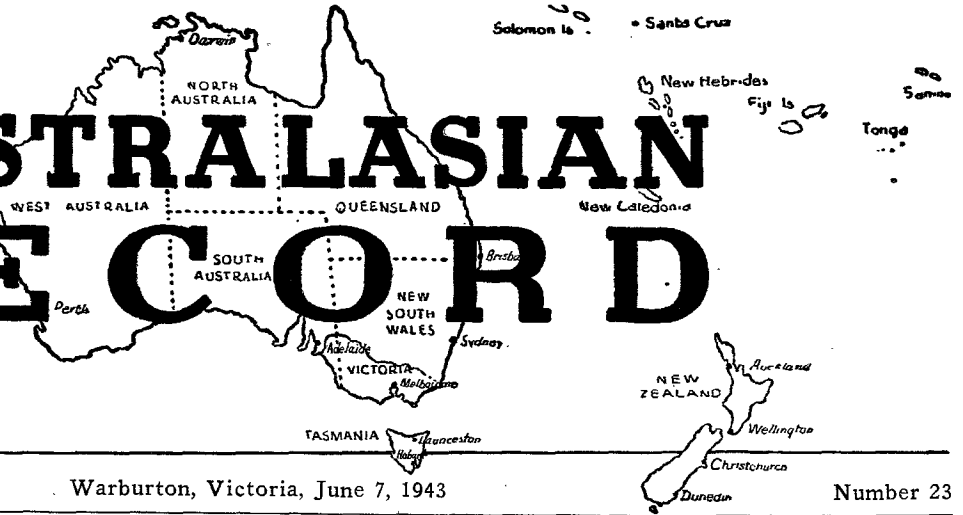


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The Unexpectedness of the Advent

In Four Parts—Part One

F. D. NICHOL

IT is a very common thing for us to speak of the certainty of the second advent. We find great spiritual satisfaction in the scriptural assurance that we can know when that day is near, even at the door. But we need also to realize that there is an element of unexpectedness in the advent. No man knoweth the day or the hour of the return of our Lord. More than that, we can actually be put off our guard and be in a state of unreadiness as a result of certain viewpoints we may hold. Let us illustrate what we mean:—

There is always the danger of falling into the attitude of mind that simply because you are a member of a movement raised up by God in these last days, that in itself will protect you against being overtaken by the advent as by a thief in the night. Probably no Adventist would give open expression to such a view. Indeed, if it were presented to him in this formal fashion, he would repudiate the idea. But after all, our lives are very largely coloured, if not altogether controlled, by feelings and thoughts, attitudes and viewpoints, that run deep in our lives and may never come to the surface for close scrutiny.

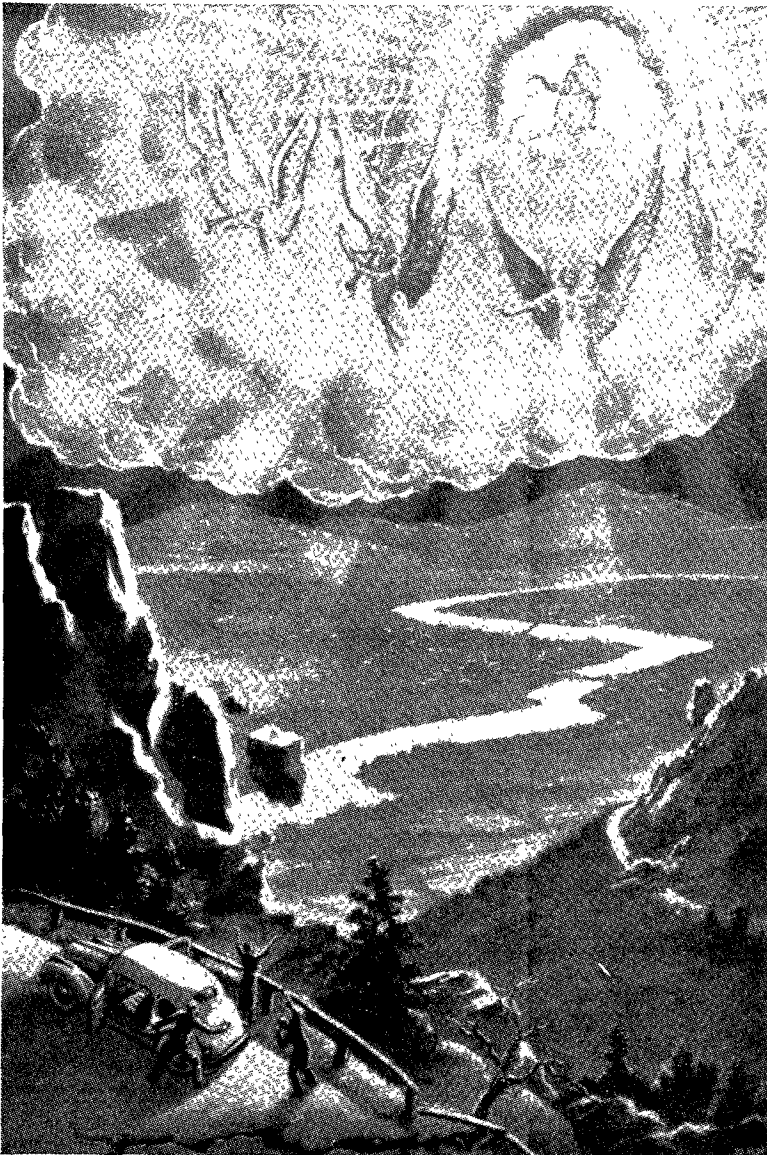
Relied on Outpouring of Holy Spirit

Or perhaps you may have felt that even though membership in the church is not in itself a full assurance of being ready for the advent, the very fact that there is to be a miraculous outpouring of God's Spirit, would certainly arouse you to a full consciousness of the nearness of the end, and enable you to make ready.

Exclusive Interest in Certain Texts

Again, you may be like many others in the church who have given almost exclusive attention to the texts which assure us, for example, that we are not in darkness that that day should overtake us as a thief in the night. You have rested assured that these scriptures settle fully for us the whole matter, and that without any possible doubt you will be waiting and rejoicing to meet our Lord when He comes.

Or again, you may be one of those church members who have done a little figuring about unfulfilled prophecy, with the result that you are really putting off the



day of the Lord. To illustrate, you may have been reading about the exceedingly calamitous conditions that are to develop, and of an oppressive religious law that is to go forth. Then you have looked about you in the world and declared that while things are not as they ought to be in our troubled earth, nevertheless by the most careful kind of reasoning, the only conclusion to reach is that it will take quite a while for conditions to shape themselves for the fulfillment of these last signs. This, of course, is but another way of saying that quite a time must—with an emphasis on the **must**—elapse before our Lord can return.

Finally, you may be one of those in the church who has read Christ's declaration concerning the preaching of the gospel in all the world for a witness unto all nations before the end comes, and then you have looked out over the earth, have seen the magnitude of the task still to be accomplished, and have concluded that the day of the Lord must be a considerable distance in the future.

We believe that in all this reasoning there are very grave fallacies. Let us examine them:—

Membership No Protection Against Surprise

First, this vague idea that membership in the advent movement is a kind of insurance against being surprised by the last great day. We would be the last to minimize the importance of membership in the movement, of definitely allying ourselves with the cause that God has blessed and enlarged through the years. Nevertheless, we are certain that church membership in itself is no protection against our being surprised by the return of our Lord. The ancient Jewish church affords a tragic illustration of how a people could be set apart in the world as God's own, could know the prophecies by heart, and still not be ready for the advent of the Lord when He came as a babe in Bethlehem.

Equally mistaken is the feeling that the pouring out of God's Spirit in the latter rain, will of itself be such a miraculous display of God's power that we cannot fail to be aroused by it and thus placed in readiness for the advent. The servant of the Lord declares: "Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it."—"Review and Herald," March 2, 1897.

It was possible for the ancient Jews to witness the most remarkable manifestations of the working of God's Spirit through Christ, and yet not sense that indeed they were witnessing a display of God's power. There must be clearness of spiritual eyesight in order that spiritual things may be discerned.

Texts We Sometimes Overlook

But even more subtly dangerous is the fallacy of concentrating on one group of texts that deal with the advent, and failing to take home to our own individual hearts the meaning of other and equally inspired declarations concerning the return of our Lord. In fact, there are some texts that we are prone to give away to the Gentiles round about us. God intended that those texts should really first

of all be appropriated by our own hearts. Indeed, most of the texts of Scripture are intended for those within the church, rather than for the unbelieving world.

And what are some of these texts that are addressed to us within the church, that speak of the danger of our being taken by surprise? One of the most striking is the declaration of our Lord at the conclusion of His portrayal of the signs of the end: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth." Luke 21: 34, 35.

The warning here is to "yourselves," and not to the unbelieving world. It was not needful for Christ to say that there was danger that the day of the Lord would come upon the world unawares. That is taken for granted in the sweeping declaration, "For as a snare shall it come on all them that dwell on the face of the whole earth." The warning is to "yourselves," lest that day likewise come upon us "as a snare." Christ's whole prophetic portrayal of the signs that will take place at the end of the Christian era, ends on this warning note, "Take heed to yourselves."

Parallels to Ancient Times

The suddenness, the unexpectedness, involved in the advent, is vividly portrayed in the Master's statement concerning the times of Lot and of Noah: "As it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah

entered into the ark, and the Flood came, and destroyed them all. Likewise also, as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17: 26-30.

We often discover in this only one parallel between these ancient times and the last days; namely, that these last days are to be filled with iniquity even as in the times of Lot and Noah. But there is a further, and we believe even a more obvious, parallel that the Master seeks to present, and that is the parallel of suddenness and unexpectedness. At one moment the antediluvians were drinking, marrying wives, eating; the next moment destruction was rained upon them. At one moment in Sodom they were eating, drinking, buying, selling, planting, and building; the next moment fiery destruction broke upon them. Then follows immediately the declaration, "Even thus shall it be in the day when the Son of man is revealed."

This passage is a commentary on Christ's statement, "For as a snare shall it come on all them that dwell on the face of the whole earth." Luke 21: 35. And while this arresting parallel between ancient times and our last days need have a terrifying effect only on unbelievers, nevertheless the very fact that the final day will come as suddenly as destruction came upon the antediluvians and the Sodomites, gives only further point to Christ's warning, "Take heed to yourselves."

The Message of Rev. 18: 1-4 and the Loud Cry

W. J. WESTERMAN

"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues."

This message, contained in Rev. 18: 1-4, is one of vital importance to the people of God today. It is a message of present truth, and is due to the world right now. We are living in a time when Satan is working with mighty power to deceive and mislead the children of God; therefore it behoves us to give earnest study to this scripture, and with the help of God obtain a clear understanding of what the Lord would have us do.

In this scripture a special message is announced of the fall of a power noted as "Babylon the great"; and verses 2 and 3

mention in detail the terrible moral condition prevailing in this system. The power here noted is very easily identified by referring to the 17th chapter of Revelation, where the same expression is used but a little further detail is given:—

"And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH."

In this 17th chapter, this power is symbolized by a woman, and in verses 9 and 18 is clearly defined as applying to Rome, "that great city, which reigneth over the kings of the earth." The whole of the chapter outlines very clearly the work of the Papacy down through the ages.

We note also that the fall of Babylon is to be proclaimed in connection with the messages of the three angels of Rev. 14: 6-14. This announcement is accompanied by the judgment-hour message and the warning against receiving the "mark of the beast," and is followed by the return of Jesus and the angels to gather the harvest of the earth. Verses 14, 15.

This message cannot refer to papal Rome alone, for her fall was noted centuries before, while the message of Revelation 14 is to be proclaimed to the world just before the second advent. Evidently this message of Revelation 14, declaring the fall of Babylon, includes the daughters mentioned in chapter 17, verse 5, those churches which separated from the communion of Rome, and who, rejecting the increasing light coming from God's Word, persist in clinging, like the mother, to the wine of false doctrine.

Revelation 18 indicates a further fall in this Babylonish combination, and with mighty power an angel announces the call, "Come out of her, My people," for God has sincere, devoted followers in all these churches, and this last call is to be proclaimed just prior to the close of probation and the outpouring of the seven last plagues.

"Of Babylon, at the time brought to view in this prophecy, it is declared, 'Her sins have reached unto heaven, and God hath remembered her iniquities.' She has filled up the measure of her guilt, and destruction is about to fall upon her. But God still has a people in Babylon; and before the visitation of His judgments, these faithful ones must be called out, that they 'partake not of her sins, and receive not of her plagues.' Hence the movement symbolized by the angel coming down from heaven, lightening the earth with his glory, and crying mightily with a strong voice, announcing the sins of Babylon. In connection with his message the call is heard, 'Come out of her, My people.' These announcements, uniting with the third angel's message, constitute the final warning to be given to the inhabitants of the earth."—"Great Controversy," page 604.

"Revelation 18 points to the time when, as the result of rejecting the threefold warning of Rev. 14: 6-12, the church will have fully reached the condition foretold by the second angel, and the people of God still in Babylon will be called upon to separate from her communion. This message is the last that will ever be given to the world; and it will accomplish its work. When those that 'believed not the truth, but had pleasure in unrighteousness,' shall be left to receive strong delusion and to believe a lie, then the light of truth will shine upon all whose hearts are open to receive it, and all the children of the Lord that remain in Babylon will heed the call, 'Come out of her, My people.'"—Id., page 390.

It is a repetition of the message of Revelation 14.

"The second angel's message was to go to Babylon [the churches] proclaiming her downfall, and calling the people to come out of her. This same message is to be proclaimed the second time."—"Testimonies to Ministers," page 59.

Notice further how definite the servant of the Lord is as to what constitutes Babylon:—

"The fallen denominational churches are Babylon. Babylon has been fostering poisonous doctrines, the wine of error. This wine of error is made up of false doctrines, such as the natural immortality of the soul, the eternal torment of the wicked, the denial of the pre-existence of Christ prior to His birth in Bethlehem, and advocating and exalting the first day of the week above God's holy and sanctified day. These and kindred errors are presented to the world by the various churches, and thus the Scriptures are fulfilled that say, 'For all nations have drunk of the wine of the wrath of her fornication.'" Id., pages 61, 62.

The Lord has committed this work of warning the world to the Seventh-day Adventist Church, and the message is to be accompanied by the mighty power of God. This is a warning message to all the world, and to all the world it must be proclaimed. Before earth's rulers are led to issue the death decree as noted in Revelation 13:

15-17, they must be warned, and warned by God's people. Truly God's church is weak and erring, and greatly needs revival and reformation. Nevertheless, no message of revival and reformation in itself is sufficient. Revival and reform are to come, and come they will, but the renewed power and life and love received by the church will enable it to do its Heaven-appointed work of warning the world not to persist in drinking the wine of false doctrine and combining to enforce the worship of the beast and the receiving of his mark.

There are many honest-hearted men among the leaders and rulers of earth. With the power, kindness, patience, and love of the Master we must work for these men. We must also press on to unentered lands in our mission fields. Can we withhold our means from this mission enterprise and yet profess to be keepers of God's law, when that law says: "Thou shalt love thy neighbour as thyself"? Can we refrain from doing all we are able for the sick and wounded of our country and say we believe the gospel? Nay, the gospel message will bring "the balm of Gilead" to war's sorrowing, wounded, and needy hearts. (Note Isa. 58: 6-10). With mighty power the message as revealed in Revelation 18 will be given to all men, for we have a debt of love to pay to all men.

Some of earth's rulers will be saved by this last call. Are you praying for them? Are you doing all you can in love to give them the last message of Heaven? Or have you, like the Pharisees of old, nothing but condemnation for them? "God also has His agents among the leading men of the nation. The enemy moves upon

Did They See Jesus in Me?

A. J. VERRILL

We meet them a moment, and then they
are gone

Into the great unknown;
Some with a smile, and some with a song,
And some with a sob or moan,
Some with hearts that are heavy and sad,
Burdened as burdened can be.

Did I do what I could to lighten their
load?

Oh, did they see Jesus in me?

I think of the longing I saw in their face,
Of the sad, mute appeal in their eyes
When I saw them lie wounded and bruised
by the way

Did I love them and help them to rise?
Did I, like Jesus, go bind up their wounds,
And make their hearts happy and free?
Did I, like Jesus, show mercy and love?
Oh, did they see Jesus in me?

Burdened and weary, we meet them each
day,

Each with his sin and his cares,
Longing for someone to hold out a hand,
For a place in our hearts and our
prayers.

Burdened and sinful, weary and sad,
How many, how many, there be!
Oh, help me, dear Saviour, to lighten
their load,
And may they see Jesus in me.

his servants to propose measures that would greatly impede the work of God; but statesmen who fear the Lord are influenced by holy angels to oppose such propositions with unanswerable arguments. Thus a few men will hold in check a powerful current of evil. The opposition of the enemies of truth will be restrained that the third angel's message may do its work. When the final warning shall be given it will arrest the attention of these leading men through whom the Lord is now working, and some of them will accept it, and will stand with the people of God through the time of trouble."—"Great Controversy," pages 610, 611.

"When God has given us light showing the dangers before us, how can we stand clear in His sight if we neglect to put forth every effort in our power to bring it before the people? . . . It is our duty, as we see the signs of approaching peril, to arouse to action. Let none sit in calm expectation of the evil, comforting themselves with the belief that this work must go on because prophecy has foretold it, and that the Lord will shelter His people. We are not doing the will of God if we sit in quietude, doing nothing to preserve liberty of conscience. Fervent, effectual prayer should be ascending to Heaven that this calamity may be deferred until we can accomplish the work which has so long been neglected. Let there be most earnest prayer; and then let us work in harmony with our prayers."—"Testimonies," Vol. V, pages 712-714.

The stage is now being set for the final scenes. Soon we shall meet the crisis of the ages. Soon the whole world will face the question as to whether they will obey God and receive His seal of approval, or the laws of men and receive the mark of the beast. May God help us to sense anew our responsibility to **all men**, and be used of Him to lead many souls to respond to His call, so that when the final test comes they will receive the mark of His approbation and unite in singing the song of triumph with the redeemed on the sea of glass around the eternal throne.

(To be concluded)

Learning to Play Alone

M. LOUISE C. HASTINGS

All through life there are times when we must be alone. Ability to meet such situations happily, begins in the very early years. The child should be given opportunities to test his powers at playing and working alone and at thinking things out by himself.

Rainy days and days when other members of the family are unusually busy or mentally preoccupied offer valuable opportunities for learning to be contented in one's own company. You and I both know persons who can never be quiet and serene when alone—who, if alone, are always wishing to go somewhere or do something in order to be with others. Such persons have no absorbing hobby to fall back upon. They do not have the faculty of enjoying any occupation sufficiently to ensure contentment.

However many little people there are in a family, there should very often—every day if possible—be times when each one plays by himself. Much of the friction among children in the home is because

they are overtired; but give each one half an hour away from the others, and everything is pretty sure to be harmonious again.

Sometimes we hear a parent say, "Tommy, you are a bad boy!" Now, there are really no bad children, are there? Children are naughty sometimes, and their naughtiness comes from different causes. Of these, the inability to amuse one's self deserves special consideration.

A mother should help each of her children, from early babyhood to learn how to enjoy things by himself. Ability to handle the leisure hours of middle life and age has been found, in many cases, to revert back to early childhood. Froebel, with his keen insight, his understanding and love of children, and his recognition of the value of play, brings out this particular need again and again.

When children are creating they are very busy, very much interested, and very contented. Look at the tiny tot at the seashore digging in the sand, or the child "helping mother" with her pat of dough. Play is a real thing to the child and he loves, naturally, to do things himself, and often by himself.

It is a good thing for the home to have a reserve drawer or box that may be opened only when a child must entertain himself. Such things as extra crayons, different sized and coloured pads of paper, stencils, forms and pictures to be cut out, drawings to colour, fitting and matching toys to test alertness, and large beads that the youngest can string, will prove suggestive and arouse initiative. If one of the family is handy with tools, a folding easel is a worth-while thing to make. Keep this for special occasions, too.

It is not easy for the busy mother to care for the convalescing child and do her own work, yet most of us occasionally are faced with just this problem. It will be an important life-long asset to the child if he learns to be self-sufficient at such times. But to learn this, of course, the young child needs something to handle that will interest him—something that offers possibilities not too soon exhausted. A tray of sawdust, sand, or earth with things growing, is usually satisfying. A box of small objects should accompany the tray. These should be of a kind that will suggest the making of a farmyard, a garden or some other scene. Then the child should be left alone.

Very little children like to take things out and put them in and change them from place to place. A basket filled with small bundles to open usually affords much pleasure. Some should contain old friends and a few things the child has never seen before.

This idea of playing alone should not be discussed before the child. As far as he is concerned, it should be taken for granted. In case it has been neglected, the ability to play alone, happily, should be developed a little at a time, because it is so very important. This does not in any way minimize the value of group activities. Boys and girls must learn to live and work amicably with others of their own age if they are to become sympathetic, socially desirable citizens, but, too, to be well-balanced, a few hours or even days alone must come to mean not loneliness, but opportunity.

Attracting and Holding the Wellington Mission Audience

ALVIN E. COOK

"DON'T DRIVE IN DARKNESS AND DOUBT. THE LIGHT OF TRUTH SHINES CLEARLY JUST NOW!" This startling announcement, illustrated by a blindfolded man at the wheel, speeding into the blackness, made its dramatic appearance in the form of a hoarding above Mr. Sheffler's Health Shop in Manners Street, Wellington, about the end of February. The burden of its message was that Mr. George Burnside, the Australasian Bible Institute lecturer, would be speaking each Sunday evening in the Princess Theatre opposite, on Present Truth and Bible Prophecy.

The message of the hoarding was not unaccompanied. During the week, five thousand of the Bible Institute's printed announcements were scattered far and wide among the homes that line the hills and hollows of Wellington city. "Heaven" was the subject announced for the opening address. "The Place Jesus is Preparing for You—What Is It Like? What and Where Is It?" Mr Burnside promised to answer these and other questions, and to tell the exact location of heaven, What its inhabitants look like, Whether children grow up, Why heaven will never grow tiresome, and Whether the saved will be sad because some are missing.

A panelled announcement in the bottom left-hand corner gave the additional information that in these "General Evangelistic Meetings" those "Who decide for Christ will unite with the Church of their own choice. Lectures are for everybody regardless of church affiliation. You owe it to yourself to hear these questions answered from the Word of God." Beside all these attractions the handbill featured a block of the evangelist standing before a microphone, Bible in hand.

On Saturday morning, February 27, the "Dominion" came from the press freighted with the message that Wellington's hour of opportunity had come. The Australasian Bible Institute was opening its doors at 7.15. p.m. on Sunday the 28th. The church page of the "Evening Post" was filled with announcements of projected gatherings: In Victoria Hall on Sunday evening the subject would be, "Has your Faith a Reasonable Foundation?" In the New Covenant Hall the subject announced was "The Day of Judgment," but in the Princess Theatre, with Pastor George Burnside on the platform, it was "Heaven"; and men and women, although living within a yard of hell, are still interested in the home above. The three-inch double column on the top right-hand corner dominated the page. None but the blind could miss it. But the mission staff had also catered for the blind, the ones who could not see; perhaps they would hear. During the course of its Saturday evening programme the local radio station gave wings to the tidings. Twice during the evening the invitation floated forth on the winds of Wellington:—

"If you were to emigrate to some far-off land, there to spend the rest of your life, you would surely want to learn all you could about that country. You hope to spend, not just fifty or sixty years in heaven, but eternity. Why shouldn't you be intensely interested in learning all you

can about heaven? On Sunday night at 7.30 you will have an opportunity of hearing Evangelist Burnside reveal from the Bible, 'What and Where is Heaven?' at the Princess Theatre.

"Remember—

The time: Sunday, 7.30 p.m.

The place: Princess Theatre, Manners Street.

The subject: 'HEAVEN.' "

Three hundred and eighty of Wellington's citizens responded to the invitation and filled the little theatre almost to capacity. Many were the expressions of appreciation for the message received. Some eighty names were passed in for free literature and a resume of the evening's address.

Ten Sunday night meetings have been conducted thus far, all of which have been well attended. In the second lecture we paid our respects to the time-honoured custom of opening a mission effort with a stirring exposition of Daniel 2; this time we presented it under the title of "World Revolution or World Recovery?" "Wellington Fulfills Bible Prophecy" was an interesting address in which numerous signs of the times literally fulfilled in this city since March 1 were vividly presented. The burning question, "Hell, Furnace or Furnace?" "Japan," "The Four Horsemen," and "The Great Famine," all highlights of Bible prophecy, have each in their turn gripped the interest of an appreciative audience. Over 200 pieces of literature on each subject have been distributed weekly by the mission staff.

Week-night meetings on Tuesday and Thursday, conducted in Nimmos Concert Hall, were commenced simultaneously with the main effort. They have attracted an audience fluctuating between fifty and ninety. Such topics as—"Why Did Not God Kill the Devil?" "Angels," and "How the Bible Came to Man," were presented with the object of explaining the existence of the present chaotic state of civilization and establishing confidence in the Word of God. A series of four lectures on the New Earth proved inspirational, especially one entitled "A Trip to the Third Heaven" outlining the mysteries and glories of the magnificent constellation of Orion.

But the fundamental object of the mission is not merely the preaching of sermons or the singing of choruses, but the saving of souls. To strike more directly at this end, Pastor Burnside called for an after-meeting, inviting all who desired special prayer and help in living the Christian life to remain. The first time in Nimmos Hall, the entire audience remained. On two occasions in the theatre we rejoiced to see almost a hundred folk stay, some of whom signified the fact that they were taking their stand for Christ for the first time.

We are confident that the Lord has some gems for His crown in this company, and we humbly submit ourselves to Him, that we may be used in leading them into the full light of this wonderful message.

The mission staff is four and a half members strong. Pastor Burnside is the leading evangelist, ably supported by Brother Freeman McCutcheon and Brother Nelson Palmer. Miss E. Stewart is our lady Bible Worker, while the writer, a 1942 graduate of A.M.C., makes up the final fraction, working on the half-time trainee basis.

A Chinese Missionary

Dr. Kao is a native of the Province of Honan. At the time when we reached Kanchow, he was in his thirty-sixth year. Tall, and strongly built, his mobile face and genial manner commend him to the stranger, and endear him to his friends. His parents were not Christian, but he himself became one at the age of sixteen. His first introduction to the Westerner, and to the faith which he fearlessly preaches, was at a village fair, when, at the close of a solemn discourse, the hearers were requested to close their eyes, while prayer was offered on their behalf. With characteristic quick-wittedness, little Kin Cheng (for such is his first name) while appearing to cover his face with his hands, in reality converted his fingers into spy-glasses, the better to enable him to detect any suspicious act on the part of the strange man, who was, doubtless, using this means to take some nefarious advantage over his audience!

His boyhood was spent under the stern discipline of poverty. Knowing within himself the capacity for absorbing education, he was yet removed from school after a few months' teaching, for though the education was free, his father could not give the needed money to provide him with the necessary books. With the close of his school-life it seemed to the desperate boy that the door of liberation was closed for ever, and that a vendor of peanuts he must remain to the end of his days.

After a time, the resilience of youth restored to him some measure of hope, but though eminently a boy of action he found himself completely hemmed in by circumstances. He knew, however, as a result of his intercourse with Christians, that God has promised to hear prayer, and to succour even a child in need, who should call upon His name. For months, consequently, he besought God with a continual petition that he might have a "chance in life."

The miraculous occurred when a letter came offering him work in a mission hospital, and from that time his path was cleared until he received his medical diploma. Being a man of remarkable humour, industry, and adaptability, the medical profession afforded him an easy field for money-making. His company and presence were acceptable to rich and poor, and he was welcomed into Chinese official circles on account of his nimble wit and amusing talk—valuable assets, undoubtedly, but such as bring the feet of a young man into slippery places. But for this man there could never be more than a temporary disunion from his aim, and, ambitious as he was, nothing less than the most worthy object could finally meet the demands of his aspiring nature.

After various vicissitudes, in the course of which some lucrative posts were offered him, the second great decision of his life was made in response to an inward call bidding him leave Honan, and become a missionary in the far-off province of Kansu. This final determination was reached in the loneliness of a midnight hour, when, as he knelt by his bedside to say a formal prayer and acknowledge the divine protection which had been his throughout the day, a Voice came to him through the silence saying, "Why do you thank Me? You know that your present life is in no wise My choice for you." In a flash the whole gaudy construction of his

self-arranged career stood revealed in its tinselled tawdriness, just as the shabby decorations of a theatrical scene appear under the rays of the noonday sun. The early dawn found the young man packing up his clothes, and preparing to leave the town without delay; and so soon as arrangements could be made, he, with his wife and two small children, was on the road to the North-west; he was at this time twenty-seven years of age.

After a period at the Lanchow Hospital, he slowly made his way alone, preaching as he went, to the town of Kanchow. As he entered its gates, the same Voice which had spoken to him in distant Honan sounded again within, saying: "This is the place of My appointment for you."

In Dr. Kao's own words: "That day I walked through the streets of Kanchow with the drops of sweat falling from my brow, as I realized something of what lay before me."

The first weeks of his stay were spent in shifting his lodgings constantly from inn to inn, each landlord discovering in turn that it was not conducive to good business to have an itinerant preacher occupying his rooms, for this man was of the kind that could not be quieted, and from early morning till late at night a motley crowd would hang around his door listening to his strange talk. After flitting again and again, and on more than one occasion returning from a house-hunting expedition to find his few belongings standing in the courtyard, he secured the use of a room in a large temple. The priests in residence welcomed a diversion to the even tenor of their monotonous lives, and even derived considerable enjoyment from the racy talk and apt anecdote with which his preaching was enforced. Moreover, there was a medicine chest and its contents, which are a never-failing source of joy to a Chinese heart, not to mention the diversion of tooth-drawing, and other minor surgical feats.

One day a woman, whose jaw had been dislocated for some weeks, came as a forlorn hope to see whether this famed man, who alternately preached and healed, might save her from the lingering death with which she found herself faced. She arrived in a cart, escorted by a dozen woman cronies, hurrying and hobbling up the street on their tiny feet, fearful lest they should be too late to see the fun. As soon as Kao appeared, the patient gave him a kowtow while her son besought him to favour her with his superior brand of medicine, and not to waste time by using less expensive materials upon her serious case. Dr. Kao made her sit on a bench, and realizing how much of his future standing in the town depended upon a successful issue to this small but showy operation, he laid his fingers on her jaw, and the next instant a click was heard, and the woman was well. The crowd which had collected to watch the operation, and witness its success or failure, included soldiers, business men, Yamen runners, and all the temple priests, not to speak of a concourse of small children whose business it is to carry the news of the town to every distant courtyard.

For the next few days the crowds surged in and out of the temple grounds, bringing with them sick folk at every stage of disease, slight or mortal. But the healing of the body was never Kao's primary object, and he seized his chance of proclaiming Christ to the large audiences. He stood boldly on the temple steps, and told

all the people that gods fashioned by the hand of man were not gods at all, but only lumps of clay or chunks of wood.

Such sentiments did not seriously annoy the temple priests, but certain individuals of importance in the town seized the chance of exciting the mob by saying: "This fellow, Kao, is so disrespectful to the gods that we shall all suffer punishment at their hands unless he be turned out of Kanchow." For some hours the situation was critical, and it looked as if this would be his fate, but at that moment of greatest tension a wealthy patient, who was a member of the town council, arrived, and haranguing the mob, demanded that Dr. Kao be treated with the courtesy which was his due. "I gave large sums of money toward the repairs of this temple," he said; "and if Dr. Kao be summarily turned out, as you threaten, you will refund me all that I have given." With these words he dismissed the assembly.

A few days later the doctor was quietly approached with an offer to purchase a large piece of ground, including a small tumble-down house standing in the centre, and he quickly closed with the offer. From that day, unfettered and unhindered, he preached the gospel to all whose disease of the body or the soul brought them to his consulting room, and the words which he addressed in the hour of danger to the inimical mob in the temple court came true: "You may turn me out of this temple today, but I declare to you, in the name of the true God, that before many years have passed there will be a Christian church in your city, for the Lord of hosts is with me, and you are powerless to defeat Him."

In process of time these prophetic words were realized. A suitable site presented itself, and a reasonable price was fixed; the transfer was concluded, and Dr. Kao's Kanchow home and work were definitely located. The land, however, was no more than a rough irregular space, but the position being good, the shabby little house upon it was soon repaired and made into a possible dwelling place for Mrs. Kao and the children, who now came from Lanchow to join him. The open space then required to be enclosed by a wall, and in this job Dr. Kao took an energetic share, each morning before the dispensary opened, driving down to the riverside and bringing back a load of stones for the foundations.

In the course of the next few years a convenient dispensary, waiting-room, and guest hall were built, and school court and adequate classrooms added. The mission compound thus became the most attractive building in the city, for not only was the daily Peking newspaper posted outside the main entrance, but a blackboard, holding special items of news, hung beside it, while the front of the building was decorated with Christian posters constantly changed or renewed. Just inside the front door was the book-room, where Christian papers and a library were accessible to anyone who cared to use them; here visitors, too, were received, and everyone was welcome; moreover, the large space without was planted with trees, and was sanded to make a playground for the Kanchow street children.—"Through Jade Gate."



LOYALTY

HONOUR

With Our Boys in the Forces

TRUTH

PURITY

•When life hung by a salt-rotted thread.

Religion on a Raft

Roy L. Smith in "The Link," published by the Service Men's Christian League.

"Like many of the others, I didn't know how to address God properly, so I talked to Him as I would talk to a parent or a friend. 'God,' I said, 'You know what that water means to us. The wind has blown it away. It is in Your power, God, to send back that rain. It's nothing to You, but it means life to us.'"

In those words Lieut. James C. Whittaker of the United States Army Air Corps recites a saga of the sea which will go down in American annals as one of the most dramatic and thrilling in all our records—the story of the rescue of Captain Eddie Rickenbacker and his companions after seventeen days on a rubber raft in the vast empty spaces of the Pacific.

All the world knows the story by this time. Adrift without food or water, their bodies covered with salt-water ulcers, the searing sun over their heads, and man-eating sharks rubbing their raft, just at the moment when their condition seemed most hopeless a gull lighted on Captain Rickenbacker's head—and there was food for another day!

A day or two later the sun arose over a glassy sea and found them without a drop of water. In deadly earnest the suffering men prayed for the blessed relief of rain. Then it was that another miracle happened. About ten o'clock in the morning a bluish curtain of rain suddenly appeared, moving across the sea on the wings of a squall. As they prayed it passed them by, about a quarter of a mile off. Then it was that Lieut. Whittaker cried out, "Send back that rain. It means nothing to You, God, but it means life to us!"

And by some means which no man understands, that rain turned and drifted directly into the wind and fell upon them, saving their lives.

Neither Rickenbacker nor Whittaker had ever been religious men in any formal sense of the word. In fact, there was only one of the party who could really have been called a churchman—a Baptist youth of the name of Johnny Bartek, who carried a khaki-bound New Testament.

Of course, they all believed in something, in general terms. Whittaker says that he started out on the ill-fated voyage as an agnostic. But, face to face with the elements of the sea (and "nature in the raw is never mild"), these men found they needed a good deal more than vague, general terms. Astride the rubber rafts, without food or water, and unprotected from the tropical sun by any shade, there was nothing to depend upon but their faith. And there, in utter helplessness, their faith became something very real.

Life took on an entirely different aspect to those men adrift. Broken vows, selfish acts, careless speech, disloyalties and ungrateful attitudes haunted them like the sharks that swam about them.

"At the prayer service that night," says Whittaker, "amid the rolling swells, Bill Cherry led in the Lord's Prayer, which I knew pretty well by now. Then each fellow prayed individually. . . . One man pledged to be a better husband and father if he were spared. Another promised he would provide for those dependent upon him. There were open confessions of past sins.

"I don't mind acknowledging that out there on the empty ocean I made resolutions. And I have kept them. Since the rescue I made up with a brother to whom I had not spoken for fifteen years. Four months ago I couldn't be with anyone fifteen minutes without an argument or a fight. I saw little good in anyone, and believed only in Jim Whittaker. Now I accept everyone as being decent and good until he proves otherwise. A few of my friends still treat me as though I might be a time bomb—ready to go off at any minute. But my new outlook is going to last to the end of my days."

Some persons to whom creeds, dogma, and ritual are very precious may find reason to question the reality of the religion that comes to the surface on a raft. Indeed it is easy to understand how men, confronted with some terrible peril and finding themselves helpless, turn to God

in the hour of their extremity without having any deep purpose to live lives worthy of His solicitude. But we are willing to take "Rick" and his pals at their word—they met God, on a raft under the burning sun when life hung by a salt-rotted thread.

But it will be a great tragedy in the lives of other men who, applauding the prayers and the faith of those desperate chaps, assume that God is important **only in an emergency**. Some of us who have walked in this way for a good many years know, as a matter of profound experience, that religion has a way of putting courage and strength into a man when his feet are on dry land, when his stomach is filled with good food, and when the skies are clear. Raft religion is excellent in its way, and God grant that every boy shall find it in the hour of his greatest danger. But it is only a very small fraction of the miracle that any man may have in his life, as an everyday possession.

Lieut. Whittaker has perhaps unconsciously touched on the vital aspect of the whole experience. He says, "My new outlook is going to last to the end of my days."

The faith that was found out there on the raft will be needed again a good many times before the final call is sounded and those brave men are mustered out of life. There will be occasions, probably far less dramatic, when they are going to need moral courage equal to that which sustained them through this terrible ordeal, and their new faith is going to provide them with that courage—if they persist in it.

With all our hearts we congratulate "Rick" and his companions on the fact that they learned how to pray out there under that tropical sun. But to the man who is not yet in their disastrous predicament we offer the earnest suggestion that they learned the hard way. And most of them wish they had taken a few more lessons in prayer before they looked death squarely in the face.

There is something pathetic in Whittaker's confession, "I did not know how to address God properly." He reached the right conclusion, finally—and for that we are deeply grateful. The Spirit of God does teach a man pretty rapidly when he is in dead earnest and the time is short.

It would probably have been difficult to find a group of men more expert in their various lines than those who went out with "Rick" on this memorable flight. Eddie's own experience and expert knowledge as a pilot was a guarantee that they faced the hazards of the trip with as much skill as any number of men could have boasted under similar circumstances. But adrift on that raft they needed **something more** than any or all of them had.

That they found that "something" while they floated between stars and sharks is something for which every right-minded American is grateful. But we need to be reminded that any other man can have that "something more" before the crash comes.

Before they took off in Hawaii they checked their plane in every detail, to make sure that everything was right.

But, note this: they didn't check themselves! And when they got into the raft they found they needed, more than any other one thing, the faith they had neglected. All, that is, but one of them. He

First Thoughts

Unless we fix times for prayer, we shall end by having no time at all. We don't murder the finest things in life, we just let them die by neglect.

Begin at the beginning. Use the minutes between the time of waking and getting out of bed. You may find it sufficient to make some simple ascription of praise, such as "Glory be to the Father, and to the Son, and to the Holy Spirit. Amen." A verse of a hymn prayed on waking will colour the whole day, and garrison the mind with peace. The morning hymns in any hymnal will supply fruitful suggestions as, for instance, this verse from Bishop Ken:—

"Direct, control, suggest this day,

All I design, or do, or say,

That all my powers, with all their might,
In Thy sole glory may unite."

Then the time devoted to dressing, shaving, or combing your hair should be used to fortify the spirit for the day's responsibilities, opportunities, and emergencies. Let your mind take hold of the fact that you are not going out into the day alone. You are not an orphan. You have a father. Repeat several times a staying text:—

"The Lord is my Shepherd. . . . He leadeth me." Ps. 23: 1, 2, R.V., margin.

"A tranquil heart is the life of the flesh." Prov. 14: 30.

"O God, Thou art my God." Ps. 63: 1.

—"The Craft of Prayer."

had a New Testament, and knew where to find words in it that proved to be a channel through which the Spirit of God flowed into their own hearts. Night after night and day after day he read to them these words from Matt. 6: 31-34:—

"Therefore take no thought, saying, What shall we eat? Or, What shall we drink? or, Wherewithal shall we be clothed? . . . For your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

Not far out ahead there is going to be a desperate need awaiting every one of us—a need that can be supplied only by those who know how to pray.

With all your training, get an understanding of this, the finest of all the skills—how to make contact with God.

It may save your own soul—and those of your friends as well!

A Credit to the Army and the Denomination

G. J. PARKER

Several months ago it was my privilege to respond to a call to stand by two of our brethren who were summoned before the Federal Capital Territory court to show reasons why they should not do combatant service in the Army.

At the close of the proceedings I approached the military captain to thank him for his courtesy to our men. He replied with a hearty handshake: "Pastor Parker, your boys do credit to your denomination and they are a credit to the Army also. If all the boys were as honourable as your boys all would be well."

WEDDING BELLS

HOLLINGSWORTH - ASHMORE.—At the sunset hour on April 12, Charles Hollingsworth (Ron) was married to Mary Ashmore in the Perth church, W.A. Friends assembled from far and wide, and a very enthusiastic reception was given to the happy couple. Brother and Sister Hollingsworth are well known and respected, and our sincere prayers and good wishes follow them as another Christian home is established to witness for the truth. T. J. Bradley.

TOEPFER - TOTENHOFER.—In the evening of the 21st of April, Brother William Toepfer and Sister Chloris Pearl Totenhofer exchanged vows at the Avondale village church, to walk life's pathway together. A large number of friends comfortably filled the church to witness the ceremony and to wish them well. After the marriage service friends and relatives assembled in the S.H.F. Company's dining-room to partake of a tastefully arranged breakfast. As these young people make their home in Cooranbong, may it be a place where the angels of God will love to linger, and from which the influence of the Divine will be shed abroad to other lives. J. B. Conley.

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DYSON-ANDERSON.—Before a large circle of friends at the Moonah church, Tasmania, on April 22, 1943, William David Dyson and Isobel Joan Anderson exchanged marriage vows. After the ceremony both received many tributes and expressions of goodwill for their future happiness. Each has been engaged actively in the work, the bridegroom as teacher at the Moonah church school, and the bride in the conference office. We wish them every blessing in their united lives.

W. E. Battye.

RAY - POWELL.—In the evening of March 18, at the Wahroonga church, two young Sanitarium workers, George Watson Ray and Melva Amelia Powell, were wed. Both come from Western Australia and were once students at our W.A.M. College, where their friendship began. The bride comes of missionary stock, her parents having laboured in Tonga where she was born. The writer was very happy in officiating at the ceremony for he has known the couple for many years, having taught them during his term as Bible teacher in the college. Those who know them best are assured that another Christian home has been established where Christ will ever be the guest of honour. May God bless them. Edwin P. Jewson.

ZANOTTI-SCHULTZE.—Wilton Edward Zanotti and May Hilda Schultze were united in marriage in the Bickley church on Thursday afternoon, May 6. The church was simply and artistically decorated for the happy occasion, and a large company assembled to witness the ceremony. Over eighty guests met at the wedding breakfast, which was held in the dining-room of the W.A. Missionary College, where the bride has been serving as music teacher. Brother Zanotti has been teaching in the Bickley church school, and has won his way into the hearts of the children and the parents by his faithful service. The bride and bridegroom will continue their service for God in the College and church school. We wish them the choicest blessing of God in their united labours. Alfred F. J. Kranz.

Notice

WANTED: Refined woman cook general to help in home. Mrs. S. D. Smith, Muttabun. Walgett, N.S.W.



"Say not, Goodnight, but in some brighter clime bid me, Good Morning."

JENSEN.—Brother Christian Jensen of Maryborough, Queensland, quietly passed away at his home on May 16, 1943, at the age of eighty-eight. Under the labours of Pastor Newbold about twenty-five years ago in Gympie, he accepted present truth, and the second coming of our Lord was ever the "blessed hope" of his latter years. We laid him to rest with his beloved wife, who predeceased him by two and a half years. To his three sons and three daughters with their families we offer our deepest sympathy. H. B. P. Wicks.

HORT.—Mrs Ellen L. Hort was born at Warrugal, Victoria, and died at Hawthorn, May 3, 1943, aged 68 years. About twenty-five years ago she embraced at Warburton, the truths as taught by Seventh-day Adventists, and through the years was a shining light for the Master. For many years a constant sufferer, tenderly cared for by her dutiful daughters, or spending the time in hospital, she had a smile of cheer and a word of hope for all. She rests in Jesus, awaiting the call of the Life-giver. Words of comfort were spoken at the house and grave-side to her three daughters and son, who will ever cherish the blessed memory of a faithful mother. H. S. Streeter.

COOKE.—"Of the household of faith" since her acceptance of God's last message at the time of the Marrickville tent-meeting in 1905, our dear Sister Lucy Cooke fell asleep in Jesus at her home in Lakemba, N.S.W., on April 27, 1943. Moving on to Bankstown line some few years ago, our sister and her three daughters, Gladys, Violet, and Ivy became members of the Campsie church, which later was merged into the Lakemba church. Of a quiet disposition, this mother in Israel was always found in her place, and she will be greatly missed by her dear ones and all whose privilege it was to make her acquaintance. Services were conducted at the Lakemba church and the Rookwood cemetery, Pastor W. Morris being associated with the writer. A. H. White.

PATAVA.—Among the many who heard the call and responded to the truth of the third angel's message presented about three years ago in Toowoomba, Queensland, by Pastor Llewellyn Jones, was Bertha Amelia Patava. Soon after being baptized into the death and resurrection of her Lord, our sister developed a sickness which increasingly resulted in her becoming one of God's sufferers; for throughout the last years of her sojourn she accepted her pain and affliction in strength and patience which were God-given. The end of this child of God was characterized by a firm and resolute faith, in which she fell asleep on April 27, at the age of sixty-nine years. To her husband, our dear Brother Patava, her three sons, and members of the Toowoomba church, we particularly extend our sympathy, and with them we await the glorious resurrection dawn.

B. H. Swartzkopf.

BREVITIES

Writing on the 19th of May, Pastor H. B. P. Wicks had this to say of his present work and location: "These days I am travelling about rather much, so do not get very much contact with our churches. However, I am now locating here in Maryborough, not that I will be able to stay here very much, as my work among the isolated members will keep me away quite a lot; but when I am home I will be able to put my energies toward helping this very nice little church company. I enjoy my country visiting, and believe the isolated folk have appreciated the visits. It certainly is a long road to all the homes of the Conference church members in Queensland."

"In our corner of the field," says Pastor G. J. Parker of Goulburn, N.S.W., "we are still being greatly blessed by the Lord. Since coming here with those who have assisted us, we have had the joy of seeing more than one hundred souls decide for truth; and there are prospects of a number of others deciding in the right direction. Pastor R. Bullas is now with us. He is for the present confining his labours practically to the radio broadcasts. Last Sabbath afternoon Mrs. Parker and I met with some new Sabbath-keepers on their farm. Nearly seven inches of rain fell, and in a number of places the road was flooded to a depth of from four to five feet. For two days and two nights we were marooned with just the clothes we were wearing."

During the Week of Prayer in New South Wales ruinous floods were inundating many parts of the State, and those who managed to gather in the churches or in private homes had to brave the wind and torrential rain. In the Wahroonga church, considering the weather conditions, there was a gratifying attendance of worshippers both at 6.30 a.m. and in the evening. Pastors E. B. Rudge and R. E. Hare were in charge, and both the exhortations to loftier living and the recollections of God's precious promises fell upon seeking hearts. At the praise meeting on the afternoon of the second Sabbath there were many expressions of renewed devotion and words of thanksgiving.

Divinely Healed

G. J. PARKER

Once again, our Lord in His mercy has proved His love for His church.

About two years ago, the members of the Goulburn church, N.S.W., were saddened with the announcement that one who had embraced the message in this city was sadly smitten, and was confined to a mental hospital. The cause of her sudden collapse had not been diagnosed, although she was certified as incurable.

Hers was a pathetic case. Several months after she had been admitted to the hospital a message was received stating that she was passing away, dry Bright's disease being the cause. However, she rallied sufficiently long for the dear Lord to work through human in-

strumentalities. Toward the end of that week, Mrs. Parker, who had been doing all in her power to help this friend, was impressed that the church members should be called together for special intercession, while Brother B. Cox and the writer should visit our sister in hospital and earnestly petition God's healing hand to be placed upon this dear soul. You will bear in mind that she was beyond all help as far as man was concerned, and beyond the power of exercising faith on her own behalf. Whatever was done, we all knew, would be the Lord's doing.

Prayer was made. To God be all the glory and the praise, for within a few days our sister was certified restored, and before the customary fourteen days were expired she was back with her family.

For nearly twelve months now this dear child of the Lord has continued to enjoy good health. It is reported that her faculties are quite normal, and her life is a testimony to the power of God.

Healed by Prayer

G. BURNSIDE

"And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, I will do it." John 14:13, 14.

The mighty power of prayer offered in the name of Jesus was impressed upon my mind once again by the following experience.

Recently in a city where it was our privilege to preach the message, the chief detective became very interested and was our most zealous worker. He is now known as "the Seventh-day Adventist detective." He informs me that every member of the police force in that centre is convinced the Adventists are right, and two members of the police force are doing their best to keep the Sabbath.

At 7.30 one evening our "S.D.A. detective" made an official call at a home in the city. Business was soon over and the conversation quickly turned to world conditions, Bible prophecy, and God's message for today. By 12.45 a.m. the whole family was convinced that Adventists have the truth, and were very eager to hear more. After I had a few studies with them, the father, a chemist, became critically ill. Two of the daughters, fully trained nurses, attended him day and night, but with the patient suffering with a bad heart condition (having just recovered from thrombosis), double pneumonia, and a septic condition, he sank rapidly.

One evening the doctor called and examined him. As he stepped out of the room he said to the nurses, "I can do no more; he cannot live more than an hour." The daughters told me later that the father sank into what they called "the death breathing." He was breathing his last. It happened that just at that time I called, and learning of the father's hopeless condition, I told them of the power of prayer. So we all knelt and I asked our heavenly Father in Christ's name to heal if it was according to His will.

The doctor called in the morning with the death certificate filled in and signed. He could scarcely believe the patient was still alive. He was, however, not only alive, but also greatly improved. Since then he has completely recovered.

Some time later the mother, being a Roman Catholic, and thus prone to saint worship, said to me, "You must be a very holy man, Mr Burnside; you must be a saint to have God answer your prayer so miraculously." I answered, "I will show you the secret of my power; it is very simple." I read to her John 14:13, 14 and explained the wonderful work of Christ, what He has done, and why God always listens when He hears prayer offered in the precious name of Jesus. That afternoon she learned the wonderful secret of prayer, and yet another family is sure that God does answer prayer when offered in the name of Jesus.

As the messenger of the Lord declared when speaking of Christ's disciples, "Christ's name is their watchword, their badge of distinction, their bond of union, the authority for their course of action, and the source of their success."—"Desire of Ages," page 326.

May we, as bearers of Christ's last message to a dying world, never fail to exalt the precious, peerless, powerful, and all-prevailing name of Jesus Christ our Lord.

Spearhead of Evangelism

E. E. FRANKLIN

The work of the colporteur in the Caribbean fields has truly become the spearhead of evangelism. G. C. Nickle, superintendent of the West Cuba Conference, received letters from two colporteurs telling of a great interest. They took him to the country, and there he found a group of seventy men, mostly ranchmen, keeping the Sabbath. The only workers they had seen were the colporteur and his wife, who had been teaching them.

Another colporteur had gathered in one hundred people at a sugar plantation to meet the mission superintendent. At the close of the meeting he asked how many were keeping the Sabbath, and thirty-five raised their hands. A prominent rancher came to this meeting asking prayer for rain. Many will remember this, as rain came the next morning and relieved the drought. At this place the colporteur had horses ready to take the superintendent to another company, where he found forty-eight keeping the Sabbath as the result of the efforts of a colporteur who had been there only six months. Another church of forty-one members is to be organized this month as fruitage of the interest developed by the colporteur.

"When Dr. F. B. Meyer first went to the Northfield Convention, he attracted great crowds. People poured in to hear his popular addresses, and for some years no speaker was more welcome than he. But in the passing of time Dr. Campbell Morgan came to Northfield and the crowd left Meyer to attend the Bible studies of his brilliant colleague, and to more than one person Meyer confessed that he found himself liable to jealousy. 'The only way I can conquer my feeling,' he said, 'is to pray for him daily, which I do.' That is how the saints deal with this evil growth when they discover, with an awful shock of surprise, that it has taken root in their consecrated hearts. But their prayers give Jesus the opportunity He is seeking, and He plucks it out.'