brightness in the face as the work is in progress? It is a sight never to be forgotten.

Good-bye, little Terry, with your charming pale face, your earnest brown eyes, and your winsome ways. May the Lord restore to you the full use of your limbs, so that the "best boy in the hospital" may develop into one of the finest men in the world.

C. B.

## Look!

Somewhere in your store-room, your garage, or your old barn you may have the very item of our search. An article perhaps of no value by itself, and perhaps never of any further value to you regardless of quantity, but of actual cash value to us. Won't you take a careful look in old trunks, and boxes, and here and there in the most unsuspected places?

Here is what we want. And, surely you must have some—old copies, back numbers—of the following:—

"Youth's Instructor," "Life and Health," "Liberty," and your Union Conference paper, "Present Truth," "Review and Herald," "Signs of the Times," "Watchman," "Canadian Watchman," "Home and School," "Ministry," "Church Officers' Gazette," "Sabbath School Worker."

We are interested especially in numbers dating back several years—numbers which you would not care to use in active missionary work. Perhaps you have saved other periodicals and now find they are crowding you and filling useful space. Have you enjoyed them? Would you like to pass their usefulness on to others? You may have old denominational books which we greatly need. Won't you TAKE A LOOK today? At least by this week-end. Then write a post card to the Librarian, Washington Missionary College, Takoma Park, Washington, D.C., and remember, whether you have one number or a hundred of an issue, we are anxious to hear from you. Just write us the name of the periodical, the year, and the number of issue. Take a look and write today.

# World-Wide Missions

## Huala! Huala!

The above words have claimed your attention, and rightly so, too. These are words which in this country strike terror into the stoutest heart. To most Australians crocodiles are remote and far away, but to the Papuan, and especially to the people of the Purari River Delta, they are ever present, lurking in the shadows and in the most enticing pools. Now you have guessed the meaning of the word, and we can proceed with our story. It is a story oft repeated, perhaps, one of bravery, of self-sacrifice, and devotion, but such deeds ever find a responsive note in our hearts. Whether the participants be white or brown it is these delightful traits of human character which make life worth living and indicate that Satan has not got complete control of the native heart, but that Christ, the King, holds the balance of power.

Morning dawned rosy-red, and a slight breeze made it a pleasant one for a paddle in father's big canoe to the gardens; so a party set off, among them Maipa our heroine, and her grandfather, our hero. It was a happy party, but had they been able to foresee the events of the day the happy laughter and the fantastic dirge which they sang as they went would have been stilled.

The work progressed well, the taro which grew in profusion among the bananas was quickly weeded, and a canoe load of bananas, manioka, and yams was gathered to take home for the family's provisions. When all was ready someone suggested a dip in the river, as with the advancing day had come the usual heat. Soon there was a little pile of grass skirts on the bank, and all were having a wonderful time in the cool water, that is, all except grandfather, who was dreamily contemplating the beauty of the scenery or perhaps the size of the bananas and the manioka. Suddenly this tranquil scene was interrupted by the terrifying cry of "Huala! Huala!" All were quickly out of the water. All but one, and the horrified onlookers watched a struggle for life. Grandfather sprang to his feet and saw that it was his own little granddaughter Maipa who was in the grip of the monster. He saw her wrench herself free only to be caught again, this time by the leg in a firm grip; she was quickly dragged into deep water and was soon out of sight. Grandfather, without thinking of himself, dived in, and gouging his thumb into the crocodile's eye made him let go of the little girl. They rushed her to the village. All in the village soon became aware of the happening. They congregated around Maipa's house, and all the women began to howl and to moan in the most disconcerting manner.

It was this hideous noise that attracted the attention of Taubada Howell and myself, as we happened to be passing in a canoe on the way back to the rest house after a day's medical work among the villages. Ascertaining the cause of the lamentation, we hastened to the house where we found the little girl. We judged

her to be about ten years of age. She lay quietly, and without tears, although she must have been suffering great pain. We set to work, as we had our medical box with us, and sent over for our lantern to work in the gathering darkness. It was an hour and a half before we finished fixing her leg, applying splints and dressing the myriad wounds. As we were intending to return to our stations the next day, we tried to persuade them to bring her along. We left with the assurance that they would. We later learned, however, that the relatives had stood in the way and would not allow them to come.

Some time after this Brother Gray and I made a visit to this village, and naturally our first thoughts were for little Maipa. We found her quite happy, the wounds being quite healed, but her leg was an-



Photo by Mr. F. Burke showing Mr. and Mrs. Nolan with the little girl and her rescuer.

other problem. Soon after we had gone, they told us, the relatives had removed the splints, and it looked as though Maipa would lose a leg. This time we insisted that they bring her along to Orokolo, which they consented to do, her father and mother coming with her. We had them with us for over a month, during which time we had our troubles. It was the greatest difficulty to keep a splint on her, as either one of the three would get the idea that it would be better off. Finally we resorted to a plaster cast and fitted a Bohler's splint. We kept them as long as we could, without using force, but finally the time came when we could not detain

them any longer, and all three went off to their village with the leg in plaster. We trust and pray that the meddlesome natives leave her alone, as when she left here the whole situation looked very hopeful, and we felt assured that Maipa would walk on two legs again.

This land of Papua presents a great opportunity to us; there are great areas as yet untouched by other mission bodies, in which over 150,000 natives go unspoiled by outside influences. The Lake Katuba area is soon to be thrown open to mission operation, and several mission bodies have requests in to the Government for first choice in that place. We cannot afford to lose such opportunities as this. In the Delta hundreds are awaiting the gospel story. When can they have it? Let us be the first to answer the challenge.

H. Ward Nolan.

## An Unsolicited Testimonial

Dear Editor,

Whenever I pass the S.D.A. mission at Orokolo, Papua, I cannot help but admire the noble work being carried on there by Mr. and Mrs. Nolan.

I am not in any way connected with the mission or their activities, but I live not far from the mission, and my business pursuits lead me past the place at all hours. I have often passed during the midnight hours and noticed a light burning in the mission hospital, and learned that it was Mr. Nolan extracting a troublesome tooth from some wretched sufferer, or it may be Mrs. Nolan assisting some poor native woman through childbirth. No matter the day or hour the hospital is always open, and Mr. and Mrs. Nolan are always ready to relieve a sufferer of pain; in many instances they have to tramp endless swamps to outlying villages to attend to the sick. What has astounded me is the number of cases they receive for treatment, especially maternity cases, for the Orokolo natives are very superstitious and are still great believers in their own witch-doctors; however, Nurse Nolan is gaining the confidence of the native girls, and is doing a wonderfully praiseworthy work, carrying on unseen, unsung; but they are both filled with an enthusiasm and love for their work which is beyond my comprehension.

I am sending a photograph of Mr. and Mrs. Nolan with one of their little patients, a girl who was snatched from the river bank by a huge crocodile. The native standing in the picture dived into the river and gouged the eye of the crocodile with his thumb, thus causing it to release the child. She was admitted to the S.D.A. hospital suffering from a broken leg and deep wounds across the back and sides. Under the unremitting care of Nurse Nolan her wounds quickly healed, and the child is now well on the road to a full recovery.

T. W. Burke.

Rules are good, but principles are better. Rules may contradict, confuse; principles are constant, consistent. To live by the rule is too often to miss the nobler mastery, the mental principle. To live by principle is to be led to the best rules.—"Canadian Union Messenger."

## The Battle Is on at Simbo

Just a spot on the western bounds of the Solomon Islands, for countless generations Simbo has been to the native of the Western Solomons what Mecca is to the Moslem. In the heathen days Satan's seat was there. Even today, those who cling to the spiritistic worship followed by their forbears look to Simbo's extinct volcano crater as the dwelling place of the disembodied spirits of their ancestors. I recently stood on the main tambu ground surrounded by sacred "devil trees," their branches laden with charms and totems carved from bone and shell. In the midst of a number of cairns comprising thousands of human skulls, an age-worn wooden idol reared his head. Food, freshly burned for the departed ones, told of the darkness which still veils the island of Simbo.

Contact with the message was first made in 1931 by Jonatani, a leper who came in contact with one of our teachers while visiting Choiseul. Later, as an inmate of a local hospital, Jonatani met Pana, a native missionary who never loses an opportunity to proclaim the third angel's message. On returning to Simbo, Jonatani told of the good things he had heard, and later a call came for a teacher.

Owing to the pressure of another mission body which had done very little to uplift the people, but which was determined to keep the Adventists out at all costs, the Government District Officer was very reluctant to allow of our placing a teacher. Even after granting permission he withdrew his consent, and the teachers were withdrawn.

Nothing daunted, the handful of interested ones continued to call for a Juapa Rane (Seventh-day) teacher, and in the interim worshipped according to their limited knowledge. Because of persecution, they removed themselves from their village and built on an old tambu ground, where they gained the peace and quiet they sought at worship time. The superstitious persecutors are afraid to enter this area.

Last year we again sought Government authority to place a teacher among these needy people. A new and impartial district officer readily gave his consent, and Ketj with his wife and family recently commenced work.

Satan, knowing that his time is short, and seeing island after island won for Christ, is fighting to hold ground in the Solomons. The battle is on at Simbo.

Soon after Ketj was placed, the District Officer was transferred to another district. The acting District Officer received a deputation from the opposing mission body, and was informed that the Adventists had placed a teacher on Simbo contrary to the ruling of the Government and against the will of the people. It was alleged that there was not a man on the island who wanted the Adventists, and that the teacher was stirring up trouble. The acting District Officer thereupon addressed a letter to the writer demanding the instant withdrawal of the teacher. The letter was handed to the chief complainant to deliver.

Provisionally, at this time Pastor A. L. Pascoe, the superintendent, was in Gizo on business, and it seemed that the Lord led him to enter the District Officer's office just after the letter had been sent. On being informed regarding the situation, Pastor Pascoe quickly disillusioned the

young government official, who, seeing the bearer of the letter pass by his door at that moment, called him in and requested his observations on the additional facts to hand, and an explanation of his complaints. Much to his chagrin, he saw the letter safely deposited in the receptacle for waste paper, and another written, this time addressed to the Simbo constituency of the complaining mission, requesting that the followers of the Adventist faith be given perfect liberty to worship when they please and as they please, and that quietness be observed in the vicinity of any service being held. And thus the Lord again turned apparent defeat into victory.

It was a great pleasure for the writer to spend a recent week-end with our followers on Simbo. They are young in the faith and need all the help and encouragement that can be given in such a visit. Knowing this, Satan did his best to keep us away. First, the "Mizpah" engine would not start. It was the first time that this had happened since our arrival in the Solomons. After locating the trouble it took us two hours to remedy it and get away. In the meantime a strong north-west wind sprang up and soon licked the already heavy swell into a fury. But the gallant little "Mizpah," with her head to the wind, again proved her seaworthiness, and we were able to keep our appointment.

We were doubly repaid for our buffeting on the angry seas when we beheld the joy with which we were welcomed by the people. It was an inspiration to meet with these new adherents to the faith and to notice a number of new faces among them. Since my previous visit, a church had been erected and the Sabbath school enrolment had increased to about forty members, and an average of ten visitors weekly.

On Sunday morning a friendly visit was made among the surrounding villages. On our approach, pigs scurried into dingy hovels, which are built on the ground and are most unhygienic. Hard-faced men and women with dirty, broken teeth, squatted about smoking and chewing betel-nut. We produced the medicine chest, and mothers brought their babies out for injections—poor little mites in the plight of Job, covered with loathsome sores from head to foot. Others had foul-smelling ulcers to be dressed. After injections and treatments, an invitation was extended to all to attend a meeting in the church. It was gratifying to notice fifteen of these people present.

At the close of the meeting, an old man came to me and stated that he was the father of Jonatani, now deceased, and that he owned the land on which the church had been built. For years he had opposed the Juapa Rane worship, but now, although he belonged to another mission, he desired our teacher to remain. He wished all those who leaned toward the Juapa Rane mission to build on his land if they so desired, for here they would be safe from intrusion. On speaking further with him he said that some day he may become a Juapa Rane himself.

In spite of opposition, there is much to encourage us, as the darkness of Simbo is being dispelled by the glory of the third angel's message. Will you work for these needy people? Will you pray for them? The teacher is facing his task courageously, with a limited equipment; the opposition is strong. Readers, don't forget Simbo, where the battle is the Lord's.

James E. Cormack.

## In Rumania

[Knowing of your deep interest in Rumania, we are passing on to you the information that has recently come to hand in a letter from the Southern European Division. Following is the quotation from this letter.—Editor.]

"It was a joy for me to spend a few days with our dear brethren in Rumania. It was really cheering to discover how happy and courageous our people there are in spite of all the difficulties they have passed through. Notwithstanding the decree that has been issued against us, our work is still intact. Our union and conference offices are open and functioning as usual. Our churches in all the cities and larger towns are open. The same is also true of the village churches in certain sections. In other places, however, all the village churches are closed. A few of our workers have been forbidden to carry on any work, but most of them are busy in a quiet way. All of our colporteurs are at work, and the publishing house is doing business as usual. Our school in Brasov has been assured that it will not be troubled. Our people are greatly hindered, of course, in their work, but I am happy to be able to tell you that our organization is still intact, as already said, that our people are of good courage, and that prospects seem to be improving. God has not forgotten His people. We are sure that in answer to the prayers that have ascended around the world in behalf of Rumania God will bring full deliverance. I returned home from Rumania with the feeling that there were brighter days ahead for the Rumanian nation and also for our work there. I believe the Rumanian king is working hard to create a strong, prosperous, and peaceful country. I wish him every success. I may add that most of the brethren and sisters who had been cast into prison in Rumania are now free again.

"When in Czernowitz I met Brother Miriuca, one of our ordained ministers, who had recently finished a six months' sentence in prison. He had a wonderful story to tell. He suffered much, but God also used him in a marvellous way in bringing light and truth and salvation to many souls. He showed me a list of twenty-three persons that he had won for the Lord while in prison. Eleven of the twenty-three were Baptists who were in prison for their faith. All of these eleven are now keeping the Sabbath and coming regularly to our churches. Some of the others are convicts who are serving long sentences in the penitentiary, where we can have no regular contact with them."

## Things Not Seen

The really good things, the big things, are inside and not outside the man. The big thing is not luxury, but contentment; not a big house, but a big satisfaction; not accumulated art treasures, but a fine artistic appreciation; not a big library, but a serene studiousness; not a big estate, but a large vision. The big things are not the things that are seen, but the things that are not seen. "Seek ye first the kingdom of God, and His righteousness."—J. H. Jowett.

# Church and Field

## New Zealand Missionary College

### Report of Opening Exercises

New Zealand Missionary College is in sight: What a thrill arose in the hearts of many to be back at College for another year—but what a moment of fearfulness and expectancy was in the heart of others who were coming for the first time, wondering just what life held for them with its joys and sorrows!

This scene has been re-enacted from year to year since 1908, when the Pukekura School at Cambridge, in the beautiful hills of the Waikato, was begun. From there it was removed to Longburn, where the College has been in operation for twenty-six years. Graduates of the old Pukekura school are to be found scattered all through the Union Conference, some in China, India, United States of America, and all

A large gathering of students and friends met in the College chapel for the first service of the year. Sincere indeed was the welcome extended by Pastor Palmer to old students who had returned to continue their work, for this, he added, makes for the stability of college life. Yet not less warm was the welcome extended to the newcomers whose enthusiasm breathed forth freshness and earnest determination. Faculty members and College staff were then welcomed and introduced to the student body. We as a College welcome Pastor Palmer to our midst, and trust that God will richly bless him as he guides the affairs of the College and directs the lives of the students. Being back at Longburn recalled many happy memories for him, for he was one of the first students at Pukekura and later at Longburn.

When heaven comes in touch with the earth there is music and song—"thanksgiving and the voice of melody." How true this was as we listened to a solo, "One

the one who walks and talks with God as did His servants of old.

At the age of twelve Jesus knew what was expected of Him, He had set His aim in life; so ought every child of God know that he ought to be about His business. Jesus saw the possibilities of life before Him. So must we catch a vision of our work and its great possibilities, with steadfastness of purpose to achieve all that God has in mind for us. Through the hour of darkness, trials, misunderstandings, criticisms, false reports, Jesus stood true. Herein is our example. As we emulate Him in all things, we will by His strength be successful in our lives as was He in His.

As the shades of evening fell, students and friends gathered in the young ladies' parlour for a happy time of social recreation. Choruses were sung by the young men and also the young ladies. Teachers introduced to the students the subjects that they were to teach for the year, expressing the hope that they might be a blessing to one and all. Senior students expressed their thankfulness for the opportunities of College and what it had meant to them.

The college year of 1939 has opened wide its doors, and we go forth in God's strength realizing that He is educating us not for this life only but for the ceaseless ages of eternity.

Beryl G. M. Jacobs.



Boys of the New Zealand Missionary College, 1938, showing the main entrance.

but two of our Island Missions are led by superintendents educated at the New Zealand Missionary School.

One very encouraging feature of this year's student body is that many of the young men have set their goal to the ministry, while many of the young ladies are aiming to be Bible workers and nurses. May our heavenly Father lead them all the way, and may they uphold the standard set by the early student body of the College.

The College nestled among the trees and surrounded by lawns and nodding flowers presented a picture of restfulness and peacefulness as one drew near to be given a warm welcome by the preceptor and the preceptress.

At 10.30, March 8, greetings were over and peace and quietness reigned supreme.

"Fleeting Hour," sung by Brother J. A. Lawson, and the rendering of Chopin's Prelude, No. 14 by Miss Rawlins! As the service continued, Mrs. Palmer rendered two beautiful violin solos, "Berceuse" and "Tarantelle." Thank God that as our Redeemer leads us to the threshold of the Infinite flushed with the glory of God, we may catch the themes of praise and thanksgiving from the heavenly choir round about the throne; and that as the echo of the angels' song is awakened in our earthly homes, hearts will be drawn closer to the heavenly singers.

Pastor Moulds, who had the address for the hour, stood at the sacred desk. How expressive were his words to all, to put into life just what they expected to get from it! And in doing this they would receive not only what they had put into it but all the hidden values of life which await

## Colporteurs—Fires—Floods

The faithful colporteurs of Victoria have faced extreme difficulties the last few months. During the time of the camp, fires broke out in different parts of the state, and much loss of life was caused to man and beast. Fires swept through districts where many orders had been booked. Some weeks after the fires, rain came and many places were flooded. Yet the Christian fortitude that inspired the pioneers of the early days still impels the colporteurs to push forward, spreading the truth-filled pages.

Two of these earnest workers from a country centre came to camp, and with them a family they had won to the truth—father, mother, and two fine young ladies.

One of these young women was about to leave home for a missionary training in a city college, and the mother desired to make her a present of a Bible to take with her, and so ordered that Bible from the colporteur. The delivery day came, and he explained the best way to study the Bible, and studied at that home some points of the truth. That Bible, instead of being taken to the city college, was studied thoroughly at home. With the help of the colporteur that family now rejoices in a renewed faith in the Book, and probably that Bible will later be taken by the young lady to our Missionary College at Coor-anbong.

In the suburbs of Melbourne, practically all our lady colporteurs work on the lay-by plan. Thousands of miles these loyal sisters push their bicycles, opening up homes for the literature and for the last warning message.

### A Special Day

After the camp two cars were laden with passengers, all colporteurs, and a day was spent at the Publishing House. We felt it would have been more enjoyable if

only all colporteurs from around this field could have spent that day with us. We saw how books were made ready for the sales person in the field. We learned from the press hands, editorial staff, art workers, and others, something of the multiplicity of detail there is in getting a book ready for delivery.

After those helpful hours the return trip was made through approximately forty miles of fire-swept country. There we saw the remains of burnt timber mills, of homes that had been razed, leaving only a few charred pieces of iron. We passed the remains of a burnt motor-car on the side of the road, the occupants of which had been burnt to death. We saw trees that had been beautiful and green left without a leaf, and the ground swept by the flames which went 200 feet up in the air and 500 feet ahead of the actual fire.

Amidst all that burnt area we met a family who are now studying the truth. This family first heard about this message from the colporteur. This day two car loads of colporteurs met them. Although fires raged all round on every side, yet God overruled and this man's farm, home, and all his sheep were kept, not a blade of grass being burnt on his property. There on the roadside we had prayer with that family, and thanked the Lord for caring for the honest in heart. Soon the fires of the last days will be upon us. We need more faithful bookmen to spread the message so that others with us will be saved at the final day. Pray for reapers.

T. A. Mitchell.

## Readings for the Prayer Band

### THE OVERCOMER—No. 7

#### The Cry of the Church in the Last Days

"He spake a parable unto them to this end, that men ought always to pray, and not to faint." Luke 18: 1.

Our Lord's parable of the unjust judge and the widow is generally used as an illustration of persistency in prayer, but it has a deeper meaning which escapes the observation of many. Let us look at the story again:—

"There was in a city a judge, which feared not God, and regarded not man; and there was a widow in that city; and she came oft unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest she wear me out by her continual coming. And the Lord said, Hear what the unrighteous judge saith. And shall not God avenge His elect, which cry to Him day and night, and He is long-suffering over them? I say unto you, that He will avenge them speedily. Howbeit, when the Son of man cometh, shall He find faith on the earth?" Luke 18: 2-8, R.V.

We have here a judge, unmoved by fear or love, by consideration of God or man. To him comes a widow, defenceless and alone. She has no claim upon him, no influence, no support—she has nothing but a cry, short but persistent, "Avenge me of mine adversary." Only one sentence, but it expressed the whole of her need, and she kept on with it: Avenge me, avenge me! Then the effect upon the judge is recorded: "I will avenge her, lest

she wear me out by her continual coming." This is the story: what are the main points of its spiritual application?

First, God is described as a Judge, with power to avenge wrong. The widow is the church of Jesus Christ—it is referred to thus in Fausset's Commentary. He says that "the primary and historical reference of this parable is to the church in its oppressed, defenceless condition" at the close of this dispensation. The time of the cry is indicated by the words, "when the Son of man cometh." In regard to this time, our Lord spake a parable, "to this end that men ought always to pray, and not to faint," and the prayer He immediately suggests as a fitting one is this, "Avenge me of mine adversary." The parable, therefore, is a brief fore-view given by Christ Himself of the last hour of the church's history on earth, and shows what the church will be doing when the "upward call" comes. She will be praying with a ceaseless cry to God for deliverance from her adversary.

Now if a wicked man on earth can be moved by such a cry, says our Lord, how much more shall God be moved by the cry of "His own elect," those who have a "claim" upon Him, for they are His very own; He has purchased and redeemed them. Not nominal Christians, these, not merely church members. Many are ready to speak well of Christ, of His works, His teaching; a beautiful life to be imitated and admired. But it is often "another Jesus," without the atoning death, the shed blood; without any relation to sin and the sinner. But in every corner of the world there are those who have been "born from above," who are members of the mystical body of Christ, and these the Holy Spirit will bring to the place where they will unite in this one cry. When a man is in a crisis it is a "cry" that is uttered, not a beautiful little prayer for help. David said, "I cried unto the Lord in my distress"; "this poor man cried, and the Lord heard him." It is when prayer becomes a cry of need that the Lord intervenes and delivers.

But before she will cry such a cry as this, it is clear that the church will have come to an end of all her own resources, and have recognized her own utter weakness and helpless condition; she will have had her eyes opened to the fact that she is oppressed by an adversary, and that only the coming of Christ will truly and finally deliver her from this enemy and from all the wrongs she has suffered at his hands. "Yet," writes Fausset again, "ere the Son of man comes to redress the wrongs of His people, so low will the hope of relief sink . . . that one will be fain to ask, will He find any faith of a coming Avenger left on the earth?"

#### The Fullness of Iniquity

"He is long-suffering over them." God is "slow to anger" and has long patience for the sake of human instruments of Satan's oppression, even though it be with cost to His own. See James 1: 7 and 2 Peter 3: 9. Again, there is a fullness of iniquity, as well as a fullness of blessing. "The iniquity of the Amorite is not yet full," God told Abraham, as the reason why there would be four hundred years' delay before his captive descendants should be delivered from their captors—a picture of the "cruel bondage" in which Satan seeks to hold the inheritance of Christ. There is little doubt that the world is rapidly com-

ing to the point of "fullness of iniquity," in its cry for a "superman," in its exaltation of man, its "gospel of humanity"—man his own saviour, man with his pride of intellect, throwing off all dependence upon his Creator.

God is waiting for iniquity to come to its fullness, and He is long-suffering over His church as He sees her living in the midst of such conditions in the world. God is not blind to the sufferings of His own; He sees them, He watches over them, and the moment comes when He will act: "I say unto you, that He will avenge them speedily." The answer to this day and night cry is absolutely certain, and the answer will be exactly according to the asking. The Lord's people cry "avenge," and God answers with vengeance. Moreover, when the moment comes the vengeance will be speedy and certain.

But remember, it is not vengeance upon flesh and blood. God's warfare is with the "principalities and powers," and "wicked spirits in heavenly places." We read in Daniel 10 that Satan has "princes" whom he sets over countries. Daniel prayed for three weeks, and no answer came. But he did not give up, he prayed on; and when the messenger of God got through to him with the answer, he told of a terrible battle in the unseen realm, when the Satanic prince of Persia had sought to intercept the message—until another heavenly Messenger, "Michael, one of the chief princes" in the ranks of God's servants, came to his help.

Every unveiling of the spiritual realm given in the Word of God is as true now as it was when first revealed. There is no change, except that which the great crisis of Calvary made. God still has a warfare against the supernatural forces of Satan, who still oppose His sovereign will to the utmost of their power. At Calvary those wicked hosts were conquered, but they were not annihilated, and as the day draws near for their final downfall they rage more fiercely, knowing that their time is short.

(To be continued.)

## Never Be Too Sure You Are Right

A gentleman once entered a store and gave his order for groceries. As the lady assistant packed these into his case, she picked up the paper bag containing eggs. "Perhaps I had better carry them separately," suggested the man; "there is hardly room in the case." "Oh, no," said the assistant, "they will fit in easily. You know eggs aren't as fragile as some people think." As she spoke she closed the lid and "crack" went one of the eggs. She looked at the man and coloured slightly, and the man had the presence of mind not to smile as she very meekly opened the case and replaced the broken egg.

Never be too sure you are right. All are liable to make mistakes. All are liable to forget, or to receive facts in a distorted light. A person who is always positive that his own viewpoint is right, and who refuses to see things from any other angle, is likely to antagonize those he meets. Therefore to get on well with everybody, be prepared to admit that it is possible for you to make a mistake. C. B.

## Australasian Record

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OF SEVENTH-DAY ADVENTISTS

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### The Coroner's Finding

Extracts from Report of Inquiry by the Coroner into the Explosion at the Coorabong Factory, as Reported in the "Newcastle Morning Herald" of Feb. 10, 1939.

"The fire that damaged the Sanitarium Health Food Company's factory at Coorabong, on the night of January 12, was caused by an explosion when carbon bisulphide used for fumigating wheat came into contact with a leakage in the electricity supply, which was probably accelerated by lightning.

"This finding was returned by the Kurri Kurri District Coroner (Mr. A. W. Johns) at an inquiry at Coorabong yesterday.

"The coroner found that Milton John Adams, 20, who was working in the factory, was blown through a hatchway into the fire when the explosion occurred, died at Kurri Kurri Hospital from the effects of injuries accidentally received.

"Counsel paid tributes to the gallantry of Mr. Radley, who was doing the fumigation, in returning to the wheat storeroom to try to put out the fire. . . .

"The coroner said that there must have been a spark inside or else Mr. Radley would not have seen the flames. Lightning may have accelerated the leak. It was not the fault of the electrician. He had seen strange leakages occur in newly wired buildings. No blame could be attached to Mr. Fear, the company, nor the manager. He was satisfied it was an accident. . . .

"He was convinced that lightning caused the explosion."

### WEDDING BELLS

CHICK - BANICEVICH.—On Tuesday, March 14, 1939, the Dargaville church was packed to its fullest capacity when Arthur Middleton Chick, son of Mr. and Mrs. T. A. Chick of Tasmania, was married to Yaraleena Mary Banicevich, eldest daughter of Mr. and Mrs. I. Banicevich, of Tangaihi, North New Zealand. The church was decorated very beautifully. One hundred and thirty relatives and well-wishers of the happy pair gathered to wish the bride and groom much happiness, and above all the rich blessing of God, as they walk life's journey together.

W. H. Stevens.

HAMMOND-SMITH.—Every seat of the Auburn church, N.S.W., was occupied on the evening of January 26, 1939, when Leslie E. S. Hammond and Dorothy M. Smith were united in marriage. A large number of relatives and friends gathered to witness the sacred ceremony and to wish the happy couple much of God's blessing in their future life.

E. R. Whitehead.

COOK-WILSON.—In the Coburg church, on March 29, 1939, Henry Murdock Cook and Dorothea Evelyn Wilson were united in marriage. The church was prettily decorated for the occasion, and a large company of relatives and friends both of the bride and bridegroom were present to witness the union of these two lives, and joined in wishing them much happiness for the future.

S. T. Leeder.

NOLLER-BROOKS.—On March 29, 1939, Herbert Andrew Noller and Gwendoline Sadie Brooks were united in the solemn covenant of marriage in the Seventh-day Adventist church, Maryborough, Queensland. We wish this young couple the Lord's richest blessing as they journey together through life.

A. I. Mitchell.

## OBITUARY

SCOTT.—Esther Jane Scott, of Boyanup, West Australia, died on March 14, 1939, at the age of sixty-five years. Sister Scott accepted the message twenty-nine years ago under the labours of the late Pastors T. Craddock and J. Pallant, and remained faithful to the end. We laid her to rest in the Boyanup cemetery feeling confident that on that glorious morning, soon to dawn, our sister will be awakened by the great Life-giver. She leaves two sons, three daughters, twenty-three grandchildren, and ten great-grandchildren. To these and other relatives and friends we extend our heartfelt sympathy.

L. D. A. Lemke.

BOYLE.—On March 21, Sister Boyle, wife of Brother H. T. Boyle of Cambridge, fell asleep in Jesus. She was of good courage, and now rests in the Leamington cemetery awaiting the Master's call on the resurrection morn. She leaves to mourn their loss her husband and three children; her father, Brother A. Keith; two brothers, Mr. William Keith of Gisborne, and Brother J. Keith now engaged in evangelistic work in Victoria; and four sisters, Mrs. G. H. Engelbrecht in mission work, New Hebrides, Mrs. George of Cambridge, Mrs. Wiffin of Wellington, and Mrs. Schultz of Dannevirke. To these we extend our deepest sympathy and pray that the God of comfort may sustain them in this hour of sorrow.

A. G. Judge.

STEWART.—A small company gathered to pay their last respects to our late Brother Stewart who was privately interred in the Seventh-day Adventist section of the Kalgoorlie cemetery. Brother Stewart has been a faithful believer of this faith since the labours of Pastor Robinson many years ago. Our brother sleeps in Jesus until the resurrection morn.

Our deepest sympathy is extended to the wife and son Bob who are in Boulder, and also to Wilbur who is labouring in the cause of God in South New Zealand.

C. King.

FISCHER.—In the early hours of March 27, at the Napier Hospital, Frederick Arthur Fischer, aged eighty-one years, passed quietly to his last sleep. With his good wife, who predeceased him about eighteen months ago, he accepted the third angel's message under the preaching of Pastors A. G. Daniells and R. Hare over half a century ago. He was one of the charter members of the Napier church, and down through those years he has given to his church and to his Lord and Master over fifty years of loving, faithful, and devoted service. After a service in the house and the church we laid him to rest in the Park Island, Napier, cemetery, there to await the call of the Life-giver. Words of assurance and comfort were addressed to the relatives and the many mourners, who paid their last respects to one loved and respected by all.

M. H. Whittaker.

### An Interesting Experience

Whilst visiting Burnie last week the writer called on the manager of 7BU broadcasting station.

Many years ago this gentleman repaired an organ at the Australasian Missionary College, and has made contact with Seventh-day Adventists on several occasions since that time. He was interested from a business standpoint in our broadcast sessions over 7BU and 7LA, and when he was told that Pastor Scragg was in Burnie and that he conducted the "Voice of Prophecy" session in Hobart, he immediately said he would gladly offer fifteen minutes' free time for a broadcast session.

The next morning, Pastor Scragg spoke on Daniel 2, the subject being announced, "Will Hitler's Storm Troops March over a Conquered Europe?" On several occasions prior to the broadcast, 7BU announced the subject and the speaker. The manager said afterwards that it was "the best broadcast ever put over in Burnie."

We offered a copy of the broadcast addresses free and post free to any who cared to write to the station, and we have had many requests, including one from the wife of the manager of the broadcasting station.

A few hours later Pastor Scragg was visiting in the homes in the interests of the Appeal, and one lady asked if he was the gentleman who was on the air in the morning. She wanted to know more of the Bible, and was eager to have Bible studies in her home.

W. S. Renn.

### Wanted

Early S.D.A. literature, books, tracts, and periodicals such as "Spiritual Gifts," "The Great Banquet," "Review and Herald," "Signs of the Times," "Youth's Instructor," etc. Years 1843 to 1916 inclusive. We pay good prices. Write a card to: Theo. G. Weis, Librarian, Washington Missionary College, Takoma Park, Washington, D.C., U.S.A.

## News Notes

Neville Grace has been invited to connect with the South New South Wales Conference for coporteur work.

The doctor's report on Pastor W. T. Hooper now states that his health is back to normal. The South New South Wales Conference has invited him to connect with the evangelistic staff in that field.

We are sorry to learn of the tragic death of Harry, the eldest son of Brother Harry S. Streeter. He was taken suddenly ill, and rushed to hospital for an operation, but it was too late. Full particulars will appear later.

The doctors have found it impossible for Brother L. G. Maxwell to continue to work in the tropics, so on the call of the North New Zealand Conference he has been invited to connect with the evangelistic staff of that field.

The North New Zealand Conference has requested the New Zealand board of the Sanitarium Health Food Company to release from their staff Brother R. P. Brown. This has been done, and he is now connected with the evangelistic staff on the North New Zealand Conference.

The vital power that is keeping the work moving in Southern Europe today is the Layman's Missionary Movement. Their church paper contains a full page of missionary endeavour by our churches. So we can see they are not defeated, but are still pushing on in the Lord's work.

We are very happy to inform our readers that on reading the plea for the organ for the Society Islands, Sister Franks of Gisborne very kindly made us a present of hers. This has gone forward, and we are sure that her gift will be much appreciated by the folk who worship in that church.

It was decided at the last minute to postpone for about six weeks the sailing of Brother and Sister Cyril Pascoe from Sydney. This will be an advantage to them in two ways. First, it will enable them to take a course in tropical medicine, and secondly, the sailing of the next boat, the "Malaita," will land them right at their station, and avoid the complicated transfers in the group.

As we go to press the half yearly council is in full swing. It was at first thought that it would not be necessary to call all of the men in for this meeting, but events have matured so rapidly, and problems are piling up so insistently on every side, that it was finally deemed advisable to call all of the conference presidents in for counsel and advice. Full reports of the proceedings will appear in subsequent issues.

We join with the nation in mourning the death of Mr. J. A. Lyons, the Prime Minister of Australia. Messages of condolence were sent to the Commonwealth Government and also to Dame Enid Lyons and

her family. Pastor E. B. Rudge, the President of the Union Conference, represented the denomination at the funeral service in Sydney. Our prayer is that God will bless and sustain this bereaved family and guide the Commonwealth Parliament in their selection of a successor to fill his place.

## Social News Notes from Victoria

The Young Women's Guild and the Adventist Brass Band were very busy organizations during 1938, according to reports in the Victorian "Volunteer" recently.

The Young Women's Guild met weekly for physical culture, social contact, and spiritual uplift. They gave two concerts, a physical culture demonstration, and a cantata during the year, which resulted in their having the pleasure of handing £30 to the conference toward the expenses of the young people's permanent camp site at Sassafras.

The Adventist Brass Band were equally busy and successful. They rendered a musical programme in most of the metropolitan societies, a concert in the Central Hall, Melbourne, visited various institutions, and used their talent in the Appeal campaign, the young people's camp site fund, and the Lord Mayor's Hospital Appeal. In addition to these activities they worked untiringly to purchase uniforms. They go forward this year still worthily bearing the motto, "Service."

## A Challenge

Recently there came to our Union Conference Office a communication from the Producers' Co-operation Distributing Society Ltd., Sydney, enclosing a letter addressed to all the Christian churches of this state from the Honey Producers' Association of New South Wales.

This letter contained a very earnest appeal to the churches "to set aside a day for prayer to Almighty God in order that the dreadful threat of war may be averted." The letter pointed out that the nations did not know what to do, or which way to turn, and that God alone could turn the winds of strife in this very critical hour and ward off the unthinkable scourge of wholesale bloodshed and suffering that hostilities would bring.

The Executive Committee of the Australasian Union Conference, after giving consideration to this letter from the Honey Producers' Association, took the following action:—

"VOTED: That as a Committee we express to the Honey Producers' Association our very sincere appreciation of their letter, with its timely appeal;

"That we let them know that we are greatly cheered and encouraged by such a request;

"That we inform them that we will gladly participate in any special day of prayer that might be arranged;

"That we assure them that as a body we will continue to plead with God for the avoidance of war;

"That we ask our chairman to communicate with our local conference presi-

dents, passing on to them the suggestion of the Honey Producers' Association, and requesting that this important matter be kept continually before our workers and people."

Surely this appeal from a body of business men constitutes a challenge to us as a people who know and experience the wonderful power of prayer! Let us not fail to respond, and to continue in the spirit of prayer in these tremendous times. Let us ever keep in mind that the power of prayer is immeasurable; and that "prayer changes things; changes the darkest, most hopeless outlook."

S. V. Stratford.

## Farewell!

Many were the good wishes extended to Pastor and Mrs. Llewellyn Jones, as they said good-bye to the Murwillumbah church members on leaving to take up residence in Casino, another important Northern Rivers' town.

Brother W. E. Rudge, who ably supported Pastor Jones, has also been called to labour elsewhere, and left us, carrying with him our sincere good wishes as he assumes heavier burdens in the large district of Taree.

During the ministry of these brethren there has grown a strong bond of fellowship and friendship between the members, both old and new, and their workers, and we deeply regret that other calls have made it necessary for them to leave us, in this needy portion of the field. Before they took their departures from us, the church members were very happy to present to them both, with Sister Jones, tokens of the love and esteem which have developed during their ministry in Murwillumbah. Pastor Jones was presented with a wristlet watch, whilst Sister Jones was the recipient of a parcel of household linen. Brother Rudge was presented with a fountain pen and pencil.

During the past year the church has grown considerably as a result of the mission services, conducted under so many difficulties; the first of which was when Pastor Jones had to enter hospital for an urgent operation the third week of the meetings, Brother Wooller leading during his absence, and another was when the tent had to be hurriedly evacuated as the flood waters from the Tweed River poured across the road into it. The several baptisms held in the beautiful river setting were the climax to much prayerful effort, and presented sights which will be long cherished in the memories of those who were privileged to be present.

The year at Murwillumbah has been a particularly happy one, and the blessing of God has rested upon His people; good progress has been made, and all feel stronger for it. Brother Jones paid his farewell visits to members on March 22 and 23, Brother Rudge having left a little earlier. The saying "Good-bye" makes us all long for that soon-coming time when "we shall never say Good-bye," but until then we look forward to another year of blessing, expecting in the near future to welcome our new leaders, Brother and Sister H. T. Howse, late of Samoa.

P. J. Ward.