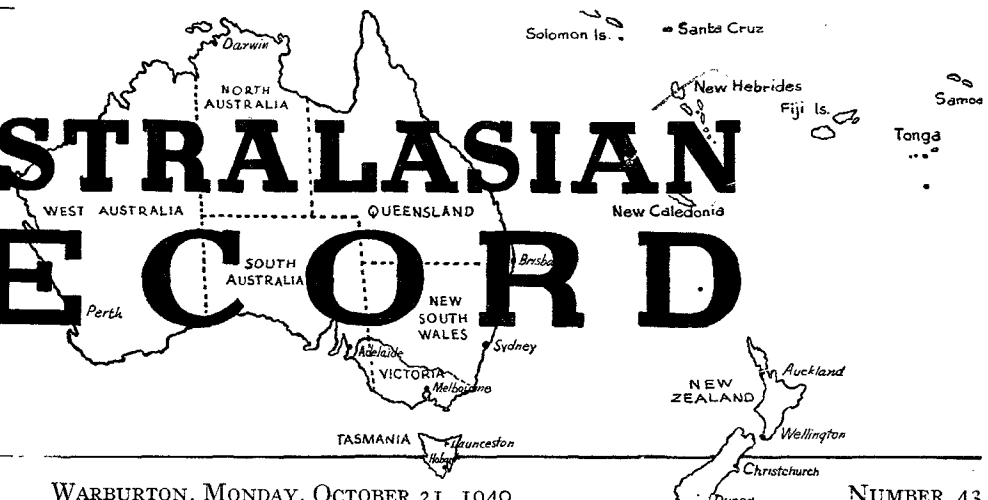


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The Last Message for the Last Days

Part I---THE DIVINE PROVISION

S. M. Uttley



THE great events of God's plan for the redemption of men have never been ushered in upon the human family without their being preceded by a warning message. This is seen in the experience of the Flood, of the exodus of Israel, and of the Babylonian captivity.

However, two great events stand out above all others, namely, the first and the second advent, events which although separated by time, cannot be separated in effect or importance. Both equally contribute to man's ultimate salvation.

The First Advent

Seven hundred years before the first advent, Isaiah, the gospel prophet, issued a striking prediction, amazingly detailed and accurate. It is found in Isa. 40: 3, 4, and refers to a voice: "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain." This voice would emanate from the wilderness, not from the seat of political power. This voice would proclaim a message calling first to meet the Lord: secondly to make straight a highway for our God.

Seven hundred years later, in accordance with the divine plan, two people, man

and wife, are brought from obscurity into the light of prophetic fulfilment, and present to humanity the instrument chosen of God. The angel Gabriel, speaking to Elisabeth and Zacharias of the child yet to be, said: "Many of the children of Israel shall he turn to the Lord their God. And he shall go before Him in the spirit and power of Elias." Luke 1: 16, 17. Consequently we are not surprised to read that thirty years later, when the child had grown to manhood, he gave a stirring testimony before priests and Levites: "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias." John 1: 23. Yes, centuries of time had not hidden the unerring prediction of Jehovah. A message, brief in its duration but mighty in its power, preceded that great event—the first advent of Jesus.

The Second Advent

Nineteen long centuries have rolled by. At times the faith of God's people has wavered, and today as never before there rises the cry, audible or silent, from the hearts of Christ's followers: "O Lord, give us an assurance that Thy coming will be delayed no longer."

Political, economic, social, and religious signs crowd into our minds, but somehow the soul yearns for a deeper, calmer, and more peaceful evidence; something that will be a balm to the distressed and agitated mind. Again we read the scroll of Isaiah and notice that the prophet speaks of an even greater event: "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, His reward is with Him, and His work before Him. And they shall call them, The holy people, The redeemed of the Lord: and

thou shalt be called, Sought out, A city not forsaken." Isa. 62: 10-12.

Can it be? Is it true that Isaiah living over two thousand five hundred years ago could speak of a message heralding the final features in man's redemption? Let us notice verse 11: "Thy salvation cometh; behold, His reward is with Him." Verse 12 reveals that they are called "The redeemed of the Lord." Yes, it is a message focusing on the second coming of Jesus. Retracing our steps to verse 10 we carefully scrutinize the message and notice that it is threefold:—

First, "Prepare ye the way"—"cast up the highway."

Second, "Lift up a standard for the people."

Third, A reward for all mankind.

In short, it is a message calling men and women back to the way of salvation, to the paths of truth and righteousness; exactly in fulfilment also of the cry of Jer 6: 16 and in full accordance with the warning of Solomon in Prov. 14: 12.

Yet again it is a message lifting up a standard before the people—a standard reflecting the character of the One to come. Only one standard is known to God. James 2: 12. Hence He sends a message exalting the law, and all that it contains.

Finally, it is a message warning the people of a reward, of a recompense (verse 11, margin), causing their minds to acknowledge an impending judgment, a final review, preceding the great event.

The message of Isa. 40: 3-6 was accurately and dramatically fulfilled in John the Baptist; then came Jesus. The message of Isa. 62: 10-12 is accurately fulfilled in the three angels' messages of Rev. 14: 6-11, calling people to the old paths, the gospel (compare Isa. 62: 10 with Rev. 14: 6); calling people to God's standard, to acknowledge the Creator (compare Isa. 62: 10 with Rev. 14: 7); and calling people

to a day of recompense, a judgment (compare Isa. 62: 11 with Rev. 14: 7). The prophetic message of Isa. 62: 10-12 fulfilled in Rev. 14: 6-11 is not merely a doctrinal analogy—it is a living reality. Not only has it commenced; not only is it operating; but it is now concluding. As the message of John was swiftly followed by the first advent, so the message of Rev. 14: 6-11 will be followed by the second advent. See Rev. 14: 14-16.

Dear reader, we face the sunset of the last message, the sunrise of eternity. God has called you to unite your voice in this message, a voice sounding from a life consistent with its teaching. Our greatest assurance is in the message we handle, we know, we believe. Let us keep in step with its final movements and meet the King in all His glory.

Beware of New Ideas

Extracts from the "Testimonies," Vol. V, pages 291-296, chapter entitled "The Deceitfulness of Sin."

H. C. HARKER

"God has not passed His people by and chosen one solitary man here and another there as the only ones worthy to be entrusted with His truth. He does not give one man new light contrary to the established faith of the body. In every reform men have arisen making this claim. Paul warned the church in his day: 'Of your own selves shall men arise, speaking perverse things, to draw away disciples after them.' The greatest harm to God's people comes through those who go out from among them speaking perverse things. Through them the way of truth is evil spoken of. Let none be self-confident, as though God had given them special light above their brethren."

"One accepts some new and original idea, which does not seem to conflict with the truth. He talks of it and dwells upon it until it seems to him to be clothed with beauty and importance, for Satan has power to give this false appearance. At last it becomes the all-absorbing theme, the one great point around which everything centres; and the truth is uprooted from the heart."

(In the present-day apostasy the all-absorbing theme is the military question.)

"Brethren, as an ambassador of Christ I warn you to beware of these side issues, whose tendency is to divert the mind from the truth. Error is never harmless. It never sanctifies, but always brings confusion and dissension. It is always dangerous."

"Satan hopes to involve the remnant people of God in the general ruin that is coming upon the earth. As the coming of Christ draws nigh he will be more determined and decisive in his efforts to overthrow them. Men and women will arise professing to have some new light or some new revelation whose tendency is to unsettle faith in the old landmarks. Their doctrines will not bear the test of God's Word, yet souls will be deceived. False reports will be circulated, and some will be taken in this snare. They will believe these rumours, and in their turn will repeat them, and thus a link will be formed connecting them with the arch-deceiver. This spirit will not always be

manifested in an open defiance of the messages that God sends, but a settled unbelief is expressed in many ways. Every false statement that is made feeds and strengthens this unbelief, and through this means many souls will be balanced in the wrong direction.

"We cannot be too watchful against every form of error, for Satan is constantly seeking to draw men from the truth. He fills them with notions of their own sufficiency, and persuades them . . . that originality is a gift much to be coveted."

The Unheeded Alarm

W. MILTON LEE

I stood on the street of a Chinese city one day, viewing the ruins of a large district which had been devastated by aerial bombing. The sight was heart-breaking. Here a residential district had been reduced to ashes. What was originally home to hundreds of Chinese families now resembled the city's refuse heap, and harboured an army of hungry rodents. Here and there a few ragged walls and charred timbers stood, bearing silent testimony to homes demolished, families left destitute, and infants cremated.

This picture is but the sequel to a ghastly story. About noon one day an air alarm sounded, warning all inhabitants to flee out of town. Heretofore, such signals had marked the prelude to a mass exodus, during which the streets had been literally jammed with humanity—all making a desperate attempt to reach the gates of the city before they should close. But this time few regarded the alarm seriously. Why? They had been heeding similar signals for the past week, and had returned each time to find that nothing had happened. Surely today would be no exception; the "all clear" would sound in a few minutes. Because of such reasoning most of the people remained within the city walls.

Hours passed. Those who had obeyed the first warning, and fled, began to feel chagrined over being affected by an apparently false alarm. Some grew tired of waiting, and returned to their homes in the city.

Just then the second alarm sounded, announcing the enemy's nearness. Unused to hearing the quickened tempo of the sirens, and feeling that the enemy was almost overhead, the people were gripped by panic, and dashed hither and yon in hysterical confusion. A few reached the gate and squeezed through just as the doors were swinging shut, but all who lingered to collect a few precious belongings found themselves trapped within the city. And thus a town of frightened humanity awaited its doom.

In a moment the enemies of destruction appeared above and poured down their death-dealing missiles upon the helpless. Thousands of lives were sacrificed to one who delights in destruction.

The advent people have been sounding the first alarm for over ninety years. Its solemn warning, "Fear God, and give glory to Him; for the hour of His judgment is come," has echoed through 387 countries and islands of earth in no uncertain tones. A small group have heeded the message and have come out of the world in order to escape the destruc-

tion which God says awaits it. But still there is a danger during this awaiting or "tarrying time."

The danger is that we shall grow tired of God's delay in meting out His wrath on the wicked. And this weariness may give rise to doubt whether God means what He says. Our faith grows weak, and fleshly desires are allowed to gain the ascendancy. Our thoughts wander back to the earthly pleasures and treasures we have left behind. The glamour of the world blinds our eyes to spiritual values, and our love waxes cold. We are in the church in body, but not in spirit. Little more of us remains with the remnant than our names on the church records. Before we realize our condition, the characteristics which distinguished us as children of God have disappeared, and we cannot be distinguished from the worldlings.

The messenger of the Lord speaks of this danger as an actual condition in the remnant church.

"The same spirit of selfishness, of conformity to the practices of the world, exists in our day as in Noah's. Many who profess to be children of God, follow their worldly pursuits with an intensity that gives the lie to their profession. They will be planting and building, buying and selling, eating and drinking, marrying and giving in marriage, up to the last moment of their probation. This is the condition of a large number of our own people. Because iniquity abounds, the love of many waxes cold. To but few can it be said, You are 'the children of the day; we are not of the night, nor of darkness.'"

"My soul is burdened as I see the great want of spirituality among us. The fashions and customs of the world, pride, love of amusement, love of display, extravagance in dress, in houses, in lands—these are robbing the treasury of God, turning to the gratification of self the means which should be used to send forth the light of truth to the world. Selfish purposes are made the first consideration." —"Testimonies," Vol. V, page 10.

Dear reader, we have been called out of the world, and have come out. Now let us stay out, lest "sudden destruction" come upon us unawares. When we have made our "calling and election sure," then the most solemn duty is to give the second alarm. "Behold, now is the accepted time; behold, now is the day of salvation." 2 Cor. 6: 2.—Taken from "Review and Herald," July 11, 1940.

"If we could only see the many dangers from which we are daily preserved by the holy angels, instead of complaining of our trials and misfortunes, we would talk continually of the mercies of God. How precious in the sight of God are His people! If Satan had his way, whenever an effort is made to bring souls into the truth, both the minister and those who come to hear would be made to suffer in body and in mind. But angels of God are commissioned to accompany His servants, and to protect them and their hearers. Satan pleads for the privilege of separating these angels from them, that he may compass their destruction; but Jesus forbids it. If it were not for the constant guardianship of these angels we would not be able to live on the earth and present the truth."—Mrs. E. G. White, in "Historical Sketches," page 156.

From War-Torn Europe

The British Union President Replies

Some months ago we published a message sent by the Union Conference officers to the brethren in England. The following letters have just been received from Pastor H. W. Lowe, written on August 13:—

"Dear Brother Rudge,

"Your letter of June 20th was awaiting me on my return to the office today after a somewhat extended absence. I felt very much encouraged personally by the cordial, forthright message sent to us from your Executive Committee. I shall insert this message in our church paper, and I am sure it will bring great courage also to our believers throughout this Union. Whatever Hitler may think on the subject, we have always felt over here that Australia was, if possible, more patriotic than Britain. It would be hard to realize that at the present time, however, because of the very grim determination with which the nation is united to see this wretched business through to the bitter end. As a Christian I have no doubt that the cause for which the Empire stands is just, and I rejoice to know that you people in far-off Australia are doing so much to assist the Government to the limit of your powers.

"All our Conference Sessions here have been postponed, but otherwise our work is continuing normally. As an evidence of the way our people are sticking to the job, I might mention that last Sabbath we had a good baptismal service in Folkestone, which, as the map shows, is the nearest point to the continent, and one which has suffered somewhat by evacuation. In the coastal regions there has been a certain amount of voluntary evacuation on the part of the people who could afford to go, and also most of the schools have moved away. Generally speaking, however, all our churches are functioning normally, and I am glad to report we have just finished our most successful Harvest Ingathering campaign. We have raised £2 per capita in record time under the most difficult conditions we have ever faced. Not only did we have Government legislation restricting charity appeals, but owing to the large number of charity appeals in the various police districts throughout the country, we were unable to have all our churches working simultaneously. Some, therefore, worked for the month of June, others for the month of July, and others have not yet been able to begin at all. If ever our people wanted excuses for doing nothing in this campaign, they had them this year. Instead of that, the seriousness of the times seems to have created a serious determination in our people to press on with God's work.

"Please convey to the members of your Committee our very deepest appreciation of the message they have sent us, and

assure them that we reciprocate their prayerful spirit of interest in the work in this Union, and also in the principles of liberty for which our Empire stands.

"Your brother in Christian service,
"H. W. Lowe."

"Dear Brother Piper,

"Your letter of June 26th came to hand while I was away from the office recently, and I may say that when I read it through this morning I was once more deeply impressed with the very cordial spirit which animates you brethren in Australia so far as our present war problems are concerned, and altogether I have been personally much encouraged by the spirit of your letter.

"So far as the evacuation of children is concerned, I shall work to the plan of sending a cable as well as an air-mail letter as soon as I know of any definite acceptance of children by the Children's Overseas Reception Board. At the moment I have had only a few cases for America, but I anticipate some will come along for Australia or New Zealand at a reasonably early date. But for those 12,000 miles between us, I am sure Australia would be the choice for most of our people.

"Over here the war has, as the newspapers announced, taken on the phase of fierce daily air battles. The churches in our coastal towns have naturally felt the strain of voluntary evacuation, but even in these districts our work continues, and the determined spirit of the British people is really keeping our work on an even keel in a very gratifying way. Of course, night raids are disturbing to rest, and the other strains of war are not pleasant things to endure, but it takes a lot to disturb a people who are convinced that their cause is one which involves as much liberty and justice as can be found among the nations. Europe is a sad spectacle today, and I am sure nobody in these islands wishes to pass under the iron heel of the ruthless aggression which has swamped a great part of Europe.

"I feel sure you will pass on to all concerned our deepest appreciation for the ready response we have received from Australia respecting child evacuation, and also of the splendid Christian spirit which we find in all our communications from Australasia these days. May the good Lord guide you all to do the things that ought to be done at this time to assist the Government and to build up the cause of God, and to prepare a people for the coming of the Lord. Some day perhaps we shall be able to do something to help you brethren, and if that time comes you will, I trust, find us ready. What the days ahead hold for us we do not know, but we simply live by the grace of God, and trust Him whatever may come.

"Cordially yours in Christ,
"H. W. Lowe."

Collonges in Days of War

DR. D. WALTHER, President

When at the beginning of September, 1939, war broke out once more, the teachers of the French missionary training school in Collonges met in order to study the situation. The first chapel exercise was scheduled for September 4, and we expected a goodly number of students. It seemed wise, however, to postpone the opening of school. All the teachers took the stand to remain faithfully at their posts. In the minutes of the faculty meeting of August 31 I read this statement: "We must never forget that we are in the work of God and that our mission is to teach and to prepare workers. Our very first duty, therefore, is to remain here, unless we are compelled by circumstances to leave."

In our dining-room, where we had expected to have a lively crowd of 160 students, there was a little group of about fifteen who remained faithful here, working wherever they were needed. There was a great amount of work to be done in the fields and on the farm, and teachers as well as students joyfully carried a heavy load. In the evenings we held a few classes in Bible and French. Although the situation was yet uncertain, we decided to open school soon. Invitations were sent out for October 4, in which we said: ". . . it is impossible for us to foretell the events; the opening of school is an act of faith."

But would we have students? We had the fifteen there on the campus. From all sides I received word that students could not come. Some optimists dared pronounce the figure of fifty students; others considered them irresponsible enthusiasts. We enrolled sixty-six!

We reorganized our curriculum. The administration building was closed; classes were held in the boys' dormitory. The teaching staff was reduced. Two teachers were mobilized from the beginning; two others were called later. Many of our boys were mobilized and at present are in the terrible battle in the north of the country. Some of our former students—from Belgium especially—have been evacuated, and stories of untold and unspeakable suffering have come to us.

Right from the start the territory where the school is located was considered as "army zone." Yet we carried on our missionary activities. We organized our Harvest Ingathering campaign, and when the appeal was made every single student volunteered to go. The goal was 7,000 francs, and although it was not easy to work under the special circumstances, yet we gathered 12,475 francs. The canvassing group, although small in number and hindered by numerous restrictions, did a magnificent work. They sold books and papers for the amount of 18,807 francs. At the close of the school year six of our students were baptized, and at the modest commencement exercises we delivered diplomas to eight students who, as evangelists, Bible workers, and missionaries will have to face serious conditions. They are ready to follow "in His steps" (the class motto) and to go wherever the Master calls them.

We have a wonderful army of young people on whom we can count. The divine Master can send them out as faithful ambassadors; they will be true to the call.

And now we have laid plans to reopen our school on September 17, 1940. It is true, the entire country is under fire; refugees are pouring in; we might be evacuated; yet we calmly go on with our work, ploughing the fields, canning our fruit. We place the future in God's hands; we have confidence in His guidance and protection. Our duty is to carry on wherever we are. If it is God's will that we lay down our lives, we shall do it.

From different parts of the world have come words of cheer and encouragement. It is gratifying to know that our young people everywhere are preparing for the same work and with the same spirit of consecration and sacrifice. And so we shall continue with faith and courage to accomplish the task that God has given us to do.

From Northern Europe

L. H. CHRISTIAN

The letters which come in from Scandinavia and tell of our work there are certainly encouraging. The following is from one of our most efficient leaders in the West Nordic Union, written to us July 1:—

"After a stay in Denmark of about three weeks I am now on my way home to Oslo. We had two unusually blessed annual meetings in Denmark. The West Danish Conference had its conference at our Vejlefjord school. On Sabbath there were more than 700 in attendance, and there were many believers present on the other days also.

"At the East Danish Conference in Copenhagen there were more than a thousand believers present on the Sabbath. Both tithe and offerings are increasing in Denmark, and in spite of many difficulties brought on by present war conditions, many new members are being won. It is now much easier in Denmark to speak with people concerning the truth than it was earlier. In spite of our difficult problems we are of good courage. The publishing houses in Norway and in Denmark, too, are having success this summer.

"In all these things we rely upon God and feel assured that He will open a way for us. Every one of our believers in Denmark and in Norway has been spared. Not one life has been lost. In Norway such cities as Molde, Narvik, and others have been totally destroyed. I have seen some of these places myself. The destruction brought by this war is simply terrible. I long to have a complete preparation for the latter rain. That is the greatest call of this time to us all."

Another brother wrote as follows on July 26:—

"You will be interested to hear a little from over here, and especially to learn of conditions in Skodsborg. The working staff has now been reduced to about 160. This month, that is, July, the sanitarium has had a really good patronage—about 260, including patients and summer guests. About 140 are vacation guests. In other words, there are about 120 regular patients, or about the same number that we

used to have in November or December. The summer guests are not likely to stay at the sanitarium beyond the vacation months of July and August. We are trying to do everything we can to secure patients, but it is a great loss to us that only a very few Swedish patients can come. In spite of these difficulties I have a firm faith that the Lord will preserve His work and will help us.

"We are really getting on very well over here, all of us. We hope that peace will soon return again to Europe."

It is the power of God that causes the advent movement to build up though nations break down.

OUR ISLAND MISSIONS

A Trip Up the Vailala River, Papua---2

MRS. L. I. HOWELL

A misty rain delays our departure until 9 a.m., when the sun breaks through. Again we take to the boat and point the nose upstream for another day's journey on the great Vailala, with the tall trees standing guard on either side. We think of the poet who said, "Poems are made by fools like me, but only God can make a tree." To study the shape and size of the leaves alone would take a long time. Some leaves measure about two feet across, and are like large round plates; others attract attention by their white or yellow veins, while here and there the long shafts of banana and similar leaves rise through the wild taro and ferns growing close to mother earth. The long trails of creepers festooning the trees and shimmering fronds of palms seem to add a touch of softness as they swing gently in the breezes, while some of the creepers have made their tree hosts gay with white flowers.

A splash, and a crocodile dives into the water close to us, and further on a small one suns himself on a log until his dream is shattered by a bullet which hits the log on which he is spread. We draw into the bank to make a few adjustments to the engine, and a boboro, or hornbill, leaves the tree-tops near by, making a whirring noise with his powerful wings.

Whirlpools are becoming much more numerous now, and the effect of the swirling water can be felt as the boat pushes her way through. Excitement is caused when the boy stops the engine just as we negotiate a large whirlpool. Occasionally pretty little waterfalls tumble down the banks, helping to swell the volume of muddy water already on its way to the sea. Patches of coconut palms mark the spots where villages once stood, and in the distance, veiled in mist, we catch glimpses of higher country.

Now and then we pass a canoe with brown-skinned occupants, and one man with his two children is slowly paddling his canoe along the bank of the river, while the mother walks in the mud at the water's edge with a round fishing net catching the tiny fish, quite oblivious to the fact that she may be caught by a crocodile. If you examine those fish

closely you will notice that some are as much at home flipping about on the mud as they are in the water.

Another stop, this time to do medical work in a village, and we leave word with the people to let us know on our return visit if there are any sick ones in the villages further in the bush. The river takes many turns, and in one place we could walk across a strip of land about forty or fifty yards wide to the bank on its opposite side, taking about a minute to reach the place that it will take the boat over an hour to reach travelling around the river.

At last we sight the big oil palms growing at Lohiki, and soon we are all busy making camp in the rest house. The boys go in search of a boboro, and Hilake returns smiling, with a large following, all willing to help carry the unfortunate bird. The rest house is at one end of the village and the dubu, or men's house, which is much the same as the men's clubs in the homeland, and is forbidden to women, stands at the opposite end. The other houses are ranged into two lines, forming an oval.

The sun sinks and the night quickly folds her mantle around us, as there is practically no twilight in the tropics. As soon as possible we crawl under our mosquito net to escape the sandflies and other biting pests. And so we go to rest with the sounds of night birds, crickets, and other inhabitants of the bush singing us a lullaby.

A sight of beauty meets our eyes this morning as we stand on the rest-house veranda. The Vailala swings around a bend to join the muddy waters of the Lohiki in a seething whirlpool just opposite. A jungle-covered hill rises above the solid green of the river bank, and wisps of cloud cling to the summit. With such a wealth of timber around, one would expect these people to have good houses, but they have the most poorly built homes I have ever seen. Many are just roof and floor, with a wall on one or two sides.

Our house leaves much to be desired. Twice the leg of a camp stretcher has gone through the palm floor, and once my leg did the same. But while these houses lack modern conveniences as you know them, they have some advantages that your homes cannot boast. There are numerous cracks in the floor through which wash water and sweepings can be deposited; and through the chinks in the wall I can see at a glance what is taking place outside without the embarrassment of my neighbours knowing that I am watching them! The steps up to these houses look more like roosting-perches for fowls, but I am learning to negotiate them quite well.

Being the day of rest, we do not travel, but spend the time holding services and doing medical work among the people. Let us take a look at some of them. The lasses of the village seem bent on wearing all the necklaces and earrings they possess; and besides these beads, most have long thin rings of cane hanging from their ears. Often the tops of the ears are pierced too, and bunches of beads hang from these. All have the septum of the nose pierced, and through these holes many wear pieces of bone or cane several inches long. While most have sago-palm skirts, some are content to tuck a few wide leaves into their plaited grass belts.

Particularly friendly is the village councillor; he wears a grass belt and a piece of cloth tucked into it. Another cloth which was once white is wrapped around his head, showing closely cropped grey hair on the top of his head. The lobes of his ears have been well stretched, and pieces of rolled leaf keep the holes rounded, making openings at least an inch in diameter. We have a chat together, as he knows Motuan, and he tells me I am the first white woman to visit their village. Two young fellows strut around in their best clothes, having recently returned from Port Moresby where they have been working, and apparently they feel rather important.

As night falls, we prepare to show pictures. We wonder what one little chap thinks as he sees himself on the "silver sheet." Some time before his "father" had visited our mission for medical attention, bringing two lads with him. As the boys were obviously a different type of native, we asked if they were his own children. He said they were from the Kukukuku people, a wandering class of native who inhabit the inland of Papua, and who have as yet scarcely been touched by civilization. He had bought these children, one for a tomahawk, the other for an axe. My husband had taken a snap of them, and it was this snap that he showed on the screen after the film on the life of Christ had been explained.

As we pack our cases ready for an early start tomorrow, our lamp attracts many moths and insects, and the little lizards have a busy time catching them. One particularly attractive fellow is about ten inches long, and has a yellow Y-shaped line starting with two points on his head, joining at his neck, and then running right down his body and tail.

The Writing of "The Great Controversy Between Christ and Satan"

GLENN CALKINS

Many years ago the Lord indicated to His servant, Sister White, that she should write a history on the controversy between Christ and Satan, beginning at the time of the downfall of Lucifer as one of the heavenly beings, extending through the ages that followed down to the very close of time, and including the entrance of the redeemed into their heavenly home. This book was entitled, "The Great Controversy Between Christ and Satan," and is more commonly spoken of as "Great Controversy."

Some of the early chapters of this book have to do with historical incidents and facts, but in the closing chapters of the book are recorded many thrilling prophecies that are being fulfilled before our eyes. If ever there was a time when the message this book contains would be timely, it is now.

Mrs. Calkins and I finished reading this book just a few months ago, and started right in again and are now completing the reading of it the second time during this year. We find in it the most thrilling word pictures and the most marvellous portrayals of conditions that exist today and conditions that will soon exist.

At the time Sister White was writing "Great Controversy," the enemy of souls

put every hindrance at his command in the way, for he knew if it were completed and placed in the hands of the people it would be the means of bringing salvation to countless numbers. One experience through which Sister White passed while she was writing the book was when she was travelling on the train near Jackson, Michigan. The unseen enemy attacked her and choked her, doing great physical violence to her to the extent that she was barely able to continue on her journey. For a long time following that experience she was in great pain and in physical discomfort. She thought she would surely die as the result; but in spite of the suffering she continued to write out the marvellous story as it was being revealed to her. She was so anxious that it be completed before her death, for as stated she feared that death would be the result of the experience she had while on the train. But God honoured her faith and spared her life, and the book was completed. Hundreds of thousands of copies have since been printed and scattered all over this land and in many foreign lands as well.

My brethren, I urge that if you have "Great Controversy" in your library, you read it not simply once more, but again and again. Read it out loud in the family circle; study it prayerfully that you may be prepared to stand in these troublous times.

A Few Interesting Experiences

DANIEL H. KRESS, M.D.

Every lecturer has some experiences that are rather amusing. Let me relate two or three that happened to come to me, and that may be of interest.

A school principal called me up one day and said: "Doctor, I am in distress. I have made the discovery that some of my boys are smoking cigarettes. Can you come over and give a lecture at my school, and then pray for these boys?" It was an unusual request, but I said, "Certainly I will come."

The day was appointed; the auditorium was well filled. I gave my lecture showing how terribly cigarettes affected the undeveloped brain cells of the young smoker. It made an impression. At the close the principal said: "Now when we are dismissed, I want all of the boys that have been smoking to step aside into the room on the right as you pass out. Dr. Kress will meet and pray with you."

We had quite an assembly in the room—more than we had expected. But another surprise awaited me. She had invited in the Methodist minister and the Catholic priest, since the parents of some of these children belonged to their church. I felt a little nervous, not knowing just how to proceed. After a few words I asked the priest to make a few remarks. Fortunately he was a non-smoker, and endorsed all I had said. He gave an appealing talk. Then I asked how many wanted to bid good-bye to the cigarette, and wanted us to pray for them and ask for divine help. There was a general response to this invitation. I then called upon the Methodist minister to offer prayer.

It was a solemn meeting. This was an unusual event. Here was a real revival

in a public school, conducted by a Methodist minister, a Catholic priest, and a Seventh-day Adventist doctor. Possibly a stranger thing has never happened in the history of the world!

One day I had an invitation to address "The Lions Club" at Frederick, Md. My wife took me up by car, and as we neared Frederick I noticed a sign which read, "The Lions Greet You." It naturally reminded me of the experience of Daniel in the den of lions. I said to my wife, "That doesn't look very inviting to me!" When we reached the hotel where the "Lions" were assembled, we found about fifty business and professional men. The lid was off, and they yelled, "Hear the lions roar!" And how they did roar!

Then we sat down to the dinner, at which was served bull moose steak from a creature one of the members had shot in Canada. Observing that I did not eat any of it, the chairman, who sat beside me, said, "Doctor, this is fine eating." I took his word for it, since I had not tasted meat in over forty years. After dinner the meeting was called to order, and business was transacted, and then I was introduced. When I got up to speak I said I felt like turning back when I read the sign before reaching here, "The Lions Greet You." But when I came into the den and heard the lions roar I said, "Well, I am unafraid, my name is Daniel!"

I gave my talk on health, referring to this man Daniel and his temperate habits, who purposed in his heart he would not defile himself with the king's meat nor with the wine that he drank. The lecture was well received. The paper next day had a splendid write-up, and one of the ministers present gave me an invitation to speak in his church on Sunday night.

According to an appointment I made my appearance in one of the Chicago churches. I took a front seat, expecting the minister to invite me to a seat on the platform. After waiting until further silence was painful, I stepped up to the platform and introduced myself to the minister as the speaker of the evening. To my surprise the minister knew nothing about the appointment; and what made it still more perplexing, I was informed that an evangelist had been conducting a series of meetings, and that he was on hand, expecting to conduct the meeting that night. It was evident that there was a misunderstanding somewhere.

As a matter of courtesy, I was invited to take a seat on the platform. While engaged in a season of prayer, the minister and the evangelist were consulting together. When the time came to introduce the speaker of the evening, the minister began by saying: "I am reminded of the scripture in which we are admonished not to be forgetful to entertain strangers, for thereby some have entertained angels unawares." He then turned and said: "We have with us tonight Dr. D. H. Kress. We do not know just why Dr. Kress happened to be here, but he will address us."

I took for my topic, "The Cleansing of the Body Temple," and since they had been having revival services, I chose for my text Rev. 3:20: "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." I told them that the purpose of Christ in entering these body temples was

to cleanse them. "Take these things hence." He will say of every habit that is defiling. I then referred to some of the things which defile the body, as alcohol and tobacco. The result was a real revival, and some conversions. Afterward it was discovered that a disappointed audience had been waiting for me at another church, and the mystery was unravelled. Evidently the hand of a kind, overruling Providence was in this whole affair.

At another time I had an invitation to a meeting at the home of Dr. McNichols, of Brooklyn, who at the time was a candidate for governor of New York State. It happened to be his fiftieth birthday, and he celebrated it by inviting a committee to dinner. When we were seated around the table the turkey was carved, and the waiter passed the plates. After all had been served, my plate was passed to me. I found on it, not a piece of turkey, but a piece of a nut preparation known as protose. They all laughed, and Dr. Crothers said: "Well, Doctor, you are the only sensible man in the bunch! We all know better than we do." (Sorry to say, not one of this committee is now living.)

Later I was asked to give a lecture at "The World's Purity Congress," held in Minneapolis. Dr. Crothers and I were entertained by the city, and had rooms adjoining. I did not care much for the meals, since I lived on meatless foods. I said to the doctor: "If you will excuse me, I will take my meals at a restaurant around the corner, where I can order the simple foods of my choice." He replied, "Doctor, I will go with you." So we took our meals there after that. One evening I went to St. Paul to call upon my nephew. The doctor decided during my absence to take his evening meal at the hotel. I did not get back until about midnight. When I stepped into my room I heard him moaning, and he said, "Doctor, why did you leave me?" He had eaten some Blue Points, he said, and evidently he was having a mild attack of food poisoning. I said to him, "Doctor, you are old enough to know better!" It was he who had said at Dr. McNichols' supper, "You are the only sensible man in the bunch! We all know better than we do." The doctor had this additional lesson to learn.

The Cross of Sacrifice

PHIL PERRETT

Back in the annals of history there are some musty old pages that we seldom turn to investigate. In them are written experiences of noble men and women who knew the Christ, and knew the extent of sacrifice which they were willing to undergo for the Lord they loved. Most of us have seen copies of the famous painting where an old man and his daughter are reading from a very large edition of the Scriptures at the risk of their lives. There is a knock at the door, and a startled fear comes over the face of this brave girl, but one can see in the eyes of the old gentleman, or perhaps it would be better to say nobleman, for truly he belonged to God's nobility, that anticipation of a call to the very best within him.

There is sure to come to us a time of knocking, a knock on the outer door. It

is a call; a call to give of the very best within us. That is the way God deals with man; He calls, but only to the best we own. The disciples had been with their risen Lord, had talked and walked with Him. Christ had ascended, and they were waiting. God was also waiting. He was waiting for them to surrender up the best they had within them. It is wonderful the patience God has with man. He waits. He never forces Himself upon us. It seems that God is whiling away time, but the minute that we stand to our full height, and offer that to Him, there is set in motion a mighty force. God can always use the right material. "Sacrifice," He calls, "not of burnt offerings, but of a meek and quiet spirit." We see the haughty Saul humbled in the dust, but it took still another three days for Paul to find the cross.

There is no more fitting name for the Middle Ages than the Dark Ages. The light dwindled, and darkness spread over this globe. Not that God wanted it that way, but He was compelled to wait. He was waiting for men to find the cross, and in it to learn of full surrender, with complete sacrifice. And men found God even in time of darkness. When they answered that waiting call, then the light came, and with the light, power. These men withheld nothing when they found the Christ, but they had to find Him on the cross, the cross of sacrifice.

What does it mean to sacrifice for Christ? When in Hong Kong a friend approached me and asked this straightforward question, "Have you ever made a sacrifice for this Christ you worship?" He wanted to know more than my experience; his challenge was to Christianity. Underlying his question was this thought, "Is it a sacrifice to follow the Christ?" I tried to find if I had ever been called upon to render a sacrifice while endeavouring to follow this Jesus I had preached to others. I tried to summarize this short life I have had with Him, but I could not recall any sacrifice, save the cross. 'Tis on that summit, and only there, that I can see sacrifice. A God who will pass by His only begotten Son to reach out a hand to save me is not only the fullness of love, but complete sacrifice. I can only know what God has sacrificed for me as I see the Christ on the cross. Need I be shown the Father? The cross of Christ is sufficient for me. He has made all the sacrifice. He died that I might have life. For me to gain was complete loss for Him. Even if I should make a so-called sacrifice in this life, it is only for gain; I shall be rewarded later. The man who gives a shilling to be rewarded later with a pound is making no sacrifice even if he does have to dig to the bottom of his pocket. As I place my few gifts alongside this wondrous cross and with uplifted eyes see the Christ upon the cross of sacrifice, I feel ashamed to mention any hardships, lack of comforts, or even the lack of some necessities of life.

We find ourselves living in stirring days. There is still a big work to be accomplished. We need unity, power, and prayer. But there are other things lacking. God is waiting. He is waiting for us to fix our eyes upon the cross of sacrifice. Dear friends, once having found the Christ who has given His all for us, we shall know the joy of giving a life of service, and without counting the cost.

As the youth of this great movement are called upon to stand the last hopeless blasts of Satan, let us not murmur of sacrifice, but clinging to the precious cross, go on to live not only a blameless life, but also to that perfection claimed by the law. Only as we take our eyes off the cross need we fear for the future.

WEDDING BELLS

HARRIES-LEACH.—In the afternoon of October 3, in the Parramatta church, N.S.W., Brother Mostyn John Harries and Phyllis Thelma Leach were united in the sacred bonds of matrimony. These dear young people have been in the employ of the Health Food Company, and are making their home at Cooranbong. A number of friends and relatives witnessed the ceremony, and wished the couple every happiness and much of God's blessing.

H. C. Harker.

LARWOOD-ABBOTT.—On July 31, Brother Mervyn George Larwood and Sister Joyce Abbott were united in holy matrimony. A large number of relatives and friends gathered in the Hay Street church, Subiaco, West Australia, to witness the wedding. Both bride and bridegroom are active church workers, especially well known and highly respected. They have set up their new home in Helena Valley, and attend the Midland church. We feel confident that God will richly bless their united lives.

M. Grolmund.

SCALE-STEWART.—The Mont Albert church, Victoria, was the scene of a very pretty wedding on the evening of October 3. The young people whose lives were united were Brother Norman Scale and Sister Dulcie Stewart. The church was filled to overflowing by friends of the young people who had gathered to wish them well. Afterwards at the Chalet, Wattle Park, relatives and friends gathered in social rejoicing, where many expressions of esteem and good will were heard. As these young people go forward in unison in the service of their Master, may the benediction of Heaven rest upon their united lives.

J. B. Conley.

BENDEICH-BIRD.—In the afternoon of Sunday, October 6, a pretty wedding was celebrated in the Wahroonga church, the contracting parties being Nurse Ida Madeline Bird, third daughter of Brother and Sister Edwin Bird, late of Bowral, N.S.W., but now of Wahroonga, and Brother Allan J. Bendeich of Toronto, N.S.W. Both the bride and bridegroom are graduates from the Sydney Sanitarium and Hospital, where they were highly esteemed by patients and staff. Brother Bendeich is now on the permanent nursing staff of the Royal Prince Alfred Hospital, Sydney. As these consecrated young people set up their home we wish them Heaven's richest blessings, and pray that God will abundantly bless their united labours for suffering humanity.

A. W. Knight.

AUSTRALASIAN RECORD

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TAYLOR-FORSTER.—Walter Frederick Taylor and Edna Joyce Forster were united in marriage in the Glenhuntly church on the evening of September 5. The church had been simply and tastefully decorated for the occasion. A large group of well-wishing friends filled the church to capacity, and afterwards at the reception about sixty guests rejoiced with the happy couple in surroundings of dignity and happiness. As these young people make their home in Oakleigh, we wish them God's richest blessing upon lives they have unitedly dedicated to Him.

J. B. Conley.

SCHMIDT-ALLEN.—On August 18 the Toowoomba church, Queensland, was the scene of a quiet wedding service, when Brother Clarence Schmidt and Sister Naomi Allen were united in the holy bonds of matrimony. Sister Schmidt is a well-known member of the Toowoomba church, and Brother Schmidt for some years has followed pastoral pursuits in the Charleville district, where they plan to make their new home. As unitedly they serve the Lord in this far western district, our prayers and wishes follow them that they may be richly blessed of God.

Llewellyn Jones.



"God doth His own in safety keep,
He giveth His beloved sleep."

THOMPSON.—Nadene Jeanette was born July 10, 1937 at Wahroonga, and passed away at Madang, Territory of New Guinea, after a sudden illness lasting but nine and a half hours, and somewhat similar to an attack of tetanus. She was the only child of Brother and Sister Len Thompson of Madang, and formerly of the Wahroonga Sanitarium. Little Nadene was laid to rest to await the restoration to the bosom of the waiting loved ones, the local Lutheran missionary performing the last sad rites. On behalf of their many friends, we extend our deepest sympathy to the sorrowing parents and relatives, praying that God's comforting presence will be their support in this hour of deep grief.

A. G. Stewart.

DRAKE.—Captain Walton Drake, R.N., who for many years had made his home at the Sydney Sanitarium and Hospital, passed peacefully to his rest on the 9th September, in his 91st year.

This modest Christian gentleman was one of our country's valuable servants. He arrived in Australia 55 years ago (1885), and from that time associated himself with the life of Australia. After service in the Home Fleet and China Station, Captain Drake, then First Lieutenant of H.M.S. "Wolverine," was brought to Queensland to found and form the Queensland Naval Brigade. He remained with the Queensland Marine Defence Force, as it was then termed, and was Naval Commandant at Brisbane until 1902.

He occupied the important position of Administrator of Norfolk Island from 1904-1907, a position that called for special qualities and much tact. Captain Drake located the anchor from H.M.S. "Sirius" which was lost off Norfolk Island, and he was responsible, with the late Sir Francis Suttor, for sending the anchor to Sydney for erection in Macquarie Place. During the Great War he was recalled from retirement to act as District Naval Officer for Tasmania.

In the year 1925 Captain Drake came to the Sydney Sanitarium, and resided here almost continuously thereafter. About the year 1930 he embraced the third angel's message and was baptized by the writer, and became a member of the Wahroonga church, where he faithfully attended the weekly services when health permitted.

He was of a quiet, unselfish disposition, and his life was made up of doing kindnesses for others. Many there are throughout Australia who have been encouraged and helped in a practical way by the generosity of our friend and brother, and who will deeply regret his passing. The Captain was active and keen almost until the last, in spite of his very advanced years. The interment was conducted privately at the Waverley cemetery, Sydney, by the writer assisted by Brother C. H. Pretymann. To the sorrowing relatives our sincere sympathy is extended.

A. W. Knight.

WHITE.—Mrs. Celena Elizabeth White of North Fitzroy passed quietly to her rest in her sleep at the home of her son Brother A. E. White on September 11, 1940, at the ripe old age of 87 years and nine days. Our late sister was among the pioneers of this movement in Australia, accepting the truth in 1894 soon after the Brighton camp-meeting. Her life was characterized by deep piety and service for others. Through the long period of nearly 40 years of association with the North Fitzroy church, she was an ardent worker in the cause of Christ, and she passed to her rest like a tired child. The world is poorer for her passing, but she leaves behind her a sweet fragrance of a beautiful life of devotion and service. Words of comfort were spoken at the home and the graveside by Pastors Head, Tudor, and the writer.

"Weep not that her trials are over,
Weep not that her race is run;
God grant we may rest as calmly
When our work, like hers, is done.

"Till then we would yield with gladness
Our treasure to Him to keep,
And rest in the sweet assurance
He has given His loved one sleep."

J. B. Conley.

DIXON.—In the early evening of September 11, 1940, Sister Alice Dixon, of Boulder, West Australia, passed peacefully to her rest at the age of seventy-eight. She was one of the earliest members of the Kalgoorlie church, and its welfare was the dearest ambition of her heart, while her vision of the "blessed hope" never shone more brightly than during her last illness. After a fitting tribute had been paid to her memory in the church, we committed her to God's keeping at the Kalgoorlie Cemetery, to be brought again from the land of the enemy. May the God of all comfort sustain those who, in their hour of sadness, turn to Him.

H. G. Bryant.

VON OW.—On September 27, at the Royal Adelaide Hospital, Brother Herbert C. Von Ow fell quietly asleep at the age of 35 years. Our late brother had been a patient sufferer for some years, and only a few days before he died was stricken down with an acute illness. It was almost five years since under the labours of Pastor W. T. Hooper Brother Von Ow and his wife accepted the advent message, to which they have both remained very loyal. To the widow, a son, and a daughter, besides other sorrowing relatives, Pastor L. F. Were and the writer, assisted by Brother H. S. Streeter, spoke words of comfort in the Adelaide church and in the Dudley Park cemetery.

E. J. Johanson.

MATTHIAS.—On the afternoon of Monday, September 23, Sister Ethel E. Matthias fell peacefully asleep at her home, Murray Bridge, S.A., at the age of 55 years, after a long and painful illness. Over fourteen years had passed since Sister Matthias and her husband accepted the message under the labours of Pastors S. L. Patching and J. J. Potter, and many times during her last illness she expressed the happiness and confidence it had brought into her life. Brother H. S. Streeter and the writer associated together in services at the home and graveside, where words of comfort were spoken to Brother B. H. Matthias, two sons, and a daughter who mourn the loss of a loving wife and mother.

E. J. Johanson.

Thanks

Mrs. I. McFarlane and family wish to convey to all their brethren and sisters in the Lord, their sincere and heartfelt gratitude for the overwhelming kindness and sympathy extended to them during their recent great loss in the passing of their devoted husband and father.

Australasian Missionary College

We call the attention of our parents and young people to the fact that the time is fast approaching when applications should be made for entrance into the College for the year 1941. There being no camp-meetings this year, we shall not meet you personally, but a word of inquiry through the mail will bring you all the information that we can supply.

Write at once, for we desire to have all applications finalized not later than November 30th. If you delay, you may be crowded out for the year 1941.

T. C. Lawson,
Principal.

News Notes

Miss Jean Doble has been called from Avondale to join the staff of the Wahroonga Central School. Prior to attending college she was engaged in teaching at Monamona.

Her many friends will be pleased to learn that after twelve months' delay Sister Lena Risbey was able to commence a course in dietetics at Edinburgh on September 18. It was this purpose that led her abroad last year.

With their brides, two young men left Wahroonga about a week ago. They were Brother Keith Adair, the new accountant of the Carmel factory, West Australia, and Brother Roy Stratford, secretary-treasurer of the Tasmanian conference.

We draw the attention of our readers to the articles in this issue dealing with the situation in Europe. We are sure that our people will rejoice to read these excellent reports which prove once again that in spite of war and confusion the Master's work will still go on.

On Sunday evening, September 1, despite unfavourable weather conditions, approximately 100 people gathered in the Gaiety Hall, Grey Lynn, Auckland, N.Z., to enjoy the first meeting of a 100-per-cent laymen's mission. Tuition classes for the young people who are enthusiastic supporters of this venture are under the able guidance of Pastor W. J. Richards, the city evangelist.

On the 22nd September the Melbourne young people commenced their summer Open Air Mission. Pastor Leeder reports "a good attendance and a new enthusiasm" on the part of the youth, and a satisfactory audience. When Brother Les Coombe made the appeal, three men came forward and accepted a tract, at the same time shaking his hand and signifying their intention of becoming Christians. Brother Coombe expects to commence studies with these men.

Brisbane Conference

H. E. PIPER
Union Conference Secretary

With Pastor E. L. Minchin, it was my pleasure to meet with our dear people of the city of Brisbane and the delegates who gathered from our country churches, and to conduct the Queensland Conference Session, in view of the fact that we were not holding the regular camp-meeting.

The Conference was held from September 26-29 in the Albert Hall. This proved very suitable for our work, and the meetings were well attended over the weekend. The business of the conference passed harmoniously, and the workers are looking forward to a very happy and profitable year of service. The weather throughout the meeting was very pleasant indeed, and this contributed to the excellent attendances that were registered.

Of course Sabbath was the big day of the meeting. The various divisions of the

Sabbath school met in nearby places, while the eleven o'clock service was divided into two sections, the service for the young people being conducted by Pastor Minchin. The adults gathered in the Albert Hall. We are very happy to report that the Spirit of the Lord came in in His fullness, and in both of these refreshing services an excellent response was given. Afterwards, confessions were made, wrongs were righted, and many went forward determined to follow the Lord and be true to Him in these days of peril and crisis.

Pastor E. H. Guilliard was unanimously elected President of the Conference, and is looking forward to the year's work. The prospects in Queensland are bright, and we pray that the evangelical staff will have a very successful year.

Prior to this Conference Session, Pastor Roenfelt and Pastor Minchin conducted a regional meeting in Toowoomba, and these same workers later held regional meetings in Rockhampton, Bundaberg, and Maryborough. Doubtless these will be reported later. The spirit of generosity on the part of the people was once more clearly manifest when the appeals that were made received a liberal response, and a goodly sum of money was given to carry on the great work for the Master in our island missions.

We pray earnestly that God will greatly bless the work in Queensland, and that His dear people in that large field will hold true to the end.

A Good Retort

W. A. SPICER

Years ago, before the first World War, one of our brethren in Hungary—a colporteur, if I remember—was travelling by stagecoach. His experience was told me by J. F. Huenergardt, then president of the Hungarian Conference.

A fellow passenger in the coach was inclined to be rather scornful of the brief history of Seventh-day Adventists. The following conversation took place:—

Stranger: "The Adventist religion cannot be very old, for I hear that the first Adventist preacher is still living." (He must have read of F. Wheeler, who was then still living, who as an Adventist minister began to keep the Sabbath in 1844.)

Our brother: "Yes; the first Adventist preacher is still living. Yet the Adventist faith is thousands of years old."

Stranger: "How can that be?"

Our brother: "The Bible says that Enoch also, the seventh from Adam, preached the second advent of Christ in glory and power. And Enoch is still living, and will never die. He was translated to heaven without seeing death."

The spirit and aptness of the reply greatly impressed the man. He dropped all the attitude of banter and indifference, and really began in seriousness to inquire about our message and work.

It is a gift to be coveted, this gift of saying the right word at the right time. We see it in Christ's method. Morning by morning He was awakened to be taught of the Father, that He might "know how to speak a word in season to him that is weary." Isa. 50: 4.

It means much to "be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." 1 Peter 3: 15.

News from the Publishing Houses

Brother A. Warren, manager of the Stanborough Press, England, writes:—

"I am sure you will be glad to know that the latest financial statement from the Press shows that the period from January to May, 1940, is the highest for the past nine years. The gain in sales for the Press is £1,077."

"Every union is on the gain side in sales," writes Brother G. A. Campbell of the Far Eastern Division. "One of our problems now is to get enough paper with which to print."

The Southern Publishing Association of America reports a gain of 9 per cent in business for the first six months of 1940.

Brother J. H. Cochran of the Pacific Press writes: "We have found it necessary to run our pressroom many hours overtime. Under the wage and hour law we cannot work more than 42 hours a week unless we pay time and a half. We have been so rushed, and shall be for the next two weeks, that we shall have to work from 50 to 56 hours and pay time and a half wage beyond the 42 hours per week. We cannot keep this up very long, because it adds quite a little to the expense of our products. Also, we are trying to bring in for the summer months two or three A-1 pressmen. We may be able to get two, and if so we should be somewhat caught up by the 1st September."

Gains in Germany

Gains in the Central European Division, Section I, which includes all of Germany, the Netherlands, and German Poland, for the first five months of the year amount to £5,742. This is the largest gain in the world field. The deliveries for the five months in Central Europe amount to £29,000.

Thirty-six Million Pieces of Literature

Someone years ago said, "Seventh-day Adventists are going to pieces." Thirty-six million "pieces," including books, periodicals, tracts, etc., were sent out by three publishing houses alone in 1939—the Review and Herald, the Pacific Press, and the Southern Publishing Association.

A Minister Appreciates the "Signs"

MISS A. S. HIGGINS

One day I noticed an announcement of a Sunday night meeting in a Protestant church here. The subject was "A Great Prophecy." The thought came to me that it would be a good thing for the minister to have the "Signs." The impression deepened, and I went back later to get his address, and at once ordered the paper to be sent to him. We prayed every night that as he opened the papers week by week the Holy Spirit would enlighten his mind.

A few weeks later I had a letter from the Tract Society telling me that the minister had phoned them, asking if they knew who was sending him the papers, and if so to convey to the sender his thanks and appreciation. He said he was using them in his ministry. He ordered books and tracts. Later the Tract Society wrote to say that he had ordered the radio sermons.