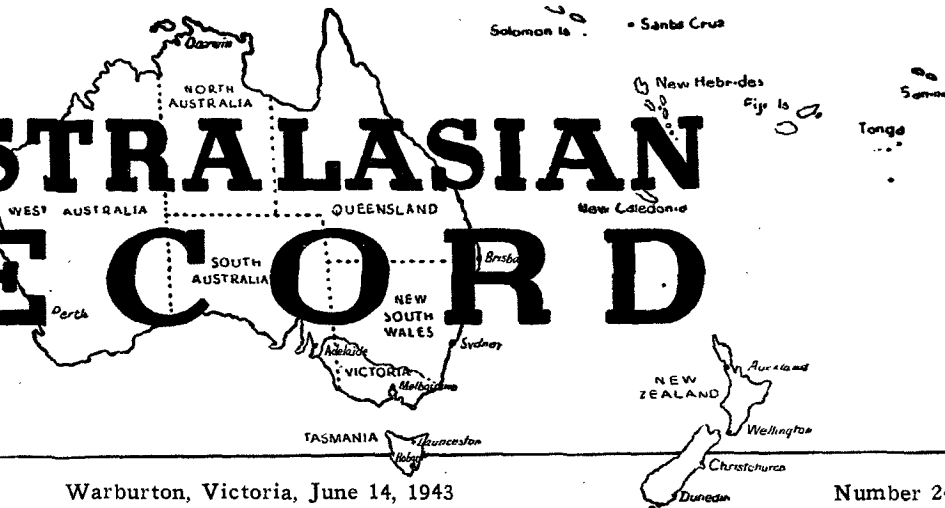


AUSTRALASIAN RECORD



Volume 47

Warburton, Victoria, June 14, 1943

Number 24



Part Two

The UNEXPECTEDNESS of the ADVENT

F. D. NICHOL

Continuing our consideration of texts we sometimes overlook, we turn to the words of Paul in the 5th chapter of his First Epistle to the Thessalonians. Here is a passage that has been the centre of discussion between Adventists and other churchmen. Whenever Adventists present the doctrine of the nearness of the end, and claim that we can know something definite about it, critics have been wont to quote these opening sentences in the chapter: "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them." 1 Thess. 5:1-3.

With something of a triumphant air, our critics have said in substance this: "See, the Apostle Paul declares that the day of the Lord cometh as a thief in the night; therefore why claim that we can know so definitely about it?"

Our reply has always been that they have failed to read down, as far as they should in the passage, and we then proceed to read the fourth verse: "But ye, brethren, are not in darkness, that that day should overtake you as a thief." Having quoted this further statement of Paul's, we rest satisfied that we shall of a surety not be overtaken by that day as by a thief in the night.

The Climax of Paul's Argument

But neither our critics nor we have read quite as far as we should in order to reach the climax of Paul's reasoning in this passage. Paul was a very logical man, and had a way of coming to a very definite point in a discussion. If we fail to read through until we come to the "wherefore" or the "therefore" that introduces the conclusion, we are likely to miss the real thought that he is endeavouring to present. Reading on, we come to his conclusion in the 6th verse:

"Therefore let us not sleep, as do others; but let us watch and be sober."

Now it is evident that Paul is striving to make clear to the Thessalonians that while the day of the Lord will come as a thief in the night to the unbelieving world, and while it is not necessary that we be thus overtaken, nevertheless, if we are to be free from this danger, we must not "sleep, as do others." Or we might restate it this way: Though we are children of light, that in itself will not protect us, nor will belonging to the company who have been taken out of darkness and translated into the kingdom of God's dear Son, ensure us against surprise. There is something that personally we must be actively doing. We must be awake, we must be watching, and we must be sober.

Even more subtle is the fallacy of reasoning that a considerable period of time must yet elapse before world conditions can fulfil certain prophecies, and that therefore the day of the Lord is not as near as might otherwise be believed. There are several mistakes in such reasoning.

How Calamitous Must the World Become?

First, it is a mistake to conclude, from studying the prophecies, that the conditions in our world for some period before the end must be so dreadfully calamitous and chaotic as to be quite altogether different from the state of affairs in any previous time. It is true that the Bible does predict times of trouble, and of calamity, and of distress in the last days. Yet there are equally plain predictions that despite the troubles of the last time, there will be a sufficient measure of calm and routine carrying on of business over the world to make things appear to be going on as of yore. It is when men cry, Peace and safety that sudden destruction comes upon them, the Apostle Paul declares. Peter tells us that in the last days scoffers will inquire, "Where is

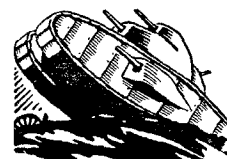
the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Peter 3:4.

These scoffers would not be out boldly proclaiming their scepticism unless there were some measure of outward calm and routine in the activities of life. It is in this connection that we think again of the statement of Christ concerning the times of Lot and Noah, in which He declared that everything appeared to be the same as in the days before Noah's or Lot's warning voice was raised.

We think also of the inspired comment of the Spirit of prophecy on the destruction of Sodom: "The bright rays of the morning seemed to speak only prosperity and peace to the cities of the plain. The stir of active life began in the streets; men were going their various ways, intent on the business or the pleasures of the day. The sons-in-law of Lot were making merry at the fears and warnings of the weak-minded old man. Suddenly and unexpectedly as would be a thunder peal from an unclouded sky, the tempest broke."—"Patriarchs and Prophets," page 162.

Inspired Picture of Earth's Last Hour

Couple with this Mrs. White's statement concerning the very last hours of earth's history: "Come when it may, the day of God will come unawares to the ungodly. When life is going on in its unvarying round; when men are absorbed in pleasure, in business, in traffic, in money-making; when religious leaders are mag-



nifying the world's progress and enlightenment, and the people are lulled in a false security—then, as the midnight thief steals within the unguarded dwelling, so shall sudden destruction come upon the careless and ungodly.”—“The Great Controversy,” page 38.

Note the remarkable parallel between these two passages. The appearance of things going on the same as when the fathers fell asleep, and then sudden destruction coming. Note further that the final sudden destruction will come not only upon the ungodly, but also “upon the careless,” which evidently must describe those in the church who are not in readiness.

A Question Easily Answered

But someone may ask, “Is it not true that the Bible very explicitly pictures most troublous times in these very days in which we are living? Therefore, how do these quotations from the Spirit of prophecy fit with this picture from the Bible prophets?” The answer, we believe,

is not hard to find. And that introduces us to the second fallacy in connection with the tendency to put off the Lord's coming because we think world conditions in general have not yet developed as the prophets foretold they would before the end. There is something about human nature that makes us very adaptable. For a moment we can be shocked by a terrible scene or by terrible news, but after a little while we become accustomed to it. We lose the sense of shock, we take it as a matter of course.

Therein lies the explanation, we feel, for this apparent contradiction between the picture of a troubled world and one going on the same as when the fathers fell asleep. We can witness today the most astounding happenings in our world, and yet find ourselves taking them as a matter of course. A generation ago any one of the numerous things that are now taking the front pages of our papers would have startled men to the depths of their souls. It would have been the topic of conversation for a long period of time.

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

Concluded

W. J. WESTERMAN

The Loud Cry. What Is It? When Did It Begin?

The message which we term “the loud cry” is stated in the first two verses of Revelation 18.

“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 the answers to the above questions are given very clearly by the Lord's messenger.

“The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth.”—“Review and Herald,” November 22, 1892.

Note the expression, “The loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer.” This expression really refers to the message of Righteousness by Faith, as delivered at the General Conference held at Minneapolis, in November, 1888.

Therefore the answers to the questions are: The loud cry is the revelation of the righteousness of Christ in the life of His people, and it began in the year 1888.

Sister White refers to this message in the following statement: “The present message—justification by faith—is a message from God, and it bears the divine credentials, for its fruit is unto holiness.”—“Review and Herald,” September 3, 1889.

Justification by faith is certainly a blessed truth, and I feel sure it is not fully understood by many of the people of God today. Through this message of “the loud cry,” the revelation of Christ's righteousness, the earth is to be lightened with the glory—the character—of God.

In these last days when the fear of God has almost departed from men, and when

such a serious moral fall has taken place in the churches called to represent their Saviour and reveal His character to others, a heaven-sent call is to be proclaimed to the world, and particularly to the fallen churches, to “come out of her, My people”; and this message of the Master is to be proclaimed in the Master's spirit, for it is to lighten the earth with the glory—character—of Christ. Our responsibility, then, is to reveal the character of God to the world as we proclaim this last message.

This calls for more than a theoretical experience. The men and women who proclaim it must know by experience that they are twice-born men and women, that they have been adopted into the heavenly family through the righteousness which is by faith. They have placed their sins on their Substitute, repented, confessed, and forsaken them. And they thus stand before God as though they had not sinned, clad in the garments of Christ's righteousness.

They must also know and understand by experience that that righteousness is to be imparted to them by faith. They must also realize that the promise of the gospel is, “Christ in you, the hope of glory.” “I will dwell in them and walk in them.” As new-born children of God they are to grow to the stature of men and women in Christ Jesus, and in their lives draw nearer and nearer to their God.

We have received a very definite warning of the danger of our experiencing only a theoretical knowledge of the truth.

“A belief in the theory of the truth is not enough. To present this theory to unbelievers does not constitute you a witness for Christ.”—“Review and Herald,” February 3, 1891.

“The trouble with our work has been that we have been content to present a cold theory of the truth.”—“Review and Herald,” May 28, 1889.

“A theoretical knowledge of the truth is essential. But the knowledge of the greatest truth will not save us; our knowledge

must be practical.”—“Review and Herald,” May 24, 1887.

“The greatest deception of the human mind in Christ's day was that a mere assent to the truth constitutes righteousness. . . . The Pharisees claimed to be children of Abraham. . . . They thought themselves the greatest religionists of the world, but their so-called orthodoxy led them to crucify the Lord of glory.” They were particular in regard to material things, but lacked the great essential, the first-fruits of the Spirit—love and mercy.

“The same danger still exists. Many take it for granted that they are Christians, simply because they subscribe to certain theological tenets. But they have not brought the truth into practical life. They have not believed and loved it, therefore they have not received the power and grace that come through sanctification of the truth. Men may profess faith in the truth; but if it does not make them sincere, kind, patient, forbearing, heavenly minded, it is a curse to its possessors, and through their influence it is a curse to the world.”—“The Desire of Ages,” pages 309, 310.

These scribes and Pharisees could condemn the sinner, the woman taken in adultery, but could not see their own sins. They failed to treat the sinner with sympathy and to reveal as Jesus did the forgiving love of God to the woman, and then say: “Go, and sin no more.” How much the world needs to see in us Heaven's forgiving love!

“Love is unsuspecting, ever placing the most favourable construction upon the motives and acts of others. Love will never needlessly expose the faults of others. It does not listen eagerly to unfavourable reports, but rather seeks to bring to mind some good qualities of the one defamed.”—“Testimonies,” Vol. V, page 169.

“Christian love is slow to censure, quick to discern penitence, ready to forgive, to encourage, to set the wanderer in the path of holiness, and to stay his feet therein.”—“Desire of Ages,” page 462.

Jesus loved the sinner, but hated the sin. Oh, how much this kind of love is needed! Shall we not plead with the sinner to lead us away from all harshness and criticism? This love, the character of God, is to be revealed in “the loud cry.” It will not lead men and women to be burdened to expose the errors of the brethren and sisters, but will lead them to endeavour to carry out the counsel of the Lord as given in Matthew 18. Go and tell him his fault between thee and him alone, and tell it in a way to win the brother.

“Said Jesus, ‘Love one another as I have loved you.’ Do you feel, when a brother errs, that you could give your life to save him? If you feel thus, you can approach him and affect his heart; you are just the one to visit that brother.”—“Testimonies,” Vol. I, page 166.

“Frequently the truth and facts are to be plainly spoken to the erring, to make them see and feel their error that they may reform. But this should ever be done with pitying tenderness, not with harshness or severity, but considering one's own weakness, lest he also be tempted.”—“Testimonies,” Vol. III, page 93.

When this kind of labour has been put forth for the sinner, then he is still a subject for our prayers. Do we ever forget to pray for the sinner? Can it be possible for us to do so? If it is, then let

us think of the Father's love for the prodigal son. Is the spirit of Pharisaism dead? No, it is all too much alive, for it is the spirit of human nature. That harshness, that severity, that condemnatory spirit, is the product of the natural heart. The two great weaknesses that we see manifested in the lives of many of our church members are, a drift to worldliness on the one hand, and the spirit of Pharisaism on the other.

But the loud cry calls us to a higher standard, for it calls for a revelation of the Christ life in us. These extracts from "Testimonies to Ministers," pages 150-152, are to the point, and they are taken from the section entitled, "A Call to a Higher Standard."

"If a person is in error, be the more kind to him; if you are not courteous, you may drive him away from Christ. Let every word you speak, even the tones of your voice, express your interest in, and sympathy for, the souls that are in peril. If you are harsh, denunciatory, and impatient with them, you are doing the work of the enemy. . . . The goodness, the mercy, the compassion, the tenderness, the loving-kindness of God are to be expressed in the words, deportment, and character of all who claim to be children of God. . . . Age after age the pure character of Christ has been misrepresented by those who claimed to be believers in Him and in the Word of God. Hardness of heart has been cultivated. Love and kindness and true courtesy have been fast disappearing from ministers and churches."

And this is the spirit that God counsels us to reveal to the unsaved in our missionary work.

"God calls for greater piety, for holiness of life and purity of conduct, in accordance with the elevating, sanctifying principles that we profess. The lives of the workers for Christ should be such that unbelievers, seeing their godly walk and circumspect conversation, may be charmed by the faith that produces such results."—"Testimonies," Vol IX, page 120.

"By the revelation of the love of God in missionary effort, many will be awakened to the sinfulness of their own course of action. They will see that in the past their selfishness has disqualified them from being labourers together with God."—Id., page 40.

It is when we thus reveal the righteousness of the life of Christ to others that we are labourers **together with God**, and the work will go forward with mighty power. With faces shining with holy consecration, heaven's message will be delivered from door to door. Persecution will be revived, and God's faithful children will reveal His glory to men and be used of Him to give the final call in the revelation of Christ's righteousness to the world.

Conclusion

In conclusion I would point out again that the message of Rev. 18: 1-4 is God's last call out of Babylon, and the world, and the Lord's final call into the Seventh-day Adventist church. This final call, or loud cry, will be delivered by a people who by faith have received the righteousness of Christ, and who by faith reveal that righteousness, Christ's life of love and kindness.

As a result of this final call, the faithful in the fallen churches, among whom will be some of earth's rulers, will unite with the people of God and go through the time of trouble with them. At the same

time the unfaithful of the Seventh-day Adventist church will give up the faith and go out from us.

In "Great Controversy," page 608, we read: "As the storm approaches, a large class . . . who have not been sanctified through obedience to the truth, abandon their position, and join the ranks of the opposition."

"As trials thicken around us, both separation and unity will be seen in our ranks. Some who are now ready to take up weapons of warfare, will in times of real peril make it manifest that they have not built upon the solid rock; they will yield to temptation. Those who have had great light and precious privileges, but have not improved them, will, under one pretext or another, go out from us. Not having received the love of the truth, they will be taken in the delusions of the enemy; they will give heed to seducing spirits and doctrines of devils, and will

depart from the faith. But, on the other hand, when the storm of persecution really breaks upon us, the true sheep will hear the true Shepherd's voice. Self-denying efforts will be put forth to save the lost, and many who have strayed from the fold will come back to follow the great Shepherd. The people of God will draw together, and present to the enemy a united front. In view of the common peril, strife for supremacy will cease; there will be no disputing as to who shall be accounted greatest. No one of the true believers will say, 'I am of Paul, or I of Apollos, or I of Cephas.' The testimony of one and all will be, 'I cleave unto Christ; I rejoice in Him as my personal Saviour.'"—"Testimonies," Vol. VI, pages 400, 401.

May God help you, my dear reader, to be among those who are loyal and faithful to God at that time, and reveal the light of His glory—character—to the world.

Our Island Field

The Power of Prayer

B. H. FUA

Even in this far-off corner of the earth where superstition is so prevalent, where you find men and women still practising the old heathen customs and holding in their hearts the same fear of what they call heathen days, today you can find in the churches throughout the whole island group of Tonga so-called Christian men and women still praying for the departed spirits. They go to the graves of their relatives to sue for peace and make reconciliation for misdemeanours of their living relations. We can see these things with our own eyes and hear these people crying and calling for the dead to hear them and have mercy upon them. Oh, my heart is aching when I witness these things! The leading churches of this country, I mean leading so far as numbers go, have fallen back to the place where you would not expect any Christian body to be.

The churches have allowed their people to form societies and various parties, inviting people to their dances in order to obtain money for their offerings to missions. Other people make home-brew and whisky and sell it to obtain money for the same purpose. The standards of Christianity in this country are very low. The power of God through prayer used to manifest itself in many cases during the first appearance of Christianity in this country many years ago, but today everybody is marching on to the "modern civilization" and sadly neglects the Christian influence which has saved the nation to the present moment. The moving pictures have a good grip on the hearts of both young and old. The European dance has become very common to all Tongans, and you can find in every village throughout the whole island group big dances being held every night. Many a happy home has been broken up by the bad influence of this "sign of civilization" as the Tongans call it. Homes where morning and evening worship used to be conducted now go without.

I thank God that He has not yet withdrawn His Spirit and power from us as a people. Just a few weeks ago we learned of the serious illness of one of our sisters in the village of Veitonga. This woman had been a student at the Beulah Missionary College for over nine years. She sat for the government examination at the end of 1942. At the close of the school year she went home, and was married soon after. She had only been married a few weeks when she became seriously ill and sank and sank until last week we gave up all hope, believing that she was going to die. I visited the woman nearly every other day and prayed with her, together with her mother. Finally, on the 15th of this month I came to the house and found the mother crying. She said that Kulia was dying, that they had tried all kinds of treatment, and yet it did not seem to have any effect at all on her. She had left off eating and was drinking only water. She could not take anything but water.

Well, before I left that day we had prayer—just the mother, Kulia, and myself. I besought the Lord very earnestly to heal the woman if it were best and she could be used in the work. After praying I told them that we were going to have a special prayer meeting for her the next morning at 9 o'clock. I asked them to remember the time, and to pray with us too; so they agreed, and I went home. After the evening worship I called the teachers and the students who were church members and one of our evangelistic workers together in the office. I told them of the privilege we have of showing the world that there is power in the God whom we serve. We confessed to each other and made everything right, putting aside all differences. Then we knelt in earnest prayer. We did remind Him of His promises, and the request was made for the speedy recovery of our dear sister. I asked the men to pray not only for the sick, but to pray to the Lord to cleanse us all so that we may see the holy face of our dear Saviour. The next morning school assembled at 9 o'clock, and I stood up to announce the special season of prayer for this dear sister. The students

were pouring out their hearts to the Master of all physicians, the great Healer. While we prayed at the school the wife of one of the teachers had left very early to see this sick woman. She was there talking to the mother, and the mother told her that Kulia could not talk any more. She was too exhausted. Mark you, —it was nine o'clock when this visit was made.

After a very little while the sick woman took a new turn. She turned round and started to talk and smile. Life came into her body. She realized that someone was praying for her. That day she was able to get up and eat and talk. I saw her out there yesterday; she is completely recovered to health once again. I never saw or heard of such a speedy recovery as in this case. I tell you, the Lord has been glorified through this experience. The family all talked and expressed their belief that prayer had healed this woman. Thanks to God, His power is still manifested in the church today. With the disciples of old we cried, Lord, increase our faith.

The work here in Tonga is leading to victory. Pray for the work in this field, especially now while Pastor Martin is away in the homeland, that the Lord may lead His work and His people. We are expecting the new workers shortly. I am so unworthy of the responsibility placed upon me, and am more than anxious to welcome these men back to the field.

Snapshots of Native Ministry in Solomons and New Guinea

R. H. TUTTY

Burdens are now placed on our native brethren that before were borne by the European missionaries. We missionaries have confidence in those left in charge of the work. The white staff in the Solomons was no larger than the staff in one of our smallest conferences, such as Tasmania, and the same could be said of New Guinea. So one can see that even before the evacuation of the Europeans responsibility was placed on the natives. A little

Kata Rangoso, with the shield and club of heathen times.



information concerning the lives and work of these native brethren may be of interest.

Rangoso is a native of the Marovo Lagoon, New Georgia. I remember the time he came to the mission school at Sasagana, when we started our mission experience in 1917. He was then a lad of eleven, and in common with all our converts, he could not speak a word of English or read a letter.

Since then he has grown in spiritual stature and in knowledge, and is today leader of our Solomons Mission. He was greatly benefited by his trip to Australia



Salau, who, joining Oti in Rabaul in 1928, has served faithfully ever since.

and America a few years ago, and was Pastor Barrett's assistant in translating the New Testament into the Marovo language (Ulisaghi tongue). A 2,000 edition of this New Testament was printed by the Signs Publishing Company, and some of these books are already in the islands.

From Rangoso's village many good workers have come. **Peo**, who was Rangoso's older brother, was for many years the leading native in mission affairs, and helped Pastor Wicks with the first Sabbath school lessons. Unfortunately, he died of consumption, but he was faithful to the end. **Kioto**, one of the pioneers on Choiseul, also came from that village, but he passed away with pneumonia. **Pana** and **Jugha** belong to the same place.

Pana was the lad who came with us to open up the work in Dovele in 1919, and a year later he went to Ranonga as a pioneer of the message. A company of 300 was raised up, and every six weeks he reported to me personally at Dovele or else I went to Ranonga to help him. The journey was sometimes made in native canoes, because we had no mission boats in those days. **Pana** is very earnest, and an excellent pioneer worker, and he knew the power of prayer as he stood alone on Ranonga. He is not strong physically, but when he was well he did a great deal of translating work. From his work on Ranonga there are today two ordained natives—**Simi** and **Rongapitu**. To these I will refer later.

Jugha, another ordained minister, is a humble servant of the Lord. He was a

slave to Rangoso's father. He gained his first mission experience on Ranonga with **Pana**, and later Pastor Wicks placed him on Choiseul, a long island about forty miles off Dovele. He stood alone there, and in his simple way he won the heathen hearts. A white missionary of another denomination passed the remark concerning **Jugha**, "He is too good a missionary to belong to the Seventh-day Adventists." Later he went with Pastor N. A. Ferris to begin work on Guadalcanal, and won many souls for Christ. Now he is pioneering on Ysabel. The fact that he was a slave seemed to have an effect on his work, and his leadership is one of love and personal interest that inspires confidence among the heathen. I have noticed these qualities in other slaves who became workers.

Jugha, **Pana**, **Peo**, and **Kioto** passed through many experiences with the spirits when they stepped out to follow Christ.

Oti is also well known to our people in Australia. I remember the time he came across to our school in the Marovo when a lad of about eleven years. He travelled on three logs spiked together. He requested me to go to his home and drive out the evil spirits. We went there and held prayer. Many times **Oti** was one of the crew who paddled our canoes in those days, as we visited around. He was one of those who went with me to Batuna, which was then a heathen village, only a few miles from the place where our main mission is now situated. We placed a teacher there, but never did I visualize in this vicinity a large mission, with press, saw-mill, and other buildings. Today war rages about that place. In 1926 **Oti** joined me in pioneering on Bougainville. He was stationed in the interior and won many villages for Christ. When Pastor G. F. Jones passed through Bougainville on his way to Rabaul in 1928, **Oti** went with him as his helper. Pastor Jones wanted experienced workers, and **Oti** was also a good cook and would look after Pastor Jones on his travels. I did not like parting with him, but could not do otherwise than let him go. At Rabaul **Oti** was joined by **Salau**. (These two were a proper Paul and Barnabas or

Oti, a missionary of many years' standing, who, with **Salau**, visited Australia in 1938.



Luther and Melancthon). Oti did good work in Rabaul, and workers from that field are now out in Mussau and Manus. Later he went to Mussau with Salau and you have heard of the wonderful results there—nearly 2,000 converts in one year.

Six months after the start in Mussau and Emira, Pastor A. S. Atkins went there, and six months later my wife and I relieved him while he went on furlough. Mussau and Emira, ten miles apart, are right out in the broad Pacific Ocean, and no other missionary society has ever worked there. Today there are seventy-five natives from these islands out as missionaries in other parts of New Guinea.

Then the two pioneers, Oti and Salau, located on Manus, and we followed them a year later. Oti is in charge there now, while I am in the homeland. Five Manus teachers are in the field, and are found as far away as Ramu and Bougainville. Truly the Lord works by multiplication and not by addition. Oti is still a widower, and restrictions prevent his marrying a New Guinea native. He is a leader respected by both Europeans and natives.

Tati was one of the first lads to assist in the Batuna Press. Later he joined us in Bougainville, but we brought him to Rumba to operate the press. He is one of our leaders in Bougainville now. Both in the press and as a teacher he did excellent work.

Ngaha is a Marovo lad, and has done wonderful work on Choiseul and Malaita as a pioneer.

Jimuru, who is Rangoso's younger brother, is a valuable worker who has been reared in the message.

(Concluded next week.)

A Chinese Missionary

(PART TWO)

The Children of the North-west

While giving all due credit to the pioneer band of men and women, without whom the work accomplished would have been quite impossible, our highest tribute for sheer capacity and pioneering genius must be paid to the children of the North-West. In spite of persistent poisoning of the mind by superstitious parents warning that, harmless as we looked, we were steeped in guile, these plucky little people determined to stick it out and see us through. True, they half believed the gruesome stories told of being enticed to remote haunts, where eyes would be gouged out and hearts removed, then cleverly treated by magic and replaced, so that the victims, losing all power of resistance, might blindly follow us to the ends of the earth; but meanwhile they would wait and see. Accordingly, from the day of our arrival they watched us, watched us closely! Scouts were appointed to keep us and our doings continually examined, and every detail of our daily life was discussed by them. Did we go for a walk, then a gang escorted us; did we give a singing lesson, then a crowd outside the window soon formed, till there were more listeners without than within; and as for pretences such as picking up sticks in the garden, or sweeping up leaves—they were as barefaced as they were numerous! At last we boldly announced a Children's Service, when their open delight was unbounded. For a few weeks the class-room sufficed, but as the



attractions increased we had to move into our large tent, and there, every evening, the children of Suchow, in spite of everything that had been said, won the day.

The setting sun was the signal for the gathering. A large incandescent paraffin lantern having been lighted, and a few simple decorations to the place added, everything looked gay and felt comfortable, even on a winter's night. Then began a most unusual concert, the baby organ being supported by a children's orchestra of tambourines, mouth-organs, jingles, and pipes, when hymns were sung to the accompaniment of bangings, clappings, clapping of hands and stamping of feet, all in excellent rhythm, and all forming a definite part in a service which proved ultimately irresistibly attractive to the grown-up, cheerless-hearted, weary populace of this great heathen city.

Half the tent was kept for children, but behind the reserved seats crowds of men and women gathered, so that the enclosure was often packed to its uttermost limit. Soldiers, business men, and farmers attended regularly, and even the high officials would slip in to see what was going on. Each service opened with a brief ritual, including the ceremonial bow and greeting, and a short hymn, which told of the one God, the only Saviour, and the renewing Spirit; and then the whole assembly burst into song, emphasized with actions. The tambourines clanged, the mouth-organs skirled, the bells rang, and every child abandoned itself to the joy of self-expression.

One student, Mr. Tu, developed a great talent for writing easy hymns, and preparing rhythmic adaptations of Scripture words to fit popular tunes. The brief address was an invaluable opportunity for training students, and they learnt to use a blackboard, give an object lesson, or handle a sand tray with considerable skill. The meeting finally closed with a simple prayer, in which all joined and a rally call to come again the next day.

Wise Confucius taught his disciples that one of the characteristics of "the Superior Man" is that he never loses the child-heart, and we found that the work among the crowds at fairs and theatres gained immensely as a result of the special service always held for the children. In our city visiting we soon discovered that the first difficult ploughing of the ground was being done for us by the children. Everywhere we were welcomed, and mothers whom we had never seen repeated Scripture texts, hymns, and sentences of prayer with surprising accuracy. A little band of our bairns would always join us on our visiting expeditions, ready to sing hymns when called upon to do so, to the unutterable delight of the elders.

One little fellow, unconscious that he was being watched, walked down the street singing at the top of his voice, "Dare to be a Daniel, dare to stand alone"; then coming to a stop before a peanut vendor, and looking him in the face, said, "Did you know that there is only one God? and one Lord Jesus Christ?" "Why, no," said the old man, bewildered. "Well, it is true,"

answered the child, and passed on singing, "Dare to have a purpose true, and dare to make it known." Whenever we used our cart, a row of three children would occupy the luggage-ledge at the back, but one place was always reserved for a little beggar girl who was born deaf and dumb. When only a few months old she had been bought by a childless woman, attracted by her beauty; but when she came to an age that made it apparent she would never speak, affection turned to hatred, and she was thrust out of the house to beg her bread, or starve. One morning she had appeared in our court, dressed in rags, with a tiny stick in one hand and a little bag in the other, which she held open, as it were, to plead for a piece of bread. Her thin legs were bleeding with bites from fierce dogs she had been unable to keep at bay. We dressed the wounds and gave her a hot meal, and from that day onward she became a daily visitor at our home. The women students soon taught her to comb and plait her hair, and wash her face, and after a month, with one daily-assured meal, she developed into a handsome, fresh-looking girl.

We soon got the name of being lovers of children, and little derelicts in danger of being frozen to death were eagerly sought out and told by the scouts that "the teachers" would be sure to help them. We were going to our class one bitter winter's morning when we found, behind the outer door, a naked boy of about ten years old. He was sobbing with pain and hunger, and in answer to our questions told us he had been out all the night, and could get no food anywhere. Taking him by the hand we led him to our kitchen for a meal, when on the way we were met by Dr. Kao, who had made himself responsible for investigating all such cases. "Where is your daddy, my child?" he asked.

"Dead," was the answer.

"Then I suppose you want me to be your daddy now?"

"Yes, please," said the boy; and having verified his story, this Christian doctor fed and clothed yet one more orphan.

One night after dark a man arrived at our door with a pencilled note, asking if the women could take charge of the little object he was carrying in his arms. It was an unfortunate slave girl, looking like a wild beast, with tangled hair, unwashed body, filthy rags, and a foot hopelessly gangrened from frostbite, who turned out to have actually been rescued from the hands of the governor of the Suchow prison. During the whole of the cold weather this baby of only eight had been made to sleep on a reeking floor, without any sort of covering. Her hair was worn away in places, while her head was permanently bent from the punishment of carrying a brick upon it for hours at a time. Her brutal master had been unwilling to allow Dr. Kao's medical attendance to be enlisted, hoping for her speedy death, but another kindly-hearted official brought pressure to bear and it had ended in the matter being made known to a few people, so that, annoyed by the fear of disgrace, the governor reluctantly had consented to an operation. The foot was ordered to be amputated, but it was stipulated that her master himself must be present. When the limb had been removed, it was carefully wrapped up in paper and then handed to him with the words: "You bought the child, so now you can also dispose of this property!"

Little "Flower of Grace" spent four months under our roof, after which she was restored to her own family, and to the lasting credit of the Suchow Chamber of Commerce be it said, their pressure compelled the unwilling official to endow the child with a sum of money, in compensation for the loss of her foot.

So far so good; but the Governor of the Suchow gaol also secretly vowed vengeance on the Christian community and on its leader, against whom he proceeded to work persistently and undeviatingly, until Dr. Kao himself was a prisoner in his hands!—"Through Jade Gate."

Missionary Volunteers

It Won't Be the Last!

V. B. HERBERT

What a curious sight! What can all this noise mean? Surely not an invasion? Yet up the street and down the street come children shouldering peculiarly shaped burdens. Shouts of merry laughter come from everywhere as the last member of the Timaru J.M.V.'s deposits his burden on the waiting conveyance.

"We're off at last!" shout several.

"Off where?" you ask.

"Why, to our week-end camp, of course."

Such an event as this has long been looked for by the members of our society. Joyous are the hearts of our thirty-four Juniors this afternoon.

In imagination let us carry our readers across land and sea to South New Zealand. Come with us to our camp approximately thirty miles north-west of Timaru. Suddenly emerging from several miles of beautiful virgin forest we arrive at our destination, a large homestead, packed to capacity with Juniors and their leaders.

After preparing sleeping quarters, the bands of Tuks, Kingfishers, Bellbirds, Moas, and Kiwis are soon busily engaged in camp duties. "Many hands make light work," so it is not long before wood is chopped, vegetables are prepared, and the parade ground cleared.

None are tardy in answering the call of the tea bell, and then comes worship and rest for the night.

Sabbath is greatly enjoyed, with Sabbath school and children's meeting in the morning, followed by an afternoon gathering in God's great out of doors.

In the evening excitement reigns as all gather round the camp-fire for the singing of songs and the telling of stories. Varied must be the sounds that float across the valley on the still night air.

Sunday is a day of movement. Each band, eager to compare favourably with the others, works with a will. It falls to the honour of the Tuks to raise the flag. A cross-country hike is the order of the day, with nature talks and general J.M.V. activities as we go along.

Before break of day on Monday the camp is agog, for all are preparing for home. Many are the expressions of regret because of the brevity of our stay; but seniors and Juniors alike declare that this camp will not be our last.

First Youth Camp in N.N.S.W. Conference

W. D. LAUDER, M.V. Secretary

"We want another one."

"Yes, and a longer one."

"And as soon as possible."

These emphatic statements, made repeatedly by our young people on the fourth day of their Easter Camp at Port Macquarie, summed up as clearly as any leader could wish, the opinions of all present. To know that this pioneer camp, entered upon with much prayer and no little trepidation, had met with the approval of those present, was gratifying.

Each day opened with a morning message, each evening closed with the Word of God. Under canvas, with the only interruptions the bird songs of the coastal bushland and the pleasant chirruping of crickets, you would have enjoyed worship with us. What better foundation for the day than the study of such topics as "Our Lord's Ambition," "God's Revelation of Power, Purpose, and Character," "No Compromise"? They brought a sense of the divine presence that cast an influence over the lighter moments of the day.

Actually, the programme was mainly recreational, for we remembered that it was holiday time, when tired minds and taut nerves really needed the relaxation of physical activity. So with volley ball, badminton, rounders, games on the beach, and long and short hikes, the time passed all too quickly.

We visited the historic Church of England built by convicts in 1824. From the summit of the tower, reached by the toilsome ascent of 77 steps, we saw laid out before our delighted eyes the sparkling picture of Port Macquarie township in its setting of river and ocean. High above the level of daily routine, our only equals the bird lodgers in the stately pine trees surrounding the church, and looking down on such a glorious panorama, we felt that the journey made to be there was well worth while.

On our return to the church below we viewed the relics of the worship of another century: the barrel organ with thirty-three tunes available in the organist's absence; high-walled pews for the officers and their wives; pictures of the rectors since the opening of the church in 1824, when the first minister preached to his audience of King George the IV's erring subjects and their military guardians. Then in the vestry we saw some of the bricks marked with the government broad

arrow which had gone into the structure, and a sample of the iron ball and chain which, attached to the convict's ankles, hindered him from escaping as he worked.

Two features specially enjoyed in the camp programme were the impromptu concert on Saturday night and the items rendered by previously undiscovered talent; and the game of "Secret Friend." In this, one vied with another in doing good in secret for twenty-four hours. Many were the laughs as Sunday night's quiz disclosed some of the tactics employed in so doing. When one of the kitchen helpers failed to recognize her secret friend in the person of the kindly pot-washer who ministered faithfully three times that day, and another young lady was unable to select because of the too-numerous attentions in evidence during the allotted time, then all realized indeed the truth of the words, "Oh, the good we all may do, while the days are going by."

We were privileged in having the services of Pastor Allum, Pastor Hooper, and Brother C. V. Bell at various meetings of the camp. Brother Bell's telescope was set up by him at some trouble to give what was for many their first experience of viewing the heavenly bodies. They gazed with interest at Saturn, Jupiter, and other less known stars.

The untiring labours of the cook and helpers were also keenly appreciated, the happy spirit of harmony that prevailed in the kitchen under conditions not yet ideal assisting to leaven the whole of each day.

All present—young people, helpers, leaders—had a really good time. If we wondered whether all standards had been maintained, and whether the spiritual as well as the mental and physical outlook had been helped, our last meeting on the Monday night would have answered that question. Following a talk by Pastor Allum, the youthful audience was offered opportunity to speak. The response was electric, for in a matter of seconds all were on their feet. Everyone testified not only to an enjoyable, but also a helpful time. As one young man said to me afterwards, "I don't care overmuch for consecration meetings as a rule. But tonight I was hoping that the service would not close without your giving us a chance to say something. I've had a wonderful time, and just wanted to express myself tonight."

We thank God for the wonderful privilege of association with and service for our youth, and look forward to the next such gathering with a greater blessing in store.



● Timaru Juniors grouped with their flag.

Was It a Coincidence?

A. E. WATTS

Too often we pass by the little experiences of life as mere coincidences, whereas really they are evidences of the synchronizing hand of God.

We left home at 7.30 one Sabbath morning and shortly after nine o'clock were seated in the home of Brother and Sister Hampstead at Shepardstown, worshipping with this faithful family who, despite their isolation, remain loyal and true to the message.

Leaving Shepardstown we journeyed to Tumut for the church service. This completed, and greetings exchanged with the members, we set out on the rough, hilly road to Batlow where we had planned to meet in the home of Sister Garley. As our mission work called us back to Wagga that night we did not wait for lunch at Tumut, but partook of a cut lunch on the roadside. As we prepared to start off again we noticed a lady and a young man walking along the railway line. These turned out to be Sister Thomas and her son Allan, whom we had expected to meet at the Garley home. Petrol had been too short to allow of the trip's being made by car, so these good folk had walked some seven miles along the line! How pleased I was that I had stopped the car just there, for thus we were able to save them a further two-mile trek up hill to our place of meeting!

We are not prepared to accept this as a mere coincidence, but rather as an evidence that an omniscient God directs our steps. The long journey by foot of these faithful souls has somewhat of the ring of a story from the Pacific isles, but it is good to know that there are folk in this land of ours who are willing to sacrifice comfort and exert themselves to meet with others of like faith.

One of the last bits of advice which General Montgomery gave to his staff before he left for Egypt was: "Gentlemen, I read my Bible every day, and I recommend you to do the same."

WEDDING BELLS

COSTELLO-DOWLING.—At the Ponsonby church, Auckland, N.Z., in the evening of May 11, a very pretty wedding was solemnized when Henry Thomas Costello and Lois Burnie Dowling were united in the sacred bonds of matrimony. Both of these young people are respected members of the Ponsonby church, and as they dedicate their united lives to the service of their Master, we wish them much of the Lord's blessing.

W. J. Richards.

WHITE-FERGUSON.—A link was forged between two old Adventist families on the 6th of May, 1943, when George Hounsfield White and Nancy Olivia Ferguson were united in holy matrimony in the home of the bride's parents, Mr. and Mrs. A. D. Ferguson of Collie, W.A. The bridegroom, formerly of Rangoon, Burma, where his people had intimate connection with the Adventist cause, is now a laboratory assistant in the pathological department of

AUSTRALASIAN RECORD

Official Organ of the

AUSTRALASIAN UNION CONFERENCE
OF SEVENTH-DAY ADVENTISTS

Editor: - - - S. V. Stratford

Single Subscription, per year, post paid - 5/-

Order through your conference office, or
send direct to the Signs Publishing Co.,
Warburton, Victoria.

All copy for the paper should be sent to The
Editor, Record, "Mizpah," Wahroonga, N.S.W.

Advertisements approved by the Editor
will be inserted at a charge of 2/6 each.

Printed weekly for the Conference by the
Signs Publishing Co., Warburton, Victoria

an Army hospital. The bride continues to serve as stenographer in the W.A. Conference office. Assembled and absent friends all wished their united lives to be blessed of Heaven, and to be successful in their service for God and man.

Leonard S. Barnes.



"Come, faint and weary traveller, lie down.
Hands that have loved thee have prepared thy bed;

Find here a kindly pillow to thy head
Until thou wakest to receive thy crown."

GOSTLING.—After a long illness, Brother F. Gostling passed to his rest at the Napier hospital, New Zealand, on the 26th of April. He had been a firm believer in the truths of the Advent people for a number of years, and died in the blessed hope of a resurrection to life everlasting. To Sister Gostling we extend our sincerest sympathy.

W. J. Richards.

JUDD.—Sister Sarah May Judd of Glen-garry, Victoria, passed peacefully to her rest in the Sale hospital on May 19, after an illness of eight weeks, at the age of fifty-seven years. Sister Judd accepted the message of present truth under the tuition of Sister Fullerton, and was baptized and received into the membership of the Victorian Conference church in 1914. She continued a most faithful member up till the time of her death. Our hearts go out in very tender sympathy towards her husband, nine sons, and two daughters who are left to mourn their sad loss. But they sorrow not as do others who have no hope, for they all were won to the truth through the consistent life of a loyal wife and loving mother, and with the exception of the youngest son, aged nine years, all are members of the church. One son, Thomas, is engaged in evangelical work in South Australia, and another, Claude, is in evangelical work in South N.S.W. They look forward to the grand resurrection morning, when there will be that glad reunion. It can truly be said of our dear Sister Judd that she was a real mother in Israel. Church members and friends mourn their sad loss. Words of hope and comfort were spoken at the church and at the graveside.

P. G. Foster.

McKEOWN.—After many months of intense suffering, Harriett McFarlane McKeown passed to rest at the Green Lane hospital, Auckland, N.Z., on April 17, 1943, aged sixty-two years. For many years she was associated with the late Sisters Hare and McLachlan in caring for the poor and needy of Auckland, and with her decease the last of the three original leaders of our Dorcas work in this city has gone to rest. Many relatives and friends assembled at the graveside as we laid her to rest in the Purewa cemetery to await the call of the Life-giver. In the funeral services Pastor R. J. Burns and Brother R. E. G. Blair assisted the writer.

F. L. Sharp.

EVANS.—At the age of forty-seven years, Sister Mabel Eva Evans fell asleep in Jesus at Bankstown, N.S.W., on May 14. Her death occurred following a heart seizure which she suffered a few days previously. Baptized about nine years ago, Sister Evans continued unwavering and steadfast in the faith to the close. In the afternoon of God's holy Sabbath we tenderly committed her mortal body to its last resting-place in the Anglican cemetery, Punchbowl, the Church of England minister officiating. The writer, assisted by Pastor A. H. White, conducted the service in the home, pointing the sorrowing husband and children and other relatives and friends to a bright gleam of hope in life's darkest hour, to that last day soon to come, when "God shall wipe away all tears from their eyes; and there shall be no more death," and partings will be no more.

W. Morris.

LANAGHAN.—On the ninety-fifth anniversary of his birth, April 24, 1943, Brother John Lanaghan was laid to rest in the Wagga Wagga cemetery. Brother Lanaghan learned of the advent message some twelve years ago through Sister Birch, one of the local church members, and was soon afterwards baptized by Pastor E. R. Whitehead. His last few years were spent at the home of Sister Birch, until the short illness which preceded his death necessitated his removal to hospital. Although unable to attend church for some time, our late brother was always cheerful and fond of reading his Bible and talking of the blessed hope. He died confident of a place among the redeemed when the Saviour comes. Early on the Sabbath morning, before the regular hour of worship, short services were held in the church and at the graveside.

A. E. Watts.

RETURN THANKS

We have been comforted in our recent sad bereavement by the many expressions of sympathy and Christian love which have come from so many. We wish to express our sincere thanks to all, and would ask you please to accept this message as a personal reply. With you, we look forward to our Saviour's soon return to take us to a land where loved ones shall be united, and where there shall be no more sorrow nor crying. May God keep us all faithful until that great day.

Mrs. W. H. Eiszele and family.

Notice

FOR SALE. At Avondale, handy to College and Factory, modern cottage of four rooms, kitchen, garage, and workshop, half acre of land. Apply H. J. Osmond, care S.H.F. Company, Cooranbong, N.S.W.

BREVITIES

If any of our readers have letters from young men in the Services which would be of general interest, we shall be glad to have extracts from them for publication in the section devoted to our boys in the Forces.

Word has been received of the ill health of Mrs. S. C. Pennington of Fiji, and as their furlough is long overdue, Brother and Sister Pennington have been advised to come home to Sydney as soon as transport is available. In their absence, Brother John Kamea, who received some of his training at A.M.C., will have charge of the school at Vatuvalu.

Brother and Sister A. E. Watts, who spent some time in educational work in Fiji, have been called from their evangelical work in South N.S.W. to take charge of the Indian section of our Fiji Mission. The staff in that field has been strengthened this year by the return and addition of a number of missionaries, and we hope to hear good news from them before long.

Brother Martin Pascoe wishes it to be known that from June 6 the Advent Radio Church session heard each Sunday night from 2BH, Broken Hill, will be coming on the air at 6.45 until 7.15, South Australian time, instead of the present earlier hour. The new time corresponds to 7.15 to 7.45 eastern time. Following right after the evening news session, this new time should be a good time for many to tune in to this service.

Two young people who have grown up in our midst entered into church membership at Wahroonga on Wednesday night, May 26. They were Orma Stratford, who came down from the A. M. College for the occasion, and Harold Harrison, son of Dr. and Mrs. Harrison. Pastor Stratford spoke briefly on the significance and responsibilities of baptism, while Pastor R. Thrift administered the rite. Unfortunately other candidates were prevented from attending.

A concert organized by Mrs. Revell and Miss C. Petterson was held in the Wahroonga Social Hall on Saturday night, May 29, proceeds in aid of the Ryde Hospital for Incurables. Local artists assisting were Pastor and Mrs. A. W. Anderson, pianists, and Miss Irene King, violinist. Brother Ivan Comley's choir from North Sydney enhanced the programme with several choruses, and it is expected that the Ryde Hospital will benefit to the extent of £18 10s.

After six years in the Victorian Conference, where he has been engaged in pastoral duties, Pastor B. E. Hadfield has been re-appointed to Tonga, as superintendent of the Mission. For some months this field has been unshepherded, so that Pastor Hadfield will be assured of a specially warm welcome from the believers. Because of their previous experience in Tonga, the services of Pastor and Mrs. Hadfield will be valuable at this time, and the good wishes of their friends will accompany them.

"At the present moment we are just at the close of a very successful theatre effort here in the city of Napier," Pastor W. J. Richards informs us from New Zealand. "For eighteen weeks we have given the message to audiences ranging from 500 to a little below 100 on wet nights, and have rejoiced at the interest that has been manifested. Now that the cold weather is upon us, we are taking the folk to our own church, where we shall continue our Sunday evening meetings. Already we are beginning to see our Napier church attendance grow, and we trust that before long a large number of new members will be added.

"We are assisted in our work here by Brother S. A. Bartlett and Brother A. G. Ratcliffe. We are indeed a happy team, and I believe God will bless our efforts for Him in this district."

An Impressive Baptism at "Xamayca"

G. J. PARKER

"Xamayca," we are told, means much water. It is the name of the estate owned by Brother and Sister P. V. Willis and family, near Crookwell. It is truly named even in time of drought, for the many green patches on the land give evidence of beautiful spring water not far below the surface.

"Xamayca" has lived up to its name, for while the crystal waters have refreshed all within their reach, so "Xamayca" has passed on to the neighbours the greatest spiritual refreshing and health message for these times. The results are that the nearest neighbours and another neighbour a few miles away rejoice in the blessings of the third angel's message.

It was a real joy for Mrs. Parker and me to join Brother and Sister Willis in giving further instruction to these earnest, honest souls. It has been most encouraging to watch their spiritual growth. For several months most of these friends have met on the Sabbath day with Brother and Sister Willis and family at their farm home and have been most happy as they have taken their part in the Sabbath school.

Through the medium of the Sabbath school lessons as taught by our Brother Willis, these families were faithfully indoctrinated, while the writer, being fully satisfied with their knowledge of doctrine, presented the prophetic subjects. Quite early these folk whole-heartedly accepted the Spirit of prophecy, tithing, and health reform. It was a joy to see some so eagerly purchasing volumes of the Spirit of prophecy along with other truth-filled books.

Our combined efforts were particularly rewarded on Sunday morning, March 28 last, at 10 o'clock, when nearly twenty believers assembled at "Xamayca" to make and renew their baptismal vows. After Pastor R. Bullas had presented a Spirit-prompted message on baptism, and I had publicly examined the candidates on the pillars of faith, it was my privilege to bury with their Lord in baptism, four adults. The font was one of the natural springs on the property, in a beautiful setting between two green timbered hills, made all the more delightful by the warm sun.

We look forward to the near future when we expect several more in this district to follow the example of their Lord.

May God especially bless those who were baptized. We believe, in harmony with their sacred vows, they will endeavour to enlighten others in their neighbourhood.

At this stage it should prove helpful to our readers to hear an experience showing God's leadership of His faithful people.

The day of the 1942 Crookwell Agricultural Show, Brother Willis was in the town on private business and returned home without any intention of attending the Show. The farm team was in the stable ready for the afternoon's work. At dinner the family was surprised to hear Brother Willis announce his strong impression to return to the town to attend the Show, and to carry his Bible and lesson pamphlet. While inspecting some agricultural exhibits Brother Willis was addressed by another farmer, who said, after the usual greetings, "I came in today specially to see you." Brother Willis then related how he was led to be present at this place. The two men retired to the car and most profitably spent the afternoon in Bible study and prayer. That day was the turning-point in the life of that neighbouring farmer. He was one of those baptized.

May God continue to bless the Willis family, who have so let their light shine as to bring forth this fruitage. The prayer and burden of the Lord's ministers is that all of God's people will allow their light so to shine for the winning of souls, for the finishing of the work, and the ushering in of the kingdom of our God.

Travelling Difficulties

The presence of Pastors T. A. Mitchell and W. T. Hooper at the Bowen regional meeting, North Queensland, has been greatly appreciated by the believers who attended, among them a number of new converts. Pastor Greive writes concerning his work in this district: "We had a baptism of five some weeks ago, and it looks as though we shall have a bigger ceremony in August. The work is growing and developing with each advance, for new members bring new interests, and before long we should have a number additional to those baptized and those ready now for the same service. It has been hard and slow, but we are seeing fruitage as we go."

Travelling in many parts of the country never was de luxe, and since most of the rolling stock has been reserved for the conveyance of troops and ammunition, train comforts for civilian passengers are few. In conducting the Collinsville mission, sixty miles from his home in Bowen, Pastor Greive has had to travel always in coal trains. Now he tells us of a new mode of transport: "I must tell you of one of my recent rides to Collinsville. I had to take a train which provided passage only for the cattle ringers—a compartment that had a maximum capacity for four. There were seven other passengers who packed into this box, but when we were five miles out we were ordered to vacate for the cattle-men. I had to get to Collinsville, so I begged a ride in the cattle truck, and all the other passengers followed. The door was dropped down and promptly bolted. We had a great time amid the swirling dirt. We finished up, nine of us, by riding into Collinsville on the top of the truck, from which we had a grandstand view of the country. This beats third-class travel in China."