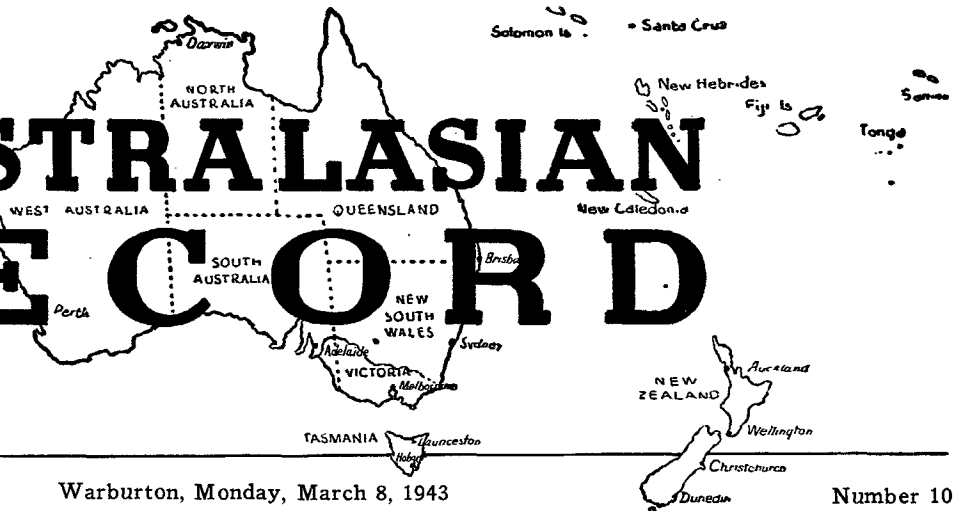


# AUSTRALASIAN RECORD



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## “Cannot I Do With You As This Potter?”

R. A. GREIVE

**J**EREMIAH was commissioned by God to visit the house of the potter, and from the demonstration provided by this artisan he was to find a message for the people of Israel.

From the shapeless and worthless clay the potter made a vessel which in the first instance was marred in his hands; but without despairing he made it again, another vessel, “as seemed good to the potter to make it.” Then came the word of the Lord to the prophet: “O house of Israel, cannot I do with you as this potter? . . . Behold, as the clay is in the potter’s hand, so are ye in Mine hand, O house of Israel.” Jer. 18: 1-6.

“I went inside the potter’s house, just as Jeremiah did,” says W. Wilson Cash, “and I saw on one side a great pile of black earth; and in the middle of the room there was a hole, and the potter was sitting with his legs inside the hole, and he was working a treadle; and a small boy was bringing to him lumps of dirty, muddy, black clay, and he slapped a lump down on to the top of the wheel. Then his feet began to work and the wheel revolved. As long as it revolved, and the potter did not touch it, nothing happened to the clay. Then his hand went in and out, and it almost looked like magic, for as he put his hand round the black mass of clay there began to rise something shapely. I watched and watched, and then round the outside he worked for a long time. Then he poked his finger inside the clay, and the wheel revolved, and he worked away with his hand deftly and skilfully, forming, moulding, making; the wheel revolving all the time, and the tender and wonderful touch of the potter shaping and moulding the pot. After a while he took his hand away and looked at it; and then the wheel stopped, and he put his hand inside and drew out something and flicked it away; it was a stone, and that stone could not remain in the clay if the clay was to be formed into a vase or pot. He went on again, and ran his hand round and round the clay inside and outside, shaping and moulding. And he stopped again; this time he took out a bit of rough slate, and he pushed it



*Oriental water-jars, strong and graceful, are products of the potter’s art.*

underneath the pot, and he lifted up the pot with very great care, and he held it out to me and said, ‘It is nearly finished.’ Afterwards he took the seal that he had beside him, and then he stamped the pot, and then he very carefully carried it away to put it in the sun, and he left it there for a time. Later on it was put into the furnace and baked, and when it was taken out of the oven it was hard and usable.”

As Jeremiah watched, the Spirit of inspiration seized upon that work as an illustration, and quickly his mind was filled with the message: “O house of Israel, cannot I do with you as this potter? . . . Behold, as the clay is in the potter’s hand, so are ye in Mine hand, O house of Israel.” No doubt this also inspired the Christian poet who wrote:—

“Have Thine own way, Lord! Have Thine own way!  
Thou art the Potter; I am the clay.  
Mould me and make me after Thy will,  
While I am waiting yielded and still.”

First, then, God is the heavenly Potter, the Master worker. With Him there is to

be absolute power over the clay so that His infinite skill in moulding and making human character shall be without hindrance or resistance. And secondly, we are the clay, ugly, worthless, and black before the Potter begins His work, but transformed and made usable, valuable, beautiful, under the Master’s touch. God does not claim anything very wonderful for the clay, but what He does claim is that He can make something wonderful out of it. We are black and sinful in His sight, yet God sees infinite possibilities in the soul of men, in every life, if only He can have us yielded to His will; so His first challenge to us is “Cannot”—perhaps better still—“May not I do with you as this potter?”

The clay must be unresistant to the potter’s touch, it must be plastic, it must be malleable. “The potter takes the clay in his hands and moulds and fashions it according to his own will. He kneads it and works it. He tears it apart, and then presses it together. He wets it, and then dries it. He lets it lie for a while without touching it. When it is perfectly pliable he continues the work of making of it a vessel. He forms it into shape, and on the wheel trims and polishes it. He dries it in the sun, and bakes it in the oven. Thus it becomes a vessel fit for use. So the great Master worker desires to mould and fashion us.”—“Testimonies,” Vol. VIII, pages 186, 187.

Let us ask ourselves, If we are the raw material in the hand of God, are we plastic? Are we malleable? Can God mould us? God will not force us. He is not coming with any sledge-hammer method. He is coming to us with the appeal of His divine love. There is no compulsion about it. You can resist; you may resist; but you will spoil your life if you resist God. And some are resisting God as the rich young ruler did when put to the test, “Sell all that thou hast and give to the poor,” and are found unyielding. From the Master he turned sorrowfully away. But some are yielding like Peter, who, though “marred in the hands of the potter,” was finally moulded and made after the likeness of the Divine.

Think how God is going to take that life of yours, with His Master mind planning

your life as if there were no other in the world to plan; moulding and making of it something you could never make of it yourself. But the condition stands there unalterable. "Cannot I do with you as this potter? saith the Lord." Are you going to give God your life absolutely? Are you going to hand over entirely the control and guiding of the whole life for the days to come? In other words, will you bring your life just as the clay is put on the wheel, and on that altar of God's service say: "From now on I shall have no other will but the will of God; I shall have no ambition but within the plan of God; I will submerge everything that life may hold to the will of God?"

There are some who will consecrate their hands to God but not their hearts; some who will use their fingers but not their tongues in the service of the Master; and others who will give their money but not their lives; or their time and not their money; will give up their position but not their pleasures. "In giving ourselves to God, we must necessarily give up all that would separate us from Him. Hence the Saviour says, 'Whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple.' Whatever shall draw away the heart from God must be given up. . . . We are not God's children unless we are such entirely."—"Steps to Christ," page 46.

So that God can do with us as the potter does with the clay, we are told: "Consecrate yourself to God in the morning; make this your very first work. Let your prayer be, 'Take me, O Lord, as wholly Thine. I lay all my plans at Thy feet. Use me today in Thy service. Abide with me, and let all my work be wrought in Thee.' This is a daily matter. Each morning consecrate yourself to God for that day. Surrender all your plans to Him, to be carried out or given up as His providence shall indicate. Thus day by day you may be giving your life into the hands of God, and thus your life will be moulded more and more after the life of Christ."—*Id.*, page 72.

As we make this surrender the hand of the heavenly Potter can exercise His power over the whirring clay to shape it as seems good to Him, to clear out the grit and the stones and make it a "vessel unto honour." What does this mean? God will begin to show us things in our lives that will mar and spoil the work of the Potter. Through our consciences He will bring to our memory sins we know about, but which no one else knows; and as we put away these things God works from within to perfect there the graces of the life of Christ.

Lastly comes the testing stage. Up to this point the vessel is soft and pliable and just like putty. You dare not touch it. The man may not touch it except to do one thing before it goes into the fire. He puts his seal upon it so that when it comes through the period of testing it may be marked as belonging to the man. God puts His vessels through the fire, and He does not put worthless vessels through the fire. "The blacksmith puts the iron and steel into the fire that he may know what manner of metal they are. The Lord allows His chosen ones to be placed in the furnace of affliction, to prove what temper they are of, and whether they can be fashioned for His work."

In the furnace the vessel gains two things—strength and beauty of colour. There is something that is burned into our lives.

Strength came to Joseph in the furnace of affliction, for we read of him: "One day's experience had been the turning-point in Joseph's life. Its terrible calamity had transformed him from a petted child to a man, thoughtful, courageous, and self-possessed." Further fiery trials awaited him, as the Psalmist says, "His soul came into iron." F. B. Meyer points out that this marginal reading of Ps. 105: 18 has a striking alternative rendering, and in our language would read thus, "Iron entered into his soul." Is there not a truth in this? And Joseph emerged from life's experiences, not with a coat of many colours, but with a strong character of resplendent hues; and the chiefest colour of all was the forgiving spirit of Christ, which not only forgave the brothers' treachery, but turned that act into a providence of God.

Often when caught in some baffling circumstance, some inexplicable reverse, or some unexplainable sorrow, we are in danger of arguing with God. Rather petulantly, impatiently, nay, even rebelliously, we say, "Why has this come? I may have my faults, but I do not deserve this treatment." "Nay but, O man, who art thou

that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay?" Rom. 9: 20, 21. One of our modern writers has put wise words into the mouth of his characters thus: First person, "Oh, I wish I had never been made!" Second person, "My dear friend, you are not made; you are just being made. What you are doing is quarrelling with God's processes."

Redemption makes us creatures of eternity instead of the day. The heavenly Potter is patiently, tirelessly working out His own will in this poor human clay; and what seems meaningless, unnecessary, useless, and trifling to us now, will one day reveal itself as a purposeful, skilful working of Infinite Love. "Where to us have appeared only confusion and disappointment, broken purposes and thwarted plans, will be seen a grand, overruling, victorious purpose, a divine harmony."

May we therefore meet God's challenge, "Cannot I do with you as this potter?" with the response, "Yes, Lord; mould me and make me while I am waiting yielded and still."

## *Towards a New Way of Life*

### **A Review and Re-Dedication**

#### **OUR FELLOWSHIP IN THE CHURCH**

"Ye are the body of Christ, and severally members thereof." 1 Cor. 12: 27, R.V. Read also John 15: 16; 1 Cor. 12: 4-31; Eph. 4: 1-16.

Seeing that it has pleased God to call us into the fellowship of His world-wide church, the society of the redeemed, the household of faith,

**Let us consider how Christ called His disciples to share His love for the church,**

Commanding them repeatedly, and in the last hours, to love one another, making this the test by which the world should recognize them:

Praying the Father that they might all be one, and that the world might see their unity and know from whence it came:

Rebuking unsparingly the pride, ambition, lust of power and honour, which divide and embitter men, and break the unity of His church:

**Let us remember our forerunners in the church—**

How the church has endured from one generation to another by the power of Him who would not suffer it to be destroyed by assaults from without, or faithlessness within:

How men clung to its fellowship, even in the dens and caves of the earth:

How, finding Him ever in the midst, wrestling with sins and fears, looking not at the things seen, but at the things unseen and eternal, one generation delivering to another that which it had received, they brought in their earthen vessels the heavenly treasure unto us also, making us to rejoice in hope of the glory of God.

**Let us who are of this royal lineage examine ourselves.**

If we have revered the church which Christ has loved and the Spirit has pre-

served; if we have rejoiced in its honour, and felt its reproach as our own; if we have entered into its worship at all due seasons, wakeful, expectant, teachable, glad; if we have contributed to its service by word or deed, by prayer or praise, conspicuous or unknown,

**Let us give thanks to Him whom thus we have rejoiced to serve and worship.**

But if our heart condemns us, and we need His aid against sins that beset us in the work and worship of the church, against irreverent approach, the vacant mind, the cold heart, the unhallowed spirit, the listless will, and all the contagious unbelief before which He can do no mighty works,

**Let us confess our fault and ask the help of God.**

If within the church there are any whom we have despised; if we have not been able to forget distinctions of wealth and education and social rank; if we indulge antipathies, tolerate estrangements, remember past offences; if there are few or none who would turn to us in the hour of their struggles and defeats,

**Let us confess our fault and ask the help of God.**

And if our hearts tell us that we have robbed the fellowship by intervals of indifference, if we could lead others no further because we had gone no further ourselves, or because we were slothful, confused, and unready to give our testimony,

**Let us confess our fault and ask the help of God.**

Let us confess and renounce our sins of thought and word and deed against the body of which we are members.

Let us name those practices in which we are resolved immediately to make fresh effort or amendment.

And let us renew our dedication to Christ and to His church—the church of our fathers and mothers in God, the church in which we are partners with the people of Christ of all kindreds and tongues.

## Medical Ministry

### Why Do Seventh-day Adventists Build Sanitariums?

DANIEL H. KRESS, M.D.

It may be of interest to dwell for a few moments on the sanitarium idea which is responsible for the existence of our sanitariums and hospitals. The question has naturally arisen in the minds of some, Why do Seventh-day Adventists as a religious organization devote so much time, energy, and means in the establishment of health institutions? If the second coming of Christ is near at hand, why do they not depend entirely upon the prayer of faith to heal the sick? Why do they not speedily prepare their young men and young women for gospel work and send them forth into all the world to make disciples?

Some years ago a seeker after truth in England, a prominent business man, attended one of our religious meetings. He came with the expectation of hearing a good gospel sermon. It so happened that on that afternoon I was the speaker and naturally I gave a talk on health, dwelling especially on the importance of carefulness in the selection and combination of foods. This was altogether new to him. At the close, he came to me and said, "What has this got to do with religion?" I invited him to my room. It did not take me long to convince him that what we eat and what we drink has very much to do with good religion, and that the education in right habits of living was a very essential part of the gospel that is to be preached in all the world as a witness unto all nations before the end shall come; and that right physical habits were essential as a preparation of a people for that event.

Incidentally, I might state that this man not merely became a convert to our faith, but being a man of means, the substantial financial aid he later gave enabled us to furnish the first sanitarium in England. Later he gave up his worldly business and accepted the humble position of business manager of our food factory; and later still he felt a call to the ministry and became a successful minister of the gospel, combining in his spiritual ministry this health feature. He informed me in a letter that nearly five hundred had been converted and united with the church through his ministry. A gospel that fails to make men cleaner physically and that does not lead them to make reforms in eating, etc., is not the gospel of Christ.

The combination of the medical and spiritual work is not a modern idea; it did not originate with Seventh-day Adventists. Among God's people anciently these two were combined. In the organization of the church in the wilderness the priest looked after the physical well-being of the people as well as after their spiritual needs. The matter of diet was then considered of special importance. God had purposed to make of Israel a healthy as well as a holy people; He purposed to make of them a kingdom of priests or teachers. Through them He designed to evangelize the world.

To bring this about it was necessary to correct their physical habits. They were

taught that what they ate and what they drank had much to do with their spiritual attainments, and that there existed a very intimate relation between the two. He withheld from them the foods to which they had become accustomed while in Egypt.

Gradually these reforms were lost sight of by the church. When Jesus appeared, priests and Levites were devoting their time to what were considered to be things spiritual. The matter of diet and physical ministrics were lost sight of. They passed by the sufferer by the wayside and ignored his needs. Their training for such work had been neglected, and they were not prepared to minister to the unfortunate man. The Samaritan, however, who was not one of their number, seemed to have had a special training for such work; he carried with him an emergency outfit, containing antiseptics and bandages—he was prepared for just such an emergency. He was not on this dangerous road by chance. He was on the lookout for just such cases. Which of these was neighbour of this man who needed physical aid, Jesus asked. They replied, "He that showed compassion." And then to priest and to Levite and to all who stood by, He said, "Go and do thou likewise." What God had joined together then should never have been put asunder.

In the ministry of Christ these two again blended. Jesus spent more time in healing the sick than He did in preaching. He went about doing good and healing all manner of diseases among the people. He began "both to do and to teach." He did not stop by merely healing men of their physical maladies, but He instructed those He had healed in regard to the causes of their illness and said to them, "Go thy way, and sin no more lest a worse thing come upon thee."

In sending forth His disciples He said: "Heal the sick, . . . and say unto them, The kingdom of God is come nigh unto you." In their ministry as in that of their Teacher, the two forms of ministry were combined. So fully did these two blend that it is difficult in reading the Gospel according to St. Matthew, the evangelist, and the Gospel according to St. Luke, the physician, to determine which was written by the evangelist and which was written by the physician. The commission was, "Go ye into all the world, and preach the gospel" that He had lived and taught them. This was their marching order, and it is ours.

The ministry of Christ was preceded by the ministry and teaching of John the Baptist. John paved the way for Christ's advent, and came neither eating nor drink-

ing as did the people about him. John was a reformer, and a teacher of reforms; those who rejected his preparatory message placed themselves mentally and spiritually where they were unable to receive the message borne by Christ. Those who are sent forth in these days should be prepared to do a similar work to that of John the Baptist, and also to carry forward the ministry of the good Samaritan. The working of miracles and marvellous healing will not be prominent features of their work.

The ministry of the good Samaritan created the need for the inn, or a place where medical attention could be given to those in need of physical and spiritual aid. This explains briefly why we as a religious body establish sanitariums and treatment rooms. The message we proclaim is designed to prepare a people for Christ's second advent as John's message prepared a people for His first advent.

### Medical Work in Colombia and Venezuela

W. H. BERGHERM

Three years ago Missionary Sherman sat in his office thinking out a plan for medical work, a plan which he realized would have to be built on faith alone. There was no money, but he had a plan plus a firm faith. Today this plan, conceived in faith and operated by prayer, has developed even beyond his fondest hopes. In the brief span of these few years there has been built up the largest dental clinic in Caracas, a city of nearly 140,000 persons. As a result, our work has become favourably known throughout the Republic of Venezuela, previous converts have been won to the kingdom, and a nucleus has been created which bids fair soon to grow into a well-established denominational sanitarium.

Speaking of those days of humble beginning, Brother Sherman says: "About three years ago I invited some of our brethren who were suffering from tooth infection to come to the office. I thought I might help them. I had no equipment except an office chair and some simple dental tools, donated by kind friends in America. When these brethren learned I could do simple extractions, they passed the word to others, until I was frequently called upon by our brethren and others to extract infected, decayed teeth. Then I saw how this work opened the hearts of the people for the reception of our truth, and it occurred to me that we ought to establish a small clinic. About this time the Lord sent us kind friends who helped us financially, and so the work was begun."

Once when Brother Sherman was in need of a dental chair, a brother came to him with an offer of five hundred bolivars. Other friends added to this fund until he soon found he was able to buy the chair. Practically all the rest of his equipment has come in the same way. He needed a helper, and a young man in the church named Nataniel Rodriguez offered his services, and has given faithful assistance from that day to this. Brother Rodriguez, a senior medical student in the local government medical college, hopes to give full time to building up this medical unit in his city as soon as he graduates and re-



ceives a licence to practise medicine. Thus every need has been providentially supplied, and our brethren have seen the hand of God at work for them at every turn.

The Caracas clinic is now visited by fifty to seventy-five persons daily. People once treated tell others, and so the word goes on. Somehow the story was started that "those Adventist 'doctors' in the Dispensario Adventista have 'divine hands,'" and so an increasing flow of Venezuelans seek our help daily. Today it is quite impossible to attend all who come to the clinic. When the people enter the room they are presented with a number which indicates when their turn comes. This has been found necessary because the brethren are unable to attend to all who come in on any one day. Those whose numbers are not called are asked to come the following day for another number. Some come as early as four o'clock in the morning to be sure of getting treated.

One day the secretary to the President of Venezuela drove up in his car and came in for treatment. He stated that he had heard that "the dentists here have divine hands."

Recently one of the physicians of the city, hearing of our work, offered his services free on Sunday mornings for those needing general medical attention. Although this doctor is not an Adventist, he was found to be so much in harmony with our principles of medical work that his offer was gratefully accepted. It has now become necessary to enlarge this phase of the work. Brother Sherman writes: "We are now equipping our hydrotherapy. Already the word has gone out, and people are coming before we are ready for them. A few days ago the United States Vice-Consul for Venezuela came to receive treatments for pain in the arm and wrist, which seemed to be the beginning of arthritis. With the blessing of God, this gentleman received such relief that he does not cease talking about us in the consulate. Yesterday he returned for treatment, and he told me he is sending a friend who is suffering from pains in the knee."

So clients are coming even before the room is finished. We are soon going to have an electric cabinet installed, and if our money continues to come in as it has, we hope to instal hot and cold running water in the room. Meanwhile, Dr. Dias Vargas is rendering most excellent assistance with the equipment and space available.

It is our plan that this medical work shall spread to other cities as well. A second clinic has already been opened in Colombia by one of our Colombian brethren, whose name is Juan Meijia. This brother was associated with Brother Sherman for a while, and is well prepared to do extractions and general dental work. It is hoped to have others of our workers join Brother Sherman from time to time, so that the influence of this clinic may be felt throughout the field.

Pray for this important work. Already a number of persons have been baptized in Caracas as a result of the clinic. We believe this is the way God would have it. We long to see the "right arm" of the message accomplishing a greater work among the fourteen million people of this union.

## OUR ISLAND FIELD

### *Achievements at Vatuvonu, Fiji*

Brother S. C. Pennington's report to the secretary of the Union Conference, written on December 26 of last year, gives details of progress at the Vatuvonu school which we feel sure our readers will be glad to know. This is what he says:—

"You will no doubt be interested in the enclosed account of some fruits of our swimming classes. We have had the classes each year, but have only on two occasions presented candidates for exams. Our schools, Buresala, under Brother Bob Lane, and Vatuvonu, are the only two outside the main centres where any life-saving work is done; they are also the only schools where the natives are trained in the methods. In this connection I might mention that the only Fijian natives to pass the St. John Ambulance exams for first aid are three Adventist boys who trained with Brother A. H. Forbes at Suva Vou.

"The woman, Vika Vakarau, mentioned in the report is the wife of Mitieli; they were two of the Fijian missionaries we sent to Papua in the days gone by.

"Besides our life-saving drill, we have had some first aid exercises and signalling classes. These three lines of endeavour so different from the native lines of thought have been well received and enthusiastically followed by the children.

"There is a very good spirit amongst the senior boys in particular. It has been no trouble at all to continue services in neighbouring villages and plantations. Two branch Sabbath schools are conducted, and service held on Friday evening in another village. Much of the credit for these must go to the native helpers who organize the boys; these are appointed as church missionary leaders each quarter.

"The school has enthusiastically engaged in Red Cross work. We raised £30 in 1942, and this was passed on to the District Commissioner for his funds. Some of this has been earmarked for special work in Malta.

"Plans are not quite mature yet, but we hope to branch out into two new lines of work this coming year: Indian and other nationalities. Tentative approaches have met with an excellent reception.

"Despite the difficulties attendant on the supply of tools, we have excellent gardens this year, and promise of more abundant ones in the coming year. Since about July the weather has been very dry, and many of our plantings were in vain. At other times we have waited for weeks to get some rain before planting. There has been a better supply of bananas and native greenstuffs than in other years. The boys have made large individual gardens of their own, and their taro patches are really wonderful."

The enclosure which Brother Pennington mentions are these paragraphs copied from "The Fiji Times and Herald," December 5, 1942:—

"During 1939 swimming classes covering the outline of work for the Bronze Medallion of the Royal Life Saving Society were held at the Seventh-day Adventist school at Vatuvonu, Buca (Bootha) Bay.

"Later on in the year a class was taken to Suva to be examined, when all passed. Amongst these were the first two Fijian

girls ever to gain the award of the Bronze Medallion, Naomi Nakasamai and Laisa Fuqawai.

"Last year a small child at Naqia fell into the pool while bathing. Her name was Sereana. Immediately an elder sister jumped in and tried to help her. As neither of them could swim, they were both quickly in difficulties. Their screams attracted the attention of others, and soon help arrived. By the time they were pulled out the elder girl was very distressed and the younger one was completely unconscious.

"For a while all was confusion and nobody seemed to know just what to do, and of course there was the usual wail of despair. Naomi happened to hear the cries and ran up to see what was wrong. She quickly recognized that here was her opportunity and gained possession of the apparently dead. Telling the bystanders that she knew what to do, she applied artificial respiration, and soon the child gave a gasp and later was fully recovered.

"Many months after, some time this year, another child named Ciridai got into similar difficulties at the same village. Once again the walls started. This time, however, the girl Naomi was not there. Her mother, Vika Vakarau, had witnessed the previous treatment and so, without other schooling, she went to work and once again demonstrated that the Schafer method of artificial respiration is easily learned and applied. The treatment was successful, and the child recovered.

"A few weeks ago an elderly Indian, who was a stranger in the district, was crossing the Buca River at high tide. He did not know the crossing, and was quickly out of his depth and being carried out to sea. Just then two of the Vatuvonu boys, one of whom had just passed the Bronze Medallion examination, came up. These two, Ovini and Malakai, quickly swam out and seized the Indian. He evidently distrusted the very definite handling to which he was subjected as the boys turned him over preparatory to towing him ashore. However, when they told him not to be silly but to trust them as they had learnt all about this work, he lay still. He was soon ashore, and there was no need to carry out any of the further drills for restoring the apparently dead."

## Sabbath School Dept.

### *The Penny Did It in 1942!*

G. M. MASTERS

A.U.C. Sabbath School Secretary

At the beginning of 1942 it was made known that the amount necessary to carry on the then operating mission programmes was £3,000 in excess of the estimated income. It was suggested that if every Sabbath school member in the home field of the Australasian Union Conference would give one penny extra each Sabbath this deficit would be more than made up. The Sabbath School Department took up the challenge and placed the matter before the members of the Sabbath schools, who responded enthusiastically—as they always do when they realize any special need in connection with the work God has given us to do.

The reports for 1942 are now almost complete, and we are in a position to pass on the word that the response far exceeded the request. The Sabbath school offerings for 1942 have exceeded £28,600, or over £5,000 more than the amount received in 1941. This averages, approximately, 1.3d. per member per Sabbath more than each gave in 1941. We wish to express our gratitude for what God's people under His blessing have done.

Of course we have not been able to carry out the plans made for mission work in 1942. The war took many unexpected turns; and many of our missionaries were driven home, and connection with their fields was broken. There have been serious losses in mission property and equipment.

Now we face the heavy task of reopening and rebuilding the work in these fields as quickly as the opportunities present themselves. This will necessitate very heavy expenditure, and will not be accomplished without definite sacrifice and increased efforts on the part of God's people.

The months of 1943 are fleeting swiftly by. Indications are that the greatest opportunities we have ever seen will present themselves in rapid succession. Are we willing to make a more complete consecration and accept willingly greater responsibilities, heavier burdens, and more severe sacrifices in and for the work of God? If we do this we are assured of the most glorious triumph ever known in the universe of God.

Let us as Sabbath school members work diligently towards the aims set before us for 1943:—

- **More Efficient Sabbath Schools.**
- **More Souls Won.**
- **20,000 Members.**
- **£30,000 for Missions.**

## Can We Afford It?

W. R. CARSWELL

The question burns in my soul. It is not a question of finance. It is a question of time.

With eternity near, can we afford to go on in the old way? Can we devote much time to the newspaper, the radio, or the fiction magazine?

Nearing fourscore years, I can positively say I have little time for these things. It may be that others younger in years have but little time for them also. While a knowledge of world conditions in a general way may be very desirable, the continual contemplation of scenes of slaughter cannot but have an injurious effect on our spiritual growth.

The man who "shall dwell on high," be fed in time of famine, and "see the King in His beauty," is the man "who stoppeth his ears from hearing of blood." (Surely he does not "listen in" to the details of war, bloodshed, and crime.) He also "shut-teth his eyes from seeing evil," walks uprightly, and is not covetous. See his picture in Isa. 33: 14-17.

With regard to the time spent in the reading of fiction, a few statements from "Ministry of Healing" cover the ground quite fully. Here is one from page 444 of that book:—

"Many of the popular publications of the day are filled with sensational stories that are educating the youth in wickedness and leading them in the path of perdition.

I THINK the King of that country comes  
out from His tireless host,  
And walks in this world of the weary, as  
if He loved it the most;  
And here in the dusty confusion, with eyes  
that are heavy and dim,  
He meets again the labouring men who are  
looking and longing for Him.

He cancels the curse of Eden, and brings  
them a blessing instead;  
Blessed are they that labour, for Jesus par-  
takes of their bread.  
He puts His hand to their burdens, He  
enters their homes at night.  
Who does his best shall have as guest the  
Master of life and of light.

And courage will come with His presence,  
and patience return at His touch.  
And manifold sins be forgiven to those who  
love Him much;  
And the cries of envy and anger will  
change to the songs of cheer,  
For the toiling age will forget its rage  
when the Prince of Peace draws near.

Mere children in years are old in a knowl-  
edge of crime."

Again on pages 445, 446:—

"Even fiction which contains no sugges-  
tion of impurity, and which may be in-  
tended to teach excellent principles is  
harmful. It encourages the habit of hasty  
and superficial reading, merely for the  
story. Thus it tends to destroy the power  
of connected and vigorous thought. . . .  
Through its exciting, intoxicating power it  
is not infrequently a cause of both mental  
and physical disease. Many a miserable,  
neglected home, many a life-long invalid,  
many an inmate of the insane asylum, has  
become such through the habit of novel  
reading."

With such warnings from the Spirit of  
prophecy, and with eternity just before us,  
can we afford to spend time on that class  
of reading? We are told, "Give diligence  
to make your calling and election sure,"  
and to "grow in grace, and in the knowl-  
edge of our Lord and Saviour Jesus Christ."  
Shall we not do it?

## All Needs Supplied

BARBARA LUCAS

In writing this experience it is with the  
hope that it may help someone else to  
come to College trusting in God, for He  
will supply all your need.

Previous to my becoming an Adventist  
I wanted to be a nurse so very much, but  
God had other plans. I had a serious  
motor accident and head injury, which left  
me hovering between life and death for  
weeks and prevented my going out very  
much for more than seven months. After  
setting ambition's sense of values and  
thoughts in order, I tried to gain admission  
into six different public hospitals, but was  
unsuccessful, because they feared I might  
have a breakdown through study. I was  
disappointed in this frustration of my  
plans to be a nurse, but I knew God had  
a place for me somewhere.

I filled various positions and then en-

## The Gospel of Labour



This is the gospel of labour—ring it, ye  
bells of the kirk—  
The Lord of love came down from above to  
live with the men who work;  
This is the rose that He planted here in  
the thorn-cursed soil—  
Heaven is blest with perfect rest, but the  
blessing of earth is toil.

—Henry Van Dyke.

tered the professional rooms of a chirop-  
odist. Two years later we became interest-  
ed in this message of truth, and immedi-  
ately I was convinced that Saturday was  
the Sabbath. My employer said she could  
not give me the day off, so once again my  
plans were wrecked; but I believed God  
would supply all my need.

Then followed a very trying period when  
I searched Melbourne in vain for rooms  
for the practice of chiropody (my father  
having given me sufficient money for such  
an enterprise), and interviewed many pros-  
pective employers; but with them, mention  
of the Sabbath generally ended the inter-  
views. Although depressed during this  
time I never gave up hope, and continually  
assured myself that I was standing on the  
promises of Christ my Saviour. Someone  
told me that God never puts anyone in the  
fire unless there is some gold in him to be  
purified, and I hoped that statement was  
true in my case, and kept repeating it.

I decided to gather a clientele in the  
suburb where I lived, but it takes a while  
to become known, and I had taken the last  
ten shillings from the bank before I began  
to earn sufficient for my board by accept-  
ing a position on Sundays. During these  
months I had not missed going to church,  
and each week the service gave me new  
hope and courage to go on.

In March, 1942, when students were go-  
ing to Avondale I longed to go, but could  
not see my way clear. I joined the  
WAAAF as a chiropodist, but failing to  
get the Sabbath off in this organization,  
I resigned. Then I obtained a position in  
a factory. My clientele was growing, so  
I packed biscuits during the day and saw  
clients at night. How I prayed that God  
would help me to get to College!

And He did! I came to College, still be-  
lieving He would supply all my needs. My  
luggage included a case full of instruments  
and chemicals with which I have been able  
to keep myself well supplied with pocket  
money since I have been here. And so,  
unworthy though I may be, God's love is  
so great that He does furnish all that is  
necessary, and to Him I give a heart full  
of praise and gratitude.



## Affairs in North New Zealand

Writing from Auckland on the 11th of February, Pastor H. G. Moulds, president of the North New Zealand Conference, includes news from all points of the island:—

"We are about to launch our Appeal for Missions campaign, which commences on the official date, February 13. We are all of good heart, and expect that the effort will swing along as it has done in other years. 'Out in Eight Days' is our plan, and with the help of the Lord we shall reach our objective in that period of time. We have reason to believe that the people will be just as responsive as in the past. We trust that it will be so, because we recognize that heavy expenditure will be involved in conducting our missions at such a time as this.

"A number of evangelistic missions have commenced, and those operating them are trusting in the promises of God to give them fruitage. Pastor W. J. Richards is away over at Napier and has Brother Geoff Ratcliffe with him. Five hundred were present at their opening meeting. Brother O. W. Knight is at Wanganui and Brother R. B. Mitchell is associated with him. They have launched a mission at Aramoho. Brother R. P. Brown began proclaiming the message at Pahiatua about the middle of January. This is a small centre with a fairly extensive district. A tent is being used for the meetings, and Brother S. Bartlett is assisting Brother Brown. Brother A. R. Mitchell and Brother C. Raphael commenced public meetings at Hamilton in November and are cheered by the promising outlook. Brother J. Wade is working alone at Huntly and had sixty present at his opening meeting. Brethren L. Hay and C. Murchison are stationed at Matamata. The attendance for a small place has been encouraging to them, and they are planning to press out into the rural section. Brother S. T. Leeder will be opening his evangelical campaign in a tent in Palmerston North on February 13, assisted by Brother A. V. Piper; while Brother G. Burnside expects to commence in the heart of Wellington on the 20th of February. Associated with him will be Brethren F. McCutcheon, N. Palmer, Alvin Cook, and Miss E. Stewart. We hope soon to have another team or two to locate in other centres. Brethren G. Robinson and M. Bland will be opening a mission shortly in the town of Gisborne.

"At the moment we are anxiously awaiting word concerning the arrival of our school teachers. We have eight schools here now and need four more teachers. These have been appointed, but have not been able to reach our shores as yet because of war-time difficulties. We hope to have all of them here before the end of the month. Miss F. Jones has charge of our new school at Papatoetoe; Miss L. M. Beavis is caring for the children at Remuera; Brother H. Millist has kindly agreed to watch our interests in Palmerston North; and Brother D. H. Watson is at Gisborne, until the arrival of our appointed teachers.

"The book work is going well and Brother R. N. Price is kept busy at his task. Brother J. D. Anderson has his hands full caring for our young people, who need a lot of help in these days which make such heavy demands on their integrity. We find that our youth are responsive to the kindly help that Pastor Anderson is giving them. Miss A. E. Douglass has forty-five Sabbath

schools in her charge, and they are progressing nicely. Miss V. Flanigan watches over the J.M.V's. A camp was held for them at Longburn in January, and two are to be arranged for Auckland in March.

"We are all a happy band over here."

## A New Zealander in the Desert

The conclusion of a letter written by Brother Max McLachlan:—

"We have just had a thunderstorm and a downpour of rain. You should have seen us jump at the peal of thunder, for it has a very familiar sound. In fact, I can give no better description of heavy artillery fire than the sound of continuous heavy thunder. The rain is the first we have had for months, but it seems as though it is all over now, as the boys are just going out for a game of soccer.

"Have just completed six days of glorious leave in Alexandria, during which I lived like a king, even to the luxury of a Turkish bath. It is a great city, and I really enjoyed doing the rounds of it.

"Although I have seen very little of the other S.D.A. boys I know they are all getting on all right, and none the worse for wear.

"It was indeed a blow for me to learn by cable that mother has passed away. Little did I think her time would come so soon, and even yet I find it hard to credit the fact that she has gone. There is a wealth of satisfaction in knowing she was ready. My memories of her will always be of a true, good, and loving mother—the best.

"Your general letters to the boys have been arriving regularly, and they are always read with interest. I'm slow at answering, but letter writing is often difficult under desert conditions. Even as I write I am sitting in the sand using a knee as a table. The sun is cooler now than it was a few weeks back, but it is by no means cold yet. The days are hot, true enough, but the cool evenings bring sweet relief. I enjoy it myself, and there is no occasion for modesty in the desert. I find a pair of shorts and boots a most appealing mode of dress.

"In the desert life there is nothing in the way of amusement, and yet it is surprising how we all manage to keep smiling and rise above the difficulties of the cave-man type of living. It is hard to explain, for there isn't a great lot to do. To express it briefly, we live in the wide open spaces with every person and object around us devoted to the fight. However, the boys are a decent crowd, and I find their association is an uplift to one who is able to see the other man's side of life. You would be surprised at the smooth way in which we live together. There is seldom an argument, and on the whole we are all pals; the spirit of the boys is really good, and each one seems to find pleasure in helping the other. May be it is the universal difficulties of the day that bring us together in this way; but whatever it is I can honestly say I never believed a group of men could live together so peaceably. There are, of course, all types; some really hard nuts and some not so hard, while practically every religion is represented. We work and play together just as one family, and no one interferes with the other; and so, even although the life and conditions are strange to us, there is a

wealth of value in the association of good companions.

"I have to laugh very often at the simplicity of living conditions. With just a few blankets and a ground sheet we are as 'happy as Larry.' You should have seen my friend and I peacefully sleeping under the stars some nights ago. About 11.30 it started to rain, which is most unusual out here. Thinking it might rain harder, we eventually got up, and after turning the truck inside out, erected our bivouac over our blankets, and with a feeling of security against further trouble from the elements, we once more went to sleep. It wasn't long, however, before our adversary, with mosquito-like noise, began to hover round, disturbing our rest by frequent bombings near and far. After each attack we went smartly to sleep again; but it is always with a sigh of relief that we wake up in the morning and find we are still alive. Happily, we can look on our lot with a smile, and if I learn nothing else from this war, I consider it will have taught me at least a little in the art of patience and of making the best of a bad thing.

"Have had many interesting talks on our beliefs to quite a number of the boys. The Sabbath has proved a thorn in the flesh to many, but a couple are very favourable to it. We have plenty of spare time, and I have been doing much study, which is a blessing.

"In closing, as I look back over my army experience, I have no regrets. There have been many battles to fight, both spiritual and physical, but the Lord has been good in that He has turned my sorrow into joy. I can see His guiding all along the way, the answering of many prayers, and His keeping and protecting power; and as a result my faith has been strengthened. I praise God as never before, and my one desire is to serve Him, both now and in the days to come. How often has it been found that what we call a trivial incident is really a finely wrought link in the golden chain of Providence! I hated the thought of the Army, and could not see how I could receive any good from it; but the Lord has used, and is using, this experience as the means of awaking me more fully to the seriousness of life. It is good to feel His presence nigh and to be able to call on Him in the hour of trial. No doubt, 'Man's extremity is God's opportunity,' and having been in that position I know what it feels like to call on Him at such times. As I see the condition of things and the brevity of life, I think of the words, 'What is man, that Thou art mindful of him?' I cannot answer that, and yet I know He is mindful of all those who put their trust in Him."

## Talkativeness

G. D. WATSON

Talkativeness is utterly ruinous to deep spirituality. The very life of our spirit passes out in our speech, and hence all superfluous talk is waste of the vital forces of the heart. In fruit-growing it often happens that excessive blossoming prevents a good crop, and often prevents fruit altogether; and by so much loquacity the soul runs wild in word-bloom and bears no fruit. I am not speaking of sinners, nor of legitimate testimony for Jesus, but of the incessant loquacity of nominally spiritual persons—of professors of purify-

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ing grace. It is one of the greatest hindrances to deep, solid union with God. Notice how people will tell the same thing over and over—how insignificant trifles are magnified by a world of words; how things that should be buried are dragged out into gossip; how a worthless non-essential is argued and disputed over; how the solemn, deep things of the Holy Spirit are rattled over in a light manner—until one who has the real baptism of divine silence in his heart feels he must unceremoniously tear himself away to some lonely room or forest where he can gather up the fragments of his mind and rest in God.

Not only do we need cleansing from sin, but our natural, human spirit needs radical death to its own noise and activity and worldliness.

See the evil effects of so much talk: First, it dissipates the spiritual power. The thought and feeling of the soul are like powder and steam—the more they are compressed, the greater their power. The steam that if properly compressed would drive a train forty miles an hour, if allowed too much expanse would not move it an inch; and so true action of the heart, if expressed in a few Spirit-selected words, will sink into minds to remain for ever, but if dissipated in any rambling conversation, is likely to be of no profit.

Second, it is a waste of time. If the hours spent in useless conversation were spent in prayer or deep reading, we would soon reach a region of soul-life and divine peace beyond our present dreams.

Third, loquacity inevitably leads to saying unwise or unpleasant or unprofitable things. In religious conversation we soon churn up all the cream our souls have in them, and the rest of our talk is pale skim milk, until we get alone with God, and feed on His green pasture until the cream rises again. The Holy Spirit warns us that "in the multitude of words there wanteth not sin." It is impossible for even the best of saints to talk beyond a certain point without saying something unkind, or severe, or foolish, or erroneous. We must settle this personally. If others are noisy and garrulous, I must determine to live in constant quietness and humility of heart; I must guard my speech as a sentinel does a fortress, and with all respect for others, I must many a time cease from conversation or withdraw from company to enter into deep communion with my precious Lord. The cure for loquacity must be from within; sometimes by an interior furnace of suffering that burns out the excessive

effervescence of the mind, or by an overmastering revelation to the soul of the awful majesties of God and eternity, which puts an everlasting hush upon the natural faculties.

"He that hath knowledge spareth his words: and a man of understanding is of a cool spirit." Prov. 17:27, R.V., margin. "In quietness and in confidence shall be your strength." Isa. 30:15.

## WEDDING BELLS

**PRICE-LEVETT.**—On the 19th day of January, 1943, the Red Hill church, Brisbane, was most beautifully decorated for the marriage of Miss Nell Rose Levett and Mr. James Wilson Price. The bridegroom, who is a member of the Red Hill church, is engaged in business as a builder and contractor; while the bride, whose parents reside in Melbourne, was until her marriage employed by the Queensland Conference as a Bible worker, in which capacity she has served in other conferences both in Australia and New Zealand. We trust their home will be one in which the angels will love to dwell. G. Branster.

**LARKINS - MITCHELL.**—On February 10, 1943, at the Longwarry church, Victoria, a wedding took place, the contracting parties being Frederick Larkins and Joyce Mitchell. For some time Joyce had worked at the Signs Publishing House, Warburton. Loving hands decorated the church, and a large number of friends gathered there to witness the ceremony and to offer their good wishes for the future happiness of the bride and groom. As these young people make their home in Trafalgar, we wish them Heaven's guidance and blessing. C. J. Boulting.



**MARTIN.**—Sister Janet Agnes Martin passed peacefully to her rest at the ripe age of eighty-six years. As a child of fifteen years she gave her heart to God, and gladly accepted the third angel's message when it came to her fifty-five years ago, through the preaching of the pioneer workers to this field. Sister Martin was well known in the Melbourne, Sydney, and Brisbane churches, where her zeal and courage were an inspiration to all. All her available time and energy were spent in placing truth-filled literature in the homes of the people. She spent the latter part of her life at Avondale, and died with a strong faith and confidence in her God. To the two remaining children, Arthur and Eva, both of Avondale, we tender our deepest sympathy, and point them to a glad reunion not far distant. The services at the church and the graveside were conducted by Pastor J. B. Conley and the writer. T. C. Lawson.

**HUBY.**—On the last day of 1942 our dear sister, Miss A. Huby, was tenderly laid to rest. For many years a physical sufferer, this dear one manifested wonderful patience. Her attention was directed to the message by Sister W. J. Smith, then Mrs.

Bucknall. She willingly used her talent of vocal music in missions conducted by Pastor R. E. Hare, and was baptized by him, having fully accepted the Advent faith. The end was sudden and unexpected, but she fell asleep prepared to meet her God. The interment service was conducted by the writer. A. H. White.

**DUNLOP.**—On the 1st of February, 1943, Sister Mary Dunlop of Warburton, Victoria, passed to her rest after a comparatively short illness. In two more days she would have celebrated her eighty-second birthday. She was the widow of the late Brother Walter Dunlop, and accepted present truth under the labours of Brethren Burgess and Hennig some forty years ago. Her godly consistent life has borne fruit in the lives of her children and her grandchildren. Sister Dunlop was the mother of Mrs. A. H. Ferris, Brethren G. and D. Dunlop of New South Wales, Mrs. Burrows, Mrs. G. Ferris, Mrs. Hawkes, Mrs. Pietsch, and Mrs. Litster (deceased) of Victoria, and Mrs. Hokin of Adelaide. Three grandsons are ordained ministers of the church, namely, Pastors Norman, Walter, and David Ferris. A number of other grandchildren are training for the work of God or are already engaged in it. Pastor N. A. Ferris led the service at the home of Brother Pietsch and at the beautiful Box Hill cemetery, calling attention to the promises and comfort of God's Word, the writer assisting him. A goodly number of relatives were present. When the "meek shall inherit the earth" we are sure that our late Sister Dunlop will be among them. Verily her children rise up and call her blessed. B. E. Hadfield.

## Notices

### ADVENT RADIO CHURCH, ROCKHAMPTON

Listeners in the Central Queensland district will be pleased to know that arrangements have been completed to present an Advent Radio session over Station 4RO, Rockhampton, every Sunday evening from 7.15 to 7.45. This particular time is considered to be one of the best periods, for people have just listened to the news broadcast, and while their minds are troubled by world conditions we have the opportunity to present this glorious message which provides the only antidote for the fears of the world. Pastor R. C. Piper, assisted by Brother F. J. Allen, will conduct the session. Pray that the Lord will bless the broadcasts from this new station.

Station 4RO, Rockhampton, 1080 kilocycles. 278 metres. Every Sunday evening, 7.15 to 7.45.

**WANTED.** Boy to assist on dairy and poultry farm. Good S.D.A. home. Particulars to P. Starr, Eumundi, Queensland.

The boys in the Forces appreciate the "Record." Are you passing on your copy regularly direct to some young man or through the local conference? Don't let them miss an issue.

"Let praise and thanksgiving be expressed in song. When tempted, instead of giving utterance to our feelings, let us by faith lift up a song of thanksgiving to God."—"Ministry of Healing," page 254.

## BREVITIES

Pastor and Mrs. A. G. Jacobson have been appointed to Innisfail, North Queensland, for six months. Pastor Jacobson was located for some time in this territory a few years ago, and has been warmly welcomed by our members there.

Pastor E. R. Whitehead, Home Missions secretary of South N.S.W., reports another mission lecture, given to a group of suburban wardens at their request. Although they had not come prepared for an offering, £2 was donated to our work, of which the wardens expressed their appreciation.

We are pleased to learn of the safe arrival in New Zealand of four of our men: Brother R. H. Adair on a business trip, Missionary K. J. Gray en route to Fiji, and two teachers—Brethren W. Whisker and S. Gillis. On the day of their departure special intercession was made in their behalf, in the Wahroonga church, and we thank our heavenly Father for their safe-keeping. As our missionaries are gradually returning to their posts, and others have to venture out upon the sea in the interests of the organization, they will embark happily, being assured that our people are praying for them.

Pastor L. A. Borgas, superintendent of the Monamona Mission, has asked us to insert this note: "The Monamona Mission has received from time to time parcels of second-hand clothing, and when it is possible to identify the senders we have been glad to acknowledge to them receipt of same. We here record our sincere appreciation to those kindly persons who have been responsible for the preparation and forwarding of parcels and who have not yet received our personal recognition. The labour of love and sacrifice put into these gifts is shown in every parcel, and so, dear donors, kindly accept grateful thanks on behalf of our native constituency and our missionaries whose burdens and anxieties are greatly lessened. And thanks again in advance for prospective parcels."

### Questions Answered by Our Literature

Some weeks ago a letter came to our publishing house from a lady in South Australia. She said that she had bought a book entitled "The Marked Bible" from a boy at the door, and was eager to have more literature, as many questions puzzled her. The "Signs of the Times" was sent to her, also two books, "The True Sabbath," and "Signs of Christ's Coming."

Another letter has just been received from her, in which she acknowledges with thanks the receipt of the paper and the books. She continues:—

"Yes, it was the Sabbath day that puzzled me, as I have asked so many why it was changed from the seventh day to the first day of the week, but could never get a satisfactory answer. I noticed also in the dictionary under 'Sabbath' it stated: 'Among the Jews, the seventh day of the week set apart for rest from work; among Christians, the first day of the week in memory of the resurrection of Christ.' Yet

in the New Testament Christ said that He came to fulfil His Father's law. So therefore the change puzzled me, but from now on I keep the seventh day, Sabbath. The book, 'The True Sabbath,' enlightened me, and now I understand the change.

"Enclosed you will find 10s., and I want you to send me 'The True Sabbath' and 'Signs of Christ's Coming.' I wish to send them to a dear friend in West Australia, and you can send me any other book or books that you think would be of interest to me, and if any change is over, put it in your mission box."

This is characteristic of many letters that come to our publishing house, and it indicates the far-reaching effect of our literature. If we are faithful in distributing our books, papers, and tracts, the Lord will impress hearts, and bring those who are seeking for light into a full knowledge of the truth.

### Educational Department

B. H. McMAHON, Secretary

Although in two or three cases the staffing is temporary, pending adjustment, our "Record" friends will be interested to know the present location of our central and primary school teachers throughout Australasia.

#### Queensland

Brisbane: I. R. Harvey.  
Rockhampton: E. A. Butler and Miss W. E. Niebuhr.  
Haden: Miss L. Norton.  
Toowoomba: A. T. Dunne.

#### North N.S.W.

Newcastle: R. H. Parr and Miss J. Lane.

#### South N.S.W.

Burwood: E. G. McDowell, A. L. Hefren, Miss M. Streeter, E. Tonkin, V. Mitchell, Miss F. Whisker, part time.  
Auburn: D. Stewart, Miss S. E. Kent.  
Wahroonga: A. W. Ivey, Miss I. Cornell, Miss J. Doble, L. Thrift, Miss F. Whisker, part time.  
Hurstville: Miss L. Robb.

#### A. M. College

Central: G. Currow, G. Maywald, Miss C. Kent, K. Dickins.  
Primary: N. H. Sheppard, Miss M. Schneckel, Miss B. B. Johanson, F. Brown.

#### Victoria

Hawthorn: Miss E. Clery, M. Robb, Miss A. A. Hardy, N. H. Stacey, Miss E. Austin, Miss M. Burgoyne.  
Warburton: H. O'Hara, Miss H. J. Paterson, Miss B. Rudd, F. A. Roche, Miss I. Scragg.  
Geelong: Miss V. Mobbs.  
Bendigo: S. Smith, Miss A. Smith, junior teacher.  
Prahran: W. Driscoll, Miss U. Duck.  
North Fitzroy: G. W. Hill.  
Preston: H. J. Dickins.

#### Tasmania

Moonah: D. Dyson.  
Collinsvale: O. C. Ferris, Miss O. Blayden.  
Glen Huon: Miss D. Fisher.

#### South Australia

Prospect: L. Shields.

#### West Australia

Fremantle: H. E. Totenhofer.  
Victoria Park: L. S. Wood, L. Aitken, junior teacher.

Perth Central: J. Ross, Miss A. A. Weetman, J. E. Nash.  
Biddellia: Miss I. Ferguson.  
Bickley: Miss G. Clark, W. E. Zanotti.

#### North New Zealand

Remuera: Miss E. A. Wood.  
Royal Oak: H. Lansdown.  
Hamilton: H. Hockley.  
Gisborne: S. Gillis.  
Palmerston North: A. W. Martin.  
Wanganui: Miss M. Gilmore.  
New Plymouth: Miss S. Hall.  
Papatoetoe: Miss J. A. Giblett.

#### South New Zealand

Papanui: W. R. Whisker, Miss M. M. Smart, Miss E. Mackintosh, R. L. Blair.  
Timaru: V. B. Herbert.

The results of examinations conducted by the Department at the close of 1942 were very gratifying. In the primary section 183 pupils presented, and of these 137, or 70 per cent, passed successfully. In the secondary schools, 53 presented in the eighth grade; 40 passed, being 75.5 per cent; 21 out of 25 passed in the ninth grade, being 84 per cent. In grades 10 and 11, 50 per cent were successful.

When the results of the State examinations are available, we shall be glad to publish them.

### Brave in the Face of Danger

A clipping from the Sydney "Daily Mirror," entitled, "Conshie Refused to Kill; Risked Life for Others," has come to our notice. It reports the bravery of one of our lads in the American Army on Guadalcanal, and reads:—

"A conscientious objector prayed as he crawled half a mile under heavy fire on Guadalcanal to give first aid to two wounded Americans.

"He is Private Orville Cox (29) of New Richmond, Ohio, member of an Army first-aid unit. Gaunt, pious, and ascetic-looking, Cox is a Seventh-day Adventist.

"He refuses to kill, but is eager and willing to aid his fellow men. He was drafted into the Army, and used to be a farmer and factory worker. His ambition is to preach Seventh-day gospel.

"Cox said that in helping the soldiers he had only performed what seemed right religiously, 'despite the ungodliness of war.'

"Extremely popular with his pals, Cox is called 'The Praying Parson' with respect and admiration. He has been recommended for a decoration."

### Two Baptisms in N.N.S.W.

On his last visit to Tenterfield, the president of the North N.S.W. Conference, Pastor J. W. Kent, baptized four candidates in a beautiful stretch of the Rocky River flowing past Bluff Rock.

The candidates were prepared for baptism by Brother Lindsay Pascoe and the Hon family. The Friday night meetings conducted over a period of years in the Hon home were used by the Master in gathering this fruitage.

On the same trip, Pastor Kent reported another baptism in the Rocky River, some fifty or sixty miles further down, as it flowed past the property of Brother Allingham some thirty miles from Glen Innes. The candidates were Brother Allingham and his son and daughter, Robert and Jean.