

# AUSTRALASIAN RECORD

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## *The Philosophy* of PRAYER

REUBEN E. HARE

"Christ's lessons in regard to prayer should be carefully considered. There is a divine science in prayer, and His illustration brings to view principles that all need to understand. He shows what is the true spirit of prayer, He teaches the necessity of perseverance in presenting our requests to God, and assures us of His willingness to hear and answer prayer." —"Christ's Object Lessons," page 142.

The Master was one day drawing a lesson not by comparison, but by contrast. His disciples had seen Him at prayer, and when He had finished they asked to be taught how to pray. See Luke 11: 1-13. Immediately He began to teach them by the contrast of the incidents narrated just what prayer is. First He told the story of the friend who refused to give help because of the lateness of the hour; but who later acceded to the request because of the importunity of the asker. Then He swung to the relation of father and son, and asked, "If a son shall ask bread of any of you that is a father, will he give him a stone?" And then He clinched His argument with the words, "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?"

God wants His people to pray to Him. When the final work of the sixth day of creation's week was finished, God looked upon Adam and Eve, created in His own image, after His own likeness, and saw that His work was very good. It was never His intention to cast man adrift on the seas of uncertainty. Until the time

sin entered the garden of Eden, God was in the habit of conversing face to face with Adam. Sin built the barrier through which human eyes could not penetrate to see the face of the Creator. But God still loved man and desired to lead and counsel him. Man had been so constituted at creation that he could not do without God. Notice how dependent upon God Christ was in the hour of temptation. He was just as dependent upon God as were the Israelites during their wilderness journey, "that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." Deut. 8: 3. Christ quoted the expression with more emphasis when He said, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. 4: 4.

Prayer has been the means of communication between man and God ever since sin entered and spoilt the Edenic relationship. The Bible abounds with examples of prayer. Some forty-one are repeated for us verbatim; from Hezekiah's long prayer of nine hundred words to the shortest of seven words—the prayer of the man who pleaded "God be merciful to me a sinner." More than 350 times prayer is referred to, showing its importance in the relationship between man and his God.

So important was prayer to be in the life of men that God proposed to have a house of His own wherein He could dwell, to be among them. This house was to be "called of all nations the house of prayer."

Mark 11: 17. The prophet Isaiah included even the "sons of the stranger" when he wrote, "Mine house shall be called an house of prayer for all people." Isa. 56: 6, 7.

In Mal. 1: 11 we see the breadth of God's plan: "For from the rising of the sun even unto the going down of the same My name shall be great among the Gentiles; and in every place incense shall be offered unto My name: . . . for My name shall be great among the heathen, saith the Lord of hosts." To what can the prophet refer when he says, "In every place incense shall be offered unto My name"? John the beloved supplies us with the answer, for in Rev. 5: 8 he says, "The four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours [or incense, see margin], which are the prayers of saints." Again in chapter 8 and verse 4 he says, "The smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand." There is thus established a divine purpose in prayer. The Psalmist understood this when he breathed the petition, "Let my prayer be set forth before Thee as incense; and the lifting up of my hands as the evening sacrifice."

Incense and sacrifice are positively linked together. These take us back through the years to the time when, after bringing Israel out of Egypt with a "high hand," God instructed Moses to build Him "a sanctuary; that I may dwell among them." Ex. 25: 8.

All the blue-prints, the plans and the specifications of that sanctuary, were delivered into the hands of Moses by God Himself, and the last formula He gave was one for the making of the incense that was to be burnt on that beautiful golden altar standing before the veil, on the threshold between the "holy" place and that which was "most holy."

Note how exacting God was in regard to the incense that was to be made from His own prescription: "And the Lord said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; these sweet spices with pure frankincense: of each shall there be a like weight: and thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure and holy: and thou shalt beat some of it very small, and put it before the testimony in the tabernacle of the congregation, where I will meet with thee: it shall be unto you most holy. And as for the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the Lord. Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people." Ex. 30: 34-38.

Moses was instructed to lodge a sample of the incense within the most holy place in order to prevent any attempt either of copying it for some other use, or of allowing a counterfeit or substitute to be used in its place.

Let us give a little attention to the ingredients of the incense and see if we can discover why its composition was so important.

"Stacte": From "stazo," "to drop." Literally anything that drops, as, for example, the purest myrrh that drops as a tear spontaneously from the tree. "Storase" or "Styrase officinale" of Syria is probably meant. It grows about twenty feet high; the reddish-yellow gum exudes from the bark as though the tree were in anguish. It contains benzoin, has a very bitter taste, but leaves the mouth with a clean, wholesome feeling.

"Onycha": "Shecheeleth" means literally a shell or scale, the horny cap of a shell. The operculum, or cover, of the "strombus," or wing shell, which abounds in the Red Sea. When burnt it has a very sweet, pungent, penetrating odour.

"Galbanum": An exudation from the "Galbanum officinale" of the eastern coast of Africa and Persia. The odour is disagreeable, but its gum resin enables the perfume to retain its fragrance longer.

"Frankincense": "Lebonah," from "laban," "to be white." A vegetable resin, brittle, glittering, is got by incisions in the bark of the "Arbor thuris"; the first flow is white and transparent. It is bitter and acrid to the taste, but burns for a long time with a clear, steady, and very odoriferous flame. The gum is referred to simply as "incense." It is called "frank" because of the freeness with which it burns and gives forth its odours.

To summarize: In the stacte we have a gum sweated as it were in anguish from the tree, with its bitter taste: in the onycha, a gum with a sweet, pungent, penetrating odour: in the galbanum, a gum with a disagreeable smell, but with the faculty of making the fragrance of the perfume linger. Were we to stop here and mix these three we would have the bitter, the sweet penetrating, and the lasting odours, but we would not have an

incense, because it would not burn. We must add lastly the frankincense, to make it burn. These four ingredients, mixed in equal parts, made a "sweet-smelling savour" pleasing to God, and He claimed it as His own.

What relationship has prayer to this incense?

(To be concluded)

## Adventists and the Scapegoat

D. SIBLEY

(Concluded)

Before me is a list of quotations confirming the Adventist position, but I will offer just one more here. This is from the pen of the late Dr. John Eadie, one of the most profound scholars of the Presbyterian church. It is taken from his *Biblical Cyclopaedia*, page 577, and reads:—

"A common opinion is that the one goat which was slain represented Christ dying and dead for the sins of men, and that the other goat, which lived and was dismissed, symbolized Christ risen and pleading our cause. But it might be objected to such a view that the sins of the Hebrew nation were laid on the live goat after its fellow had been sacrificed—an arrangement which does not harmonize with the actual atonement of the Son of God, for our sins were laid not upon the risen Saviour, but upon Him before He died, and in His death. We incline to the oldest view of this subject—a view common in the church till the period of Julian the apostate, by whom it was abused and caricatured."

With Dr. Eadie the Adventist inclines to the "oldest view"—no new heresy, you see—to the view "common" in the early church until the notorious apostate Julian. What did this reprobate Julian do? The very thing that many of those who oppose Adventists are now doing—he charged early Christians with paying homage to Satan! He was prepared to use any distortion of truth to vilify those who held to the apostolic faith so ruthlessly renounced by himself. Many who defame Adventists today, we are sorry to observe, have the same spirit as Julian had. Others, we are convinced, do it in ignorance.

Some may be troubled by the fact that in Lev. 16:10 we are told that the scapegoat was to be presented to "make an atonement with him." They ask, "In what sense is atonement made by the scapegoat?" We shall let Dr. Eadie reply for us in the following words: "The one goat was sacrificed as a sin offering; its blood was carried into the holy place and the mercy seat was sprinkled with it. Guilt was therefore cancelled; by this shedding of blood there was remission. But sin, though pardoned, is yet hateful to God, and it cannot dwell in His sight; it is removed away to a 'land not inhabited'—severed from God's people, and sent away to man's first seducer. The sins of a believing world are taken off them and rolled back on Satan, their prime author and instigator. Though the penalty is remitted to believers, it is not remitted to him who brought them into apostasy and ruin. The tempted are restored, but the whole punishment is seen to fall on the arch-tempter."—*Biblical Cyclopaedia*, page 577.

We conclude with Dr. Eadie that a complete atonement includes the silencing of the great "accuser of the brethren," the destruction of sin and the author of it.

In Rev. 12:10 we read: "Now is come salvation and strength: . . . for the accuser of our brethren is cast down, which accused them before our God day and night." Thanks be to God for His unspeakable gift. "There is therefore now no condemnation to them which are in Christ Jesus," wrote Paul. And again: "Who shall lay anything to the charge of God's elect? It is God that justifieth." We are lost sinners, and Satan's accusations before our God were true, but the blessed Saviour (the Lord's goat) shed His own precious blood, and "there is remission."

The scapegoat's part in this blessed work was to bear witness to that fact, to silence and discomfit the accuser, and to portray what will be the ultimate fate of Satan as the author of sin. Dr. Kitto puts it this way: "The meaning of the ceremony is, that while the remission of sins is effected by the sacrificed goat (for without the shedding of blood there was no remission, Heb. 9:22), the other was laden with the sins already, through the other goat, pardoned, by way of symbolically notifying the fact to Satan, and of triumphing in his discomfiture."

Remember that Dr. Kitto stated this opinion to be "the opinion of most of the Jewish writers and of the early Christian church," Dr. Lange, too, after declaring Azazel to be a name for Satan wrote: "The great majority of modern commentators agree with Spencer and Rosenmüller in interpreting the word itself of the devil." And important to note, not one of those ancient Jews, early Christians, or modern commentators, thought it necessary to regard Satan as man's Saviour. Neither does the Adventist. If the authors cited above are correct in declaring their view to be the oldest one and also the one held by the majority, then in this at least, it would seem, that the Adventists are more "orthodox" than their accusers.

Since so many contend that this doctrine is peculiar to Adventist teaching, the testimony of several more non-Adventist witnesses is now given. Here is a quotation from a commentary by Keil and Delitzsch, and it certainly is an affirmative statement: "The words, one lot for Jehovah and one for Azazel, require unconditionally that Azazel should be regarded as a personal being in opposition to Jehovah. . . . We have not to think, however, of any demon whatever, who seduces men to wickedness in the form of an evil spirit, as the fallen angel Azazel is represented as doing in the Jewish writings, . . . but of the devil himself, the head of the fallen angels, who was afterwards called Satan; for no subordinate evil spirit could have been placed in antithesis to Jehovah as Azazel is here, but only the ruler or head of the kingdom of demons."

Dr. Kurtz is our next witness, the quotation coming from his "Sacrificial Worship of the Old Testament," page 399: "We have only one other view remaining, namely, that which regards Azazel as the description of a personal being, viz., an evil demon; and this has been very properly adopted by much the larger majority of the latest commentators, however otherwise divergent in their views, e.g., not only by Hengstenberg and Keil, but even by Knobel and Bunsen, by Ewald and Diestel and Furst. Nothing in fact can be more undeniable than that the antithesis . . . in verse 8 proves the latter to be a designation of some personal being, just as the former is. The same

contrast renders it, still further even more than probable that it is some demoniacal being that is referred to. And this is placed beyond all doubt by the fact that the desert is represented as his dwelling place. For it is not in the New Testament that we first meet with the notion that the desert is the abode of demons and unclean spirits. (Matt. 12:43; Luke 8:27; Rev. 18:2.) But we find the same idea current even before the time of the captivity. (Isa. 8:21; 34:14; and Lev. 17:7.)

The next quotation comes from Hastings' Bible Dictionary, page 77, and reads: "Etymology, origin, and significance of [Azazel] are still matters of conjecture. The A.V. designation scapegoat obscures the fact that the word Azazel is a proper name in the original, and in particular the name of a powerful spirit or demon supposed to inhabit the wilderness or solitary land."

"Those who hold that the scapegoat as well as the slain goat represent Christ, endeavour to find a parallel to this unusual atonement day procedure by reference to Lev. 5:7-10. Here provision is made that a man who is too poor to bring a lamb may bring 'two turtledoves or two young pigeons, unto the Lord, one for a sin offering; and the other for a burnt offering.' Verse 7. We make three brief comments:—

"(a) The priest did not cast lots. Thus the most important point of comparison is lacking.

"(b) Both of the birds were for the Lord, but only one goat.

"(c) The lives of both birds are taken by the priest.

"Thus this argument by analogy must be definitely rejected as incomplete, unsound, and like most arguments from analogy, unconvincing."

"Reference is sometimes made to the two birds brought for the purification of a leprous man (Lev. 14:4-7), but this reference may be disposed of by comments 'a' and 'b' above, and by the simple statement that we here have no reference to a sin offering or to the purging of sin. Lange's commentary discusses the dual offering of the poor, and then comments on the two birds for the leprous man's purification, remarking: "These last however, were not a sacrifice."

Finally, we would ask: "If the scapegoat typifies Jesus, must He go eternally disgraced and separated from His people into a wilderness?" No! He bore our sins in His body to the tree, and that outside the camp—outside the city walls. This was done at His death, when "He was made to be sin for us, who knew no sin." On the glorious resurrection morn He came forth to be "accepted for us." Thank God He was accepted of the Father, and the measure of His acceptance is the measure of ours. We are "accepted in the Beloved." Soon we shall be eternally with Him when He returns "without sin unto salvation." It has been shown in this article that Azazel is a name for Satan. That this view was held by the ancient Israelites and the early Christian church, and that it is still held by the majority of commentators. That it was by the blood of the Lord's goat that the sins of the people were remitted. That the scapegoat bore witness to the fact that God's children were accepted, Satan's accusation rejected, and that, as the

author of sin, the adversary must pay the full penalty.

In a pamphlet, "The Cult Kingdom," John Edward Brown, president of the Interdenominational Federation of Christian Workers (American), writes: "In a certain city, a very godly man came to me with the request that I include 'Seventh-day Adventism' in this series announced for review, and seemed incredulous when I told him the Church of Jesus Christ had no fight to make on Seventh-day Adventism!

"There are no fundamental grounds of disagreement between the organized Church of Jesus Christ and the Seventh-day Adventists. On all cardinal doctrines of the Bible—the miraculous conception, the virgin birth, the crucifixion, resurrection and ascension, the deity of Christ, the atonement of Christ, and the second coming, the personality of the Holy Spirit, and the infallible Bible, the Seventh-day Adventist rings as true as steel.

## Around the Conferences

### North New Zealand Evangelists

H. G. MOULDS, President

Pastor G. Burnside and his happily chosen team consisting of Brethren F. McCutcheon and Nelson Palmer, and Miss J. Johnstone, conduct two Sunday meetings, one in the afternoon at Petone and the other at Lower Hutt in the evening. They set their aim at fifty souls, and now believe that this number is in sight. They have had two baptisms, and the Petone church rejoices in the addition of many new members.

In Auckland two missions were operating on the north side of the harbour, at Devonport and Takapuna. Pastor W. J. Richards, Brother R. P. Brown, and Brother M. C. Bland, and Miss E. Stewart comprise the staff, and in spite of difficulties they were rewarded with some fruitage. They have commenced Sunday afternoon meetings at Brown's Bay, a little village by the sea. For the substantial interest already developing some credit is due to Brother Collins, one of our laymen who resides in this locality and has over the years prepared the minds and hearts of the people for the reception of the message.

A successful mission is in full swing at Wanganui, where Pastor O. Knight and Brother G. Rateliffe have twelve people observing the Sabbath, with others moving towards an acceptance of the truth. They expect soon to give the message in Aramoho.

We are still pressing on with our mission activities in Palmerston North, where the brethren plan soon to launch their spring offensive. Already some souls have been gathered. Last Sabbath, August 15, a second church was organized in this city, and will be known as the West End church. The members meet in a spare room of the church school, but there are possibilities of their being able to make more suitable arrangements in the near future. Pastor Leeder and Brother L. Hay are in charge in Palmerston North.

"He may disagree, profoundly so, on a great many different angles of these different lines of teaching, but in the essential parts he stands with the organized Church of Jesus Christ."

Mr. Brown is correct. It is only by careless reading or wilful distortion that any other conclusion may be drawn from the study of Adventist doctrine. It would be easy for us to argue that because our opponents teach the scapegoat represents Christ when it really represents Satan, they make the devil their sin bearer. Such reasoning would be akin to that of our accusers. However, we believe in Paul's more excellent way—the way of charity. Certainly the matter considered in this article constitutes a difficult point in theology, and its study calls for charity. We shall continue to preach "Christ and Him crucified," and while doing this we shall pray the blessing of Heaven upon all others who preach the gospel of the grace of God in sincerity.

In the conference we now have thirty-five organized churches.

Brethren A. C. Ball and C. Raphael found hard ground at Tauranga, but are now seeing some results from their faithful ploughing and sowing.

Brethren A. Parker and S. Bartlett are located in Paeroa, and already are seeing some fruitage, with prospects of others making decisions favourable to the message. These two workers have the responsibility of ministering to our Thames and Te Aroha churches as well as to the little company in Paeroa.

Brother R. Heggie at Dargaville, and Pastor P. Claus at Kaitaia are building up and binding off at these two centres.

Stationed in Hawera is Pastor G. Robinson, who has the care of the Hawera and Otakeo churches and the Opunake company; while Brother D. H. Watson ministers to the members at New Plymouth.

Pastor R. J. Burns is still located in the Hawkes Bay area, and has direction of the Hastings and Napier churches. Pastor A. R. Mitchell at Hamilton and Cambridge, and Brother J. Wade at Huntly, are building up the believers; while Brother P. Glockier is engaged in the same duties at Gisborne. All our pastoral workers are studying with people not of the message, and in that sense are combining aggressive work with their care of the flock.

At Taneatua Pastor H. L. Tolhurst continues his labours primarily for the Maoris, and reports that several are keeping the Sabbath, largely as a result, however, of the efforts of Brother Tate at Matata, who is also working for the Maoris at this place twenty-five miles distant from Taneatua. Pastor Tolhurst has had helpful association with the Ringatus, who believe in keeping the seventh day of the week, a doctrine taught them by Te Kooti.

Brother C. Murchison has recently gone to Rotorua, where he is caring for the interest that was developed by Pastor J. D. Anderson.

The departmental work is moving along well, all the secretaries being happy in their tasks. Many of our lay people,

conscious of the soon return of Christ, are faithfully discharging their responsibility of warning their fellow men.

Free literature is always available for customers at our Auckland and Wellington cafes, and we have evidence that some are impressed with what they read in this way. Thus the Health Food department contributes to evangelism.

Our people will be glad to learn, that during the recent earthquakes in the Wairarapa district and at Wellington, where the shocks were most severe, our people and church property were unharmed. The church at Masterton was undamaged, likewise the cafe in the city of Wellington. Although buildings all around have had to be roped off as unsafe, the cafe suffered nothing more serious than an upset in the window.

The onward progress of the message in such times gives us confidence in the leading of our God. We are reminded that the work is not to be done by might nor by power, but by the operation of the Spirit.

## Remembrance

MADGE E. ROGERS

On Sabbath, June 20th, a memorial service was held in the Hamilton church, North N.S.W., in memory of the late Pastor J. L. Smith. Seated in the church, which was filled to capacity, were a number of the relatives of our late brother. It was fitting that the conference president, Pastor J. W. Kent, should conduct the service, since it was revealed during the course of his remarks that he had been closely associated with Pastor Smith at the time when the latter first took hold of this message.

The question, "Can a man support a wife and family and keep the Sabbath at the same time?" was met and settled, and thenceforth Brother Smith devoted himself to the cause with the same zeal that characterized his closing years at Newcastle, and doubtless throughout his whole association in the work of God. Brother "Lamont" Smith, as he was then known, gave service first of all as secretary of the city mission in Melbourne, which mission it had been the burden of his heart to see commenced, then as a member of the executive committee, and later as secretary-treasurer of the Victorian Conference. In the years spent in the North N.S.W. Conference he served as H.M. and M.V. secretary for a period, also acting secretary-treasurer for a time, and lately had done very acceptable service as Home Missions representative in the field.

At the conclusion of Pastor Kent's remarks, Miss K. Markey, representing the conference office staff, paid a tribute to the kindness of Pastor Smith in his dealings with the office. Brother Heaton, Tract Society secretary, spoke feelingly and with grateful remembrance of the personal interest Pastor Smith took in him as a growing boy, and how that interest was largely responsible for directing his feet in the narrow way. He also mentioned Brother Smith's zeal in distributing tracts and books among people interested in the message. Those who knew Brother Smith will remember his boundless faith in the literature ministry and his tireless zeal in promulgating it in ways old and new.

Brother Gale, ex-elder of the Hamilton church, commented on Pastor Smith's vigilant care for the sick—of the numberless occasions when his telephone rang with a message from Pastor Smith telling him of someone in hospital. He spoke, too, of the sacrificial generosity of Brother Smith, how that many times, unknown to most of his associates, he had supplied the needs of others out of his own pocket.

Brother Spiers, associate elder of Hamilton church, found Brother Smith always ready to help him with his problems. No matter what time of the day one might go to his home one always received a warm greeting. Miss Rogers, Sabbath school secretary of the Conference, mentioned the faithfulness of Pastor Smith in keeping the departments informed of activities in the field, and the wealth of ideas which he was constantly formulating to carry forward various features of the work.

The passing of such a versatile personality has left a gap in the ranks and in the hearts of those who called him friend, but most of all in the hearts of those bound to him by ties of nature. No good can be achieved by mournful retrospection on the cheery life that is no more. The influence of that life lives after him, and it is for us to accept the challenge of that life, expressed in the following verses, which were read during the memorial service.

### In Memory of Pastor J. L. Smith

A sadd'ning, sobering shock,  
That time has tempered only lightly yet—  
The passing of a shepherd of the flock—  
Has brought us here today—Lest we forget.

'Tis not to mourn we come,  
But to his memory pay tribute true,  
And ponder, as though called by throbbing drum,  
Upon this thought—What would he have us do?

What would he have you do—  
Comrades in service, when his kindly form  
Fell in the battle? What but grasp anew  
The cross he held aloft with heart so warm?

This, too, he'd have you do—  
Visit the sick, to soothe and comfort them;  
For his example taught you, all life through,  
By love to serve, to win a diadem.

What would he have you do—  
Grief-stricken loved ones who are left behind?  
With mournful words his sudden fate to rue,  
Or weep until your eyes with tears are blind?

No, this he'd have you do—  
To tread life's way with uncomplaining feet,  
And paint the sky o'erhead with brighter hue,  
For at the journey's end once more you'll meet.

What would he have us do—  
Loved ones, or comrades—those for whom he'd pray?  
Close up the ranks, press onward, and with new  
Resolve look for the glad reunion day.

## Prophecy Speaks over Station 2 HR, North N.S.W.

WILLIAM GILLIS

### Brought by the Postman

"Having been a listener to the Prophetic Watchman for some time, I feel I must express my appreciation of the helpful talks given. I trust that this session may long continue to spread the message of a better way of life to many, and bring many more to a fuller and deeper knowledge of their Creator and Redeemer."

(The above letter was written by a schoolmaster. This gentleman and his wife plan to be baptized in less than two months' time.)

"In my district," says a believer, "a family has been brought to a knowledge of the message we love mainly through the talks given over the air by the Prophetic Watchman."

**East Branxton:** "I am an every-Sunday-evening listener-in to your wonderful Biblical talk over 2HR, and in appreciation I am sending a donation, if you will please accept it, for the benefit derived from this talk."

**Paterson:** "Find enclosed the sum of five shillings towards your work. May your message help to close the doors of hate and open the doors of love throughout this world."

**Quirindi:** "We get 2HR every Sunday, and the services are clear and very helpful. I know of many others who listen in regularly and are being blessed."

**Grafton:** "I do hope your radio addresses will not close down. I know of a number of families where I am at present who listen to your broadcasts. One family has nine children. Your typewritten addresses arrive weekly, and I pass these round among my friends. Wishing you God's blessing in your work."

**Waratah:** "I am a constant listener to your Sunday evening addresses and find them very helpful, and I know of lots in our suburb who also listen and enjoy them. I really am a Methodist and attend church twice on Sunday. I have told a number about your session."

**Mulbring:** "As a regular listener to your sessions I would be pleased if you would send me a copy of your addresses for the coming quarter. I am a lay reader in the church, and it will benefit me a great deal. I may say I am greatly interested in your addresses, and you may use my name if it is anything to your assistance."

**Glen William:** "I do enjoy your address every Sunday. Your messages have brought me back to Christ. I ask you to pray for me and my husband. I am sure that with the wonderful power of our Lord my husband will accept Christ as his Saviour. I enclose a donation."

**An Isolated Sabbath Keeper:** "My husband and I always listen to 'Prophecy Speaks' and thoroughly enjoy it. I know of other homes which listen in. I have heard there is some talk of closing down. Oh, Pastor Gillis, that must never happen! As an isolated member I feel that your talks are a vital link in joining us to our conference. We rarely have a minister calling on us, so we depend on 'Prophecy Speaks' for our studies. I will increase my weekly offering, and with my good man's consent am enclosing a postal note for five shillings."

# From Fields Afar

## Soldiers of Jesus

W. E. READ

During recent years we have been developing quite strongly the young people's work in our missions in East and West Africa. In these fields we have thousands of boys and girls attending our schools. In some languages, however, it is difficult to find an equivalent term for "Missionary Volunteers," so in Kenya Colony they are known as "Soldiers of Jesus." After all, this is a very expressive term, for it involves excellent qualities, qualities of discipline, loyalty, obedience, trustworthiness, and faithfulness.

It is remarkable how these young people memorize the Word of God. As a rule, they have parts of the Bible in the native language. Some tribes, of course, have very little. In day schools as well as Sabbath schools they are taught the Scriptures of truth. Before joining the baptismal class they learn to recite the Lord's Prayer, the twenty-third Psalm, and the Ten Commandments. One very encouraging thing the visitor may hear when visiting a mission station is the entire congregation, sometimes hundreds of people, reciting the Ten Commandments in unison.

On a tour of our missions a few years ago I well remember hearing in one of the fields a little girl aged eight reciting the memory verses for a whole year, fifty-two of them. At another mission a boy of ten recited the fifth chapter of Matthew with its forty-eight verses. At a station in Uganda a young lad just eleven years old repeated the second chapter of Daniel, forty-nine verses in all, and the leader of the mission said he did it without one error. One of the "Soldiers of Jesus" in Kenya, a youth aged fifteen, went through the whole of the sixth chapter of John's Gospel, no less than seventy-one verses. These young people are certainly treasuring the Word of God in their minds.

In most fields our elementary school work is well under way, and a good force of evangelistic workers and teachers is being trained. But far more needs to be done. We need educational centres where we can train African young men for the ministry so they can preach more effectively the message of the coming of Jesus. We need also to give our teachers better training, for the standards are being raised all the time.

Many of our young people in Africa know what it means to suffer for the truth's sake. One young girl in Nigeria decided to follow Jesus. Her brother flogged her so severely that she nearly lost her life. However, she recovered, and by her love to her brother she ultimately won him for the Saviour. Now he is a baptized member of the church.

A little fellow named Matthias gave his heart to the Lord, but his parents beat him and sent him away from home. He remained faithful to God, however, and friends took compassion on him and cared for him, but the Lord touched the hearts of the father and mother and now they

are followers of the same Jesus, and baptized members of the church of God.

Everywhere the enemy is active in his opposition to God's people. In East Africa some of our believers were working on a European plantation, several of our young men being among them. They had laboured there for a long time, and were always granted Sabbath privileges. But soon a "Pharaoh arose that knew not Joseph," and without warning all were ordered to work on the Sabbath. There were forty-eight of our young people involved, but nearly all of them chose to leave this remunerative employment rather than work on the Sabbath and be disloyal to God.

Pastor McClements, leader of our work in Nigeria, writes: "One Missionary Volunteer group hired bicycles and went to a place nearly fifty miles away. There they sang hymns and preached on the coming of Jesus. The result was that twenty-four people became earnest Sabbath-keepers. Last year the Missionary Volunteers of another church witnessed in no less than seventeen towns and won fifty souls to the truth."

Similar stories could be told from Uganda, Sierra Leone, Gold Coast, from Liberia, the Cameroons, and Kenya. Young people go out in groups singing in the villages and witnessing for the Lord Jesus. As a result large numbers of people year by year are joining the Sabbath schools. In one place a number of young men who desired to be Christians were beaten thirty or forty times and given only half



## After the Rain

ALICE L. CROSBIE

A morning after the rain—it's a wondrous thing!

Clear and still,  
A gossamer fairy mist broods over the land,  
Over the hill.

All nature is robed in a dewy dress,  
sparkling,  
Fresh and cool.  
The ferns are bowed with their weight of  
raindrops, glist'ning,  
Each a jewel.

Oh, there's something wondrous sweet in a  
rainwashed earth

In early morn;  
Oh, my heart feels born again with the  
new day's birth,  
Wondrously born!

their food ration. One was chained and locked in a room for coming to Sabbath school; but all stood firm. Because of their faithful witness there are now over one hundred Sabbath school members and thirty-nine in the baptismal class. But a little while ago these people were cannibals.

Let us thank God for what He is doing in the hearts of men everywhere, and pray that in our own lives we may know victory over sin. Thus we may be ready for the coming of the Lord, ready to welcome Him when He returns.

## Be Strong and of Good Courage

RAUL C. de ARAUJO

When Brother Melo, Brother Lima, and I went to deliver our books in a city of Pernambuco, Brazil, we found many difficulties. This is a section where more than ever the bishop and the priests have dominion over the conscience of the people. Rather than being guided by the Word of God, the people accept without question everything these men say and teach them. Yet somehow we had taken orders to the amount of \$166, and now sought to deliver them. We prayed to God and asked Him to lead us, and decided to begin with the outskirts of the city and leave the main part of the city until market day, when all the people would be at home. We believe that God guided us to do so.

Our work started nicely in the beginning, but since Satan is not asleep, we soon found trouble. Brother Lima came to the house of one of his customers to deliver the book. But before he would pay for it the man hurried over to find the priest to ask him if it was a good book. After nearly an hour he returned and said that he had not met the priest, but others told him that it was a Protestant book, and by no means to buy it. The colporteur tried to convince him that the book was based on the Holy Scriptures and therefore it was a good book, but all his efforts were in vain.

In the meanwhile Brother Melo was in another street, and it was told him that a group of young ladies was visiting the homes there to tell the people who had ordered books that they were Protestant literature and that they should not accept them. When he went to a collector's office to deliver a book to the man, another man came in and asked if he was the one delivering books. Of course Brother Melo said he was, whereupon he was informed that the lieutenant who was chief of police had destroyed his book and was going to gather up all the books from those who had bought them to burn them too.

We prayed to the Lord about it, and asked Him to protect us from the wrath of the enemy. We endeavoured to keep on delivering books, but soon the entire town became disturbed. The chief of police went with some soldiers to find the book-sellers, but the Lord hindered them from finding our lodging-place.

The next morning before daylight Brother Melo and I went to finish the delivery in three smaller places farther away, and Brother Lima took our baggage with him on a bus to another city. Just as he passed through the centre of the city and waited in front of a hotel the chief of police and the soldiers arrived there at the same time to see if they could locate us

## SOUTH NEW SOUTH WALES

	Hrs.	Ord.	Total
<b>BIBLE PICTURES &amp; STORIES</b>			
A. B. Broadfoot	22	2	£4 16 0
A. V. Piper	11	2	4 15 6
Mr. and Mrs. Rhodes			
	1	1	2 5 0
<b>LADIES' HANDBOOK</b>			
Mr. and Mrs. Rhodes			
	72	22	71 5 6
A. B. Broadfoot	30	10	32 7 6
L. Davis	39	4	11 18 0
<b>HOME PHYSICIAN</b>			
E. B. Murray	48	58	139 10 6
P. B. Ellison	18	14	32 11 0
A. B. Broadfoot	24	5	13 2 6
J. S. Trim	24	3	10 8 6
<b>HOME GUIDE</b>			
C. D. Judd	55	41	82 10 9
L. Tonkin	68	7	8 5 0
Miss M. Grant	23	2	2 9 0
Mrs. D. Burgess	9		5 3
<b>BIBLE READINGS</b>			
Mr. and Mrs. Rhodes			
	4	4	9 17 6
F. M. Secretary	78	52	153 10 3
	526	227	£579 17 9

## VICTORIA

	Hrs.	Ord.	Total
<b>BIBLE PICTURES &amp; STORIES</b>			
H. Dodd	48	26	£57 14 0
Mrs. L. Dickens	34	28	64 10 9
L. Purdy	2	4	5 0 0
Miss S. Reeves	31	9	17 4 6
Mr. and Mrs. D. D. Smith			
	29		70 18 0
Miscellaneous	2		9 6 0
<b>LADIES' HANDBOOK</b>			
Mrs. Engelbrecht	14	5	15 9 6
S. H. Shell	110	25	72 15 0
<b>HOME PHYSICIAN</b>			
C. A. Whitehead	105	47	112 5 0
<b>HOME GUIDE</b>			
A. Giblett	71	16	23 16 0
S. Winter	71	29	36 17 3
<b>BIBLE READINGS</b>			
D. D. Smith	114	17	41 7 6
S. H. Shell		2	3 19 0
	598	237	£530 7 6

## TASMANIA

	Hrs.	Ord.	Total
<b>HOME PHYSICIAN</b>			
Mr. and Mrs. Chick			
	86	35	£83 16 6
<b>HOME GUIDE</b>			
R. L. Aveling	35	27	32 4 6
C. Winter	82	18	21 15 9
Miss E. Di Salvia	37	21	27 14 6
	240	101	£165 11 3

## Colporteurs' Monthly Summary

JUNE, 1942

## SOUTH AUSTRALIA

	Hrs.	Ord.	Total
<b>BIBLE PICTURES &amp; STORIES</b>			
Mrs. Wade	17	10	£23 6 9
H. T. Beacham	5		1 9
V. Novelty	10	1	2 2 6
<b>LADIES' HANDBOOK</b>			
F. T. Webb	109	72	222 14 9
J. W. Curnuck	179	42	127 19 0
Mrs. G. H. Jury	74	21	67 13 0
H. T. Beacham	38	9	28 8 3
<b>HOME GUIDE</b>			
H. T. Beacham		2	4 10 0
V. Novelty		1	2 12 6
<b>BIBLE READINGS</b>			
H. T. Beacham	59	29	61 17 6
V. Novelty	28	3	7 4 3
J. W. French			17 6
	519	190	£549 7 9

## WEST AUSTRALIA

	Hrs.	Ord.	Total
<b>HOME PHYSICIAN</b>			
A. Blake	223	50	£148 1 6
<b>HOME GUIDE</b>			
E. H. W. Brown	37	22	59 4 0
S. L. Dunstan	15	8	15 3 6
<b>PERIODICALS</b>			
A. P. House			8 15 0
	275	80	£231 4 0

## QUEENSLAND

	Hrs.	Ord.	Total
<b>BIBLE PICTURES &amp; STORIES</b>			
W. R. Barritt	51	4	£8 0 6
J. B. Morgan	96	34	86 10 6
G. H. Ormiston	68	7	16 18 0
B. Zuch	92	13	31 0 9
<b>LADIES' HANDBOOK</b>			
Mrs. L. Barritt	114	62	185 2 0
Mrs. M. Cross	37	19	56 16 6
A. Helper	23	24	71 8 0
Mrs. A. G. Meyers			
	19	23	68 8 6
Mrs. D. E. Pontey			
	43	27	80 6 6
Mrs. W. E. Rowe	13	9	26 15 6
F. M. Secretary			31 0 0
<b>HOME PHYSICIAN</b>			
C. L. Rowland	70	12	27 18 0
<b>BIBLE READINGS</b>			
L. H. Blair	95	15	34 13 0
C. T. Potter	100	18	37 16 3
	821	267	£762 14 0

## NORTH NEW ZEALAND

	Hrs.	Ord.	Total
<b>BIBLE PICTURES &amp; STORIES</b>			
Miss J. Bransgrove			
	46	13	£30 10 6
Miss E. Phillips	120	9	24 15 6
<b>LADIES' HANDBOOK</b>			
D. R. Broad	1	1	2 19 6
Mrs. Cox	69	24	66 13 0
J. A. Farrar	29	2	23 16 0
L. Graham	41	22	66 19 0
H. A. Thompson		2	5 19 0
E. G. White	8	5	10 17 6
<b>HOME PHYSICIAN</b>			
H. A. Thompson		1	2 6 6
<b>HOME GUIDE</b>			
Miss E. B. Butt	100	28	65 16 0
Mrs. McDonnell	112	23	64 14 6
<b>BIBLE READINGS</b>			
D. R. Broad	21	4	9 2 0
Miss E. B. Butt			2 9 0
Mrs. J. Cox		2	3 19 0
<b>DANIEL AND REVELATION</b>			
H. A. Thompson	74	31	37 0 6
<b>THIS MIGHTY HOUR</b>			
H. A. Thompson		6	4 19 0
<b>TURMOIL TO PEACE</b>			
H. A. Thompson		1	16 0
<b>HEALTH</b>			
G. M. Grant			7 12 0
	621	174	£434 4 6

## SOUTH NEW ZEALAND

	Hrs.	Ord.	Total
<b>BIBLE PICTURES &amp; STORIES</b>			
Miss M. Brunt	58	21	£51 8 6
Miss L. Bonnington		1	2 14 3
G. Weslake	14	11	27 2 9
Miss E. Wood	30	4	15 9 3
Mrs. R. Usher	16	5	13 11 6
Miss E. Bonnington			
	2		7 3
F. M. Secretary		1	1 19 6
<b>LADIES' HANDBOOK</b>			
G. L. Crosbie	87	36	145 11 0
Mrs. J. Fraser	42	13	39 3 3
Miscellaneous		2	5 19 0
Miss E. Wood		1	2 6 6
<b>HELPS</b>			
G. H. Edwards	24	5	11 10 9
<b>CONTEST FOR A KINGDOM</b>			
G. L. Crosbie			28 2 6
<b>HEALTH</b>			
Miss M. Hossack	55		18 10 9
<b>HELPS</b>			
Miss P. Collins	120		44 9 9
F. M. Secretary			3 6 9
	448	100	£411 13 3

## NORTH NEW SOUTH WALES

	Hrs.	Ord.	Total
<b>BIBLE PICTURES &amp; STORIES</b>			
K. DeVillie	32	9	£23 0 0
S. G. Wood		1	2 5 0
K. Brook	1	1	2 2 6
<b>LADIES' HANDBOOK</b>			
G. D. Toogood	99	53	158 13 6
Mrs. R. Greive	36	30	84 10 0
Mrs. M. Toogood	16	10	31 1 0
<b>HOME PHYSICIAN</b>			
Mrs. M. Gray	19	3	7 4 0
<b>BIBLE READINGS</b>			
H. Mainstone	163	33	79 12 6
K. Brook	94	25	58 16 6
S. G. Wood	120	22	49 7 6
W. Spiers	118	17	41 0 6
Miss E. Mainstone			
	49	16	36 6 0
A. W. Field	90	13	30 16 0
D. H. Gray	32	6	14 10 6
T. B. Hawkins	36	2	5 4 0
<b>GREAT CONTROVERSY</b>			
A. W. Field		1	2 2 7 0
	906	243	£626 16 6

## NORTH QUEENSLAND

	Hrs.	Ord.	Total
<b>BIBLE PICTURES &amp; STORIES</b>			
I. Fagg	19	6	£14 14 6
I. Rogers	24	12	26 17 6
<b>LADIES' HANDBOOK</b>			
Mrs. M. Pearce	6	6	15 10 0
R. A. Spoor	100	45	140 1 7
Miscellaneous	2	2	5 19 0
<b>HOME PHYSICIAN</b>			
A. Morgan	30	15	79 2 0
	181	86	£282 4 7

## TOTALS

	Colp.	Hrs.	Ord.	Total
S. N.S.W.	12	526	227	£579 17 9
Victoria	12	598	237	530 7 6
Tasmania	5	240	101	165 11 3
Sth. Aust.	8	519	190	549 7 9
West Aust.	4	275	80	231 4 0
Q'land	13	821	267	762 14 0
Nth. N.Z.	12	621	174	431 4 6
Sth. N.Z.	13	448	100	411 13 3
N. N.S.W.	12	906	243	626 16 6
North Qld.	5	181	86	282 4 7
Total	96	5,135	1,705	£4,571 1 1

## BANNER CONFERENCE

N. N.S.W.:	75 Hrs. per Colporteur
<b>BANNER COLPORTEURS</b>	
Most Sales:	F. T. Webb, £222 14 9
Most Hours:	A. Blake, 223 hours.

in that hotel. Brother Lima had already boarded the bus, and immediately sent up a silent prayer and turned his face to the other side. The men who looked for him did not recognize him, in spite of the fact that he had canvassed the chief of police personally. Afterwards he knew that the Lord clouded their eyes that they might not recognize him.

In the meanwhile Brother Melo and I reached our first little village, and found that they knew of the order of the chief of police that they gather up all our books and burn them. In vain I tried to explain to the first man we met that our book was based on the Bible and its purpose was to exalt the Scriptures, to show their inspiration and authenticity. He would not take our book, but was kind enough to offer us a drink of milk to supplement our hasty breakfast. We

thought it best to leave that town, as it became well known that the police were on our trail; so we started for the second town.

We decided to leave the road a little and read a psalm that would encourage us. Then we prayed and went steadfastly to the next village, where we hoped to deliver five small books. We felt happy and cheerful, and in spite of the obvious distrust of the people we delivered all the books. In the afternoon we arrived at the third little village, fearing that perhaps some notice from the authorities might have reached this place. But fortunately we made a successful delivery and left before night, to spend the hours of sleep in another place. The next morning we got up very early, and before daybreak we had walked the remaining distance to our home base.

We thanked the Lord that we had returned safely with the protection of God. He helped us to deliver literature to the amount of \$125, which wasn't a very heavy loss from the \$166 worth of orders we had previously taken, considering the circumstances. In fact we were thankful to have delivered any under those conditions. The devil tried to hinder our work, but God frustrated his plans, and we became overcomers by His grace.

Oh, lonely man, weary of soul, take comfort since in this world are many that need thee, thy strength, thy service. So, while life and strength be thine use them, forgetful of thyself, and in the service of these thy brethren, find again the glory of thy youth. For he that serves his fellow, serves his God.—Jeffrey Farnol.

# AUSTRALASIAN RECORD

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OF SEVENTH-DAY ADVENTISTS

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## Do We Talk Well?

INEZ BRASIER

Our speech constantly betrays us. It reveals to stranger and acquaintance alike just what we are. Nothing else so quickly indicates fineness of culture and good breeding. Nothing else so quickly proclaims coarseness and the lack of good breeding. What one is in the words spoken; they are the measure given by Jesus. "By thy words thou shalt be justified, and by thy words thou shalt be condemned."

It is so easy to go about in down-at-the-heels mental slippers, but it is a dangerous habit, for sooner or later—and well for us should it be very soon—they will trip us. One hears them flapping everywhere in the coarse jests, in the slang, in the rude expressions, and in the careless, faulty speech.

"Empty waggons rattle" in the vacant lot of the mind. It takes a stiff mental backbone and real perseverance to think, or fill the mind with stores of rich material, and then to learn to bring out these stores in well-expressed words. Why chatter in a poverty-bound circle when there is such wealth of choice, expressive words in which to convey them? It takes mental backbone also to tear down the fence of I's with which we surround ourselves and then to keep it piled out of sight. It will have to be done if ever we are to make a success of this life or of the life to come. To be able to talk well is the mark of an educated person though he may never have seen a college lecture room.

President emeritus Eliot of Harvard once said, "I recognize but one mental acquisition that is an essential part of the education of a lady or gentleman; namely, an accurate and refined use of the mother tongue."

"Nothing else will develop the brain and character more than the constant effort to talk well, intelligently, interestingly, upon all sorts of topics. There is a splendid discipline in the constant effort to express one's thoughts in clear, lucid, simple language and in an interesting manner." There may be lack of material wealth, but there need never be lack of mental wealth or the ability to use it wisely in speech.

It is a trite yet true saying that to have friends one must show himself friendly. Friendly words, gracious words, kindly

words—these are the way to the heart. They make one sought after, and friends will be many. "For the grace of his lips the king shall be his friend" is as true now as when penned by Solomon.

"Grace of his lips" means more than having and holding friends. It means also the forceful, the tactful, and the clearly expressed words that are the cornerstones of success. So many times we envy those who are successful, who are reaching the goal far in advance of us. It may well be that the foolish, silly talk in which we so often indulge, the utterly senseless and inane things we say, are the cause of our falling behind in life's race. They betray a shallow thinking. They lower standards and paralyse ambition. They mean that our banner is trailing in the dust.

"The right culture and use of the power of speech has to do with every line of Christian work; it enters into the home life, and into all our intercourse with one another. We should accustom ourselves to speak in pleasant tones, to use pure and correct language, and words that are kind and courteous." "God does not design that His human channels shall be uncouth. It is not His will that man shall belittle or degrade the heavenly current that flows through him to the world."

"The power of speech is a talent that should be diligently cultivated. Of all the gifts we have received from God, none is capable of being a greater blessing than this. With the voice we convince and persuade; with it we offer prayer and praise to God, and with it we tell others of the Redeemer's love. How important, then, that it be so trained as to be most effective for good!"

"There is no other way in which men can do good to others with so little expense and trouble as by kindness in conversation. We should think that kind words would be very common, they are so cheap; but there are many persons who have a large assortment of all other language except that of kindness. They have bitter words, and witty words, and learned words in abundance, but their stock of kind words is small. There are persons who draw on their kindness with more reluctance than on their purses. The habit of using kind words will at length conform our feelings to our language. We shall become kind, not only in speech, but in our manners and in our heart."

To be successful in the Christian life, where one's business is none other than to represent the Saviour however he may pay the expenses, means speech that is seasoned with the grace of Heaven.

The Master of men used words of power and beauty. Luke records that "all bare Him witness, and wondered at the gracious words which proceeded out of His mouth." Can this be said of us, or do we deny Him in our conversation? "Christ is denied in many ways. We may deny Him by speaking contrary to truth, by speaking evil of others, by foolish talking or jesting, or by words that are idle." "By idle talk, evil-speaking, or neglect of prayer, we may in one day lose the Saviour's presence, and it may take many days of sorrowful search to find Him, and regain the peace that we have lost."

Some day, very soon, we shall walk with Him the streets of gold. We shall walk with Him through flowering fields of delight. We shall converse with Him. For the grace of our lips shall He be our friend?

## WEDDING BELLS

VEITCH-PIPER.—The evening of the 1st June was chosen for the happy occasion of the marriage at the Wahroonga church of Olive Heather, younger daughter of Pastor and Mrs. A. H. Piper, to William Ross, elder son of Sister C. M. Veitch of Christchurch, N.Z. Loving hands delightfully decorated the church with ferns and flowers, while many relatives and friends joined in wishing the happy couple much of God's blessing and protecting care. They have set up their home at Cooranbong, where Brother Veitch is engaged in scientific work at the S.H.F. Laboratory. We trust that this home will radiate joy and blessing to all around.

A. H. Piper.

SLADE-SMITH. In the evening of April 27, 1942, in the Papanui church, South N.Z., before a group of relatives and friends, Frank William James Slade, and Olive Dorothy Smith were united in marriage. The father of the bridegroom, Brother F. Slade, is well known to the people of Christchurch as the gardener at the S.H.F. factory in Papanui. Our best wishes and prayers attend this young couple as they start out on life's highway hand in hand.

G. L. Sterling

(The delay in publication of this notice is due to copy going astray in transit.)



"The trumpet shall sound, and the dead shall be raised incorruptible." 1 Cor. 15: 52.

PIPER.—On August 12, at the Berrima District Hospital, Bowral, N.S.W., our much-loved brother, George William Piper, sank to rest in Jesus. Accepting this message nearly twenty years ago, Brother Piper ever set an example of godliness. At the service in the church our thoughts were turned to the "blessed hope" as Miss G. Hadfield sang "And Soon We Shall with Jesus Reign, and Never, Never Part Again." We point the sorrowing loved ones to the glad day, so near, when Jesus will return.

R. H. Abbott, J. C. H. Perry.

TWIST.—As the sun was sinking behind the western hills and the sacred hours of the Sabbath gave place to common time, we laid little Marilyn Twist to rest in the Wesburn cemetery, till the day dawn. She was but a year and nine months old, but she will be long remembered by those who knew and loved her. Marilyn was ill but one week, and though all that could be done was done to save her, she fell asleep at noon on Sabbath. Our deepest sympathy goes out to her sorrowing parents.

J. J. Potter.

The treasurer of the A.U. Conference acknowledges receipt of £8 for tithes over the signature of J.D.

## BREVITIES

### New Hebrides

H. E. PIPER

Pastors H. G. Moulds and E. J. Johanson have arrived from New Zealand, and are having pre-Annual Meeting consultation with the Union Conference officers.

Reports indicate that the Appeal for Missions is going well in North Queensland. On Sabbath, the 15th August, the Townsville church had over £50, and the following day added another £10. They were hoping to reach their goal of £100 the next Sabbath, but Pastor Lock felt sure they would not want to stop even there.

In a letter to a friend, Miss Hazel Olson of Berne, Switzerland, tells this item of news: "The other day our Division treasurer returned from a long trip in the Balkans. In that section there are things to make one glad, and things to make one sad. After the war is over there are things that will be told which are better left untold at present. Persecution has by no means ceased, and our people need our prayers."

Dr. M. M. Freeman wrote from Melbourne to a friend: "Since I have been circulating the Sydney Advent Radio notes, patients drop in and ask, 'Doctor, have you any new lecture notes yet?' Just after I had received a resume of one of Pastor N. C. Burns' lectures, a city merchant, a Christian man, called and I lent it to him. He came back and said, 'I hope you don't mind, but I have had the office girl run off some of these, and I brought you forty copies. I thought you would like them to give away.' He called again yesterday and said he had been giving them away himself freely, and one of his friends said to him, 'I hope you don't mind my getting copies of these run off. I have been giving some of them around to various ones.' So you see these folk are doing the circulating for us.

"Last night a mining engineer rang up to thank me for sending him literature, among which was this resume by Pastor Burns. He asked for more tracts, radio addresses, and also if I had any more by Pastor Burns. 'By the way,' he said, 'I had the office girl run off a lot of copies of that one of his, and I have sent ever so many away, and some of my friends want me to ask if you have any others.'" So this is at least the fourth office where this sermon has been stencilled and duplicated for distribution.

### The "Record"

We have received a letter from a woman in Victoria Street, Burwood, N.S.W., asking us to cancel the "Record" subscription being sent to her anonymously. As her name does not appear on our mailing list, the paper is evidently being sent direct by some person. We suggest to our readers who wish to do missionary work among their non-Adventist friends, that they use the "Signs of the Times," which is specially designed for public distribution. The "Record," on the other hand, is a family letter to church members, and is of no special interest to those not of our faith.

In a report sent by the caretaker of our property in Aore, the headquarters of the S.D.A. mission in the New Hebrides, we were made glad to notice that in Aore the Sabbath is being conscientiously observed by our native people residing there.

The regular Sabbath services are well attended. Daily worship is being faithfully held, also the regular Tuesday night prayer meeting. In the absence of our white missionaries this news is very encouraging.

The work in other parts of the group is evidently going forward strongly, for we learn that Pastors Joel and Solomon report that everything is going well on Atchin. Pastor Masingnalo also states that the work on Ambrym is being firmly held, and is making progress.

Let us continue to pray for our native workers.

### "As Happy as a King"

Some time ago Pastor T. A. Mitchell wrote for the "Record" a report of a trip through certain country districts in South N.S.W. In this he mentioned a young soldier who had become interested in the message and decided to keep the Sabbath. Pastor Mitchell has received a letter from this young man, who is obviously rejoicing in his new-found faith. He says:—

"Since your visit at our home my brother and one of my sisters have been attending church every Sabbath. They can see that the Adventists are right by keeping God's commandments.

"I have been shifted from ——— camp, so I have not seen the Adventists there lately. I was baptized before I left—and everything is lovely since. I have put on over one stone in weight, and am as happy as a king. I am ready waiting for Christ's second coming now. It seems so near. The more I study God's prophecies the closer it seems. It is lovely learning to live the way God wants me to live.

"I go to church at ——— now, and have met two of the pastors there. I get every Sabbath off, as I refuse to break God's commandments.

"Dad lets my brother have every Sabbath off. He is pleased with the stand we have taken. He never says anything against Adventists, so he must think they are right."

### Word from Papua

L. I. HOWELL

In a recent mail from Papua there came a letter from the government officer in charge of the Gulf Division, where our Vailala Mission is situated, and he gives us some encouraging news, which I feel sure will interest the "Record" readers. He writes:—

"Tauku is still at Belepa, and on a recent visit to that place I found all in order, with Tauku, as far as possible, trying to carry on his usual duties. Of course they are to some degree limited these days, but he seems to be doing a reasonably good job. The station is in excellent order; repairs have been carried out to certain buildings, and I am sure you would be very pleased with his efforts.

"Tauku comes to the office on occasions and receives a ration from here to help

him carry on. It is not very big, but sufficient to allow him some of the luxuries that a native looks for."

Tauku is our Solomon Island teacher who came to us some six or seven years ago, and has had charge of our school at Belepa, the head station of the Vailala Mission. Both he and his wife Jesi are earnest Christians, and have exerted a wonderful influence for good on the natives of that district. Besides being an efficient teacher, he has great musical ability, and his success in teaching the Papuans to sing the gospel songs is marked. Papuans are not naturally musical, but such has been Tauku's success that visitors have been struck with the way he gets the boys to sing. With only an Advent Hymnal, and no instrument of any kind, he will teach the boys to sing in parts, teaching each part separately, then harmonizing the whole.

When we received orders to leave the country, it was indeed difficult for us to say good-bye to that faithful lad, realizing that we must leave him and his loyal wife, strangers in a strange land, not knowing when or how we could visit them again; and it makes us happy to hear they are well. We solicit an interest in your prayers that God will bless and uphold His steadfast servants until someone can go to their aid and again take up the work in Papua.

### A Voice From the Past

Twenty years ago a man in Massachusetts laid away a copy of the "Signs of the Times" in order to watch the course of events in the light of an article that impressed him. This is his interesting explanation in a letter written to the publishers a few days ago:—

"A voice out of the past. Twenty years ago there fell into my hands a copy of 'Signs of the Times'—October 5, 1920. The opening article is 'Armageddon, The Future World War.'

"I saved it to see when, and if, its predictions would come true. Long forgotten, but today it turns up in my hand. The paper is yellow and it cracks with age. I'd like to have a fresher copy.

"Has this ever been reprinted or amplified into booklet form? Enclosed find sixty cents in stamps for which please send me a three month's subscription or apply it to any reprint."

We entered this gentleman for a four months' subscription, sent him three numbers carrying special articles, and wrote him a letter. Checking in our files for the "Signs" of October 5, 1920, we found on the first page the article he had cherished. It was written by Pastor J. L. Shuler.—J. R. Ferren, in the "Atlantic Union Gleaner."

We are told that the grey heron has a very singular mode of defence. When attacked by an eagle it simply stands quiet and firm, using its bill as a sword, allowing the enemy to pierce himself through by his own force.

The Christian's method of defence is very similar. We have "the sword of the Spirit, which is the Word of God." When attacked by the enemy, stand firm and display the Word; hold it forth. The more fiercely the foes attack, the more surely shall they pierce themselves with it.