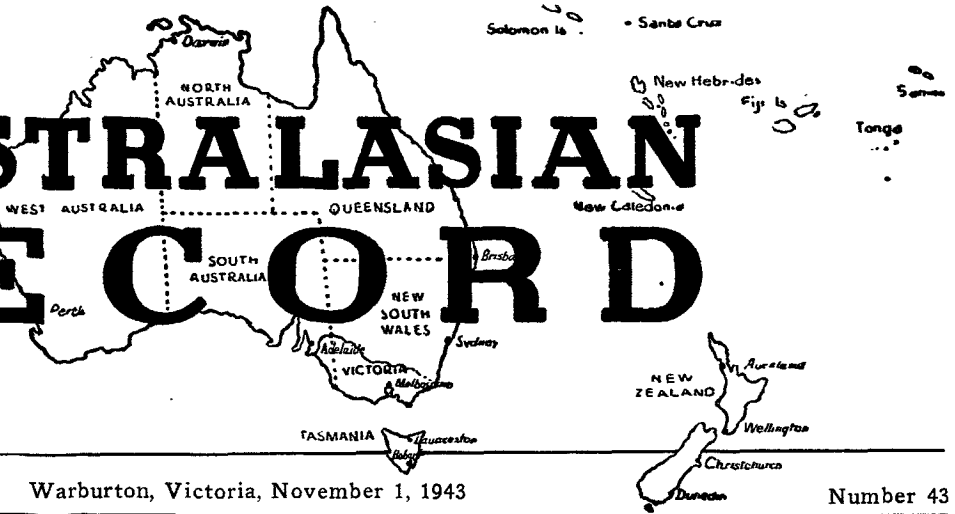


# AUSTRALASIAN RECORD



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## The Way of the Christian

C. H. WATSON

takes us on to fellowship with the saints, to separation from the world, to the overcoming of difficulties by faith, to constant waiting for the Lord from heaven, and to ascension in glory to the presence of the Eternal for ever. It is to the teaching of this by geographical demonstration that I wish to take my readers in this series of articles.

In 2 Kings 2 we have recorded the experience of Elijah and Elisha while on their journey to the place where Elijah was translated. The story begins with the statement: "And it came to pass, when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal."

By turning to Joshua 5:9 we discover that Gilgal received its name because there the Lord rolled away the reproach of Egypt from off His people just before they were to be led into the land of promise. It was from that place that they, having been forgiven, and therefore freed from the reproach of the past, started to possess the promised land. It was from that place, the place where forgiveness was granted and the reproach rolled away, that Elijah and Elisha started on their way to translation; and it is from the point where our sins are forgiven that we, too, must start on our journey with God. But having experienced forgiveness of sin, we must not be mistaken as to the character of the experience that we should expect from then onward. We are by no means assured of a life free from temptation. We observe that at Gilgal Elisha experienced a very testing trial. Since the day of his call to the work of God, as the servant of Elijah, he had been constantly with his master. But on this particular day, knowing that his master was to be translated, and full of expectation regarding the event, Elisha was approached by Elijah and bidden tarry there at Gilgal, for the Lord had sent Elijah to Bethel. Such instruction, coming from such a source, must undoubtedly have seemed authoritative to Elisha; but somehow he

understood that for him everything depended upon his maintaining close association with Elijah. Consequently, he answered, "As the Lord liveth, and as thy soul liveth, I will not leave thee. So they went down to Bethel."

It is, after all, a very commonplace temptation for us to feel, in the joy of sins forgiven, that we can tarry there in our experience. But the one sure way of retaining the joy of the Lord's salvation in our lives is to go on in the way with the Lord as His Spirit shall lead.

Now it is worthy of our notice that from Gilgal Elisha went with Elijah to Bethel. The meaning of the word "Bethel" is "the house of God." This place was formerly called Luz, but it received its name "Bethel" because of the experience which Jacob had while fleeing from his brother Esau, of the angels descending and ascending upon the ladder which reached from his pillow to heaven. Upon awakening Jacob exclaimed: "How dreadful is this place! This is none other but the house of God. . . . And he called the name of that place Bethel." Gen. 28:16-19. The house of God is the logical and proper place for those to go from whom the reproach of the past has been rolled away by the forgiveness of God; for they should, indeed they must, for healthy Christian living, have fellowship with the saints. But let none entering church membership suppose that Bethel, the house of God, is a place of absolute freedom from temptation; for there, in its most subtle form, and by most unexpected avenues of approach, will temptation assail the child of God. Thus it was with Elisha, and thus it will be with us all.

There were at Bethel sons of the prophets who, in the schools of the prophets, were trained in the word and service of God. These knew that the day had come when Elijah should be translated. We are not told how that knowledge was obtained by them, whether Elijah himself had informed them, or whether, by other means, God had made it known to them. But we

**O**FTEN, when a child in the church of my fathers, I heard the weekly service begin with the words: "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." But little did I then understand that with those words we were besought each week to come to the only place at which, in fact, a walk with God can begin—the place where sin is forgiven and its reproach is rolled away from us. Now, in the evening of my life, as I read the Word of God, I recognize that the great enduring purpose of our Eternal Father is that those who have confessed their sins shall walk with Him. The whole Book of God has been given in order that we shall understand this, and the whole plan of salvation which that Book reveals is provided in order that the reproach of sin shall be rolled away from us and we shall be brought to life with God.

With word and song and letter, by patriarch and preacher and prophet, in symbol and sign and ceremony, and even in the terms of geography, it is taught in that Word that the way of the Christian begins with the forgiveness of sin. It then

do know that they used their knowledge of this in an endeavour to destroy the faith and courage of Elisha.

It will be well remembered that Elisha had been called from the plough, without special scholastic advantage and without special qualification by attendance at the schools of the prophets, for the service to which God had appointed him. Faithfully he had followed Elijah, and so long as Elijah continued with him there possibly would have been no question as to a continuance of his usefulness. But at Bethel the sons of the prophets came to him with the question, "Knowest thou that the Lord will take away thy master from thy head today?" insinuating that the termination of Elisha's service was well in sight. Having given up all, and having yielded his life to the service of God with Elijah, the end of that service was right at hand, and what then? What was he to do without such qualification as they considered necessary to the work of God? But Elisha refused to be discouraged by such reasoning, and replied, "Yea, I know it; hold ye your peace."

But even there the temptation of Elisha at Bethel, the house of God, did not end. For again Elijah approached him saying: "Tarry here, I pray thee; for the Lord hath sent me to Jericho." And once again Elisha replied: "As the Lord liveth, and as thy soul liveth, I will not leave thee. So they came to Jericho."

Now all too often with those who come to Christ for the forgiveness of their sins, and who enter into fellowship with the saints within the household of God, there is a yielding to the temptation to tarry at that particular point of their experience, and be satisfied with having reached recognition as children of God. But it is not only to enjoy the privileges of fellowship with God's people and of sonship in His household, that we have been brought on the way of the Christian to the house of God, but also to accept responsibility of the kind and at such place as God Himself will decide. So, from Bethel Elijah and Elisha came to Jericho.

The word "Jericho" means "the place of fragrance," and in the sense of this study stands for the world—a pleasant, delightful place. There also were sons of the prophets who came to Elisha with precisely the same discouraging temptation as did those of Bethel, and who received precisely the same reply from Elisha, who utterly refused to be thus discouraged or to doubt his call to the service of God. He believed that it was possible under all circumstances for God to empower him for further effort, just as He empowered Elijah in the past. Here again Elijah also came to Elisha and said: "Tarry, I pray thee, here; for the Lord hath sent me to Jordan." And yet again Elisha said: "As the Lord liveth, and as thy soul liveth, I will not leave thee. And they two went on." The world is not a proper tarrying place for the child of God. There is one reason, and one reason only, why we should go to the world, and that is to bear to it the message of the everlasting gospel. We are in the world, but we are not to be of the world. The world comes into the experience of the Christian only as a field of endeavour for God, but never as a pattern of life or a place of spiritual abode.

We should observe here that there were fifty sons of the prophets at Jericho, all of whom knew what was about to take place. Had they rightly related them-

selves to that knowledge they doubtless would have entered the procession toward translation and accompanied Elijah and Elisha. But we read that those fifty sons of the prophets went and stood to view afar off, took up their stand where they could see what would happen, but did not identify themselves with the occasion or the occurrence, and only Elijah and Elisha went on. Within full view of those who should have joined them in the way, they two came and stood by Jordan. Now the word "Jordan" means "the descender," and stands for difficulty. It was apparently an insurmountable obstacle in

the way of those two men. But "Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground." Thus it must be also with the Christian in the way. He cannot escape the experience of difficulty. Seemingly insurmountable obstacles will present themselves, hindering his progress, and sometimes seeming to make it impossible: But as it was with Elijah and Elisha, so in the life of the Christian difficulty must be met by unconquerable faith. The waters must divide, the dry way must be made to appear, and we must go on.

## Beatitude in Worship

ALAN DWIGHT

(Concluded)

The consciousness of the Almighty Presence was inspired among the Hebrews by the temple of worship and also to a great extent by the psalms that were read and sung. These are acceptable as models of form. Professor Julius Bewer has written of these:—

"Poetry and religion go together. In moments of religious experience, when the soul is at one with the eternal harmony of God, its utterances often become rhythmic and burst into song; common prose is not adequate to express its joy or its longing, in rhythmic rise and cadence flow forth praise and prayer revealing the deepest feelings and desires. That is why the psalms are so important, for we have a singularly profound revelation of the inner life of the Jewish people."

It is very true that poetry is one of the finest expressions of religious experience, and God has seen fit to preserve to us model prayers and hymns of praise reaching after God. In the worship of ancient Israel the psalms were sung and read in public worship. Today public prayer is still an important part of our worship. It is important that our public prayers, besides expressing the innermost desires of the heart, should also be offered in the choicest language possible. Let us choose carefully the words of our prayers, for such rise to the throne-room of the King of kings. At times our prayers are crude and faltering, but if they are the product of our best efforts, God mixes them with the breath of the One "altogether lovely" and answers them. Yet it is fit that we study the divine art of prayer. It is instinctive for man to pray, but man needs to cultivate this instinct if he would pray well. The petition, "Lord, teach us to pray," was answered with the masterpiece of prayer, masterful because of its dignity, beauty, and conciseness. We can profitably study the psalms as excellent models of prayer worthy of God's house. Other models of those who have learned to pray well, of more recent times, may also be beneficial. In his "Imitation of Christ" Thomas a Kempis has some classic prayers, as does also the English Prayer Book. Modern preachers such as H. W. Beecher and W. E. Orchard have presented us with some examples of public prayer in its noblest form.

A sermon, too, can be just the expression of earnestness and sincerity, but how much better when combined with this the words are graced with dignity and refinement. Those who are representatives

of the Lord of unrivalled splendour should rightly represent Him. This refinement and culture cannot be placed on as a garment, though. Such refinement can come only from within. Hence the importance of soul culture. This is accomplished by personal fellowship with God and through soul-moving music and the best literature, of which the English-speaking world has a rich heritage. This soul culture will ennoble not only our daily walk on earth, but will also assist us to produce public sermons which will be offerings without blemish.

The first requisite of worship is the spirit of worship, that inner awareness of the majesty, love, and omnipotence of the God of heaven, and an awareness of our complete dependence upon Him. But a system of worship should go further than this. It should seek to arouse and sustain the feeling that God is drawing nigh unto us. Every part of our worship can be combined to provide this atmosphere. Music has a very important function here, because of its direct appeal to the emotions. For this reason we need the best musician, the best instrument, and the best music procurable. If the organist realizes the importance of the libation which rises on the incense of music, the power of melody over the hearts of the congregation is unlimited. What sermon can move the heart so deeply as does music such as Bach's "Jesus, Joy of Man's Desiring," and Handel's "Hallelujah Chorus." In fact, concerning the latter, legend tells us that Handel, when reading the words of this chorus, was overpowered by its message and wrote the theme upon his knees. It may be that just then an angel left the pearly gates slightly ajar and Handel heard strains from the celestial choir. Be this as it may, the music of the masters breathes of heaven, lending us notes which still preserve something of the spontaneous joy and sublime adoration which surround the throne of God. Being such, it points us on toward heaven. "Music is the prophecy of what life is to be, the rainbow of promise translated out of seeing into hearing."

Not only is it right for us to emphasize that our voluntaries be of a high standard, but we can consider the value of the musical foundation of our hymns. The plea for the "modern idiom" as an excuse for the jazzy style of hymn, is becoming prevalent. Cheap, trashy hymns and choruses are multiplying. Such are an insult to God, who is the source of all harmony and beauty. Desirous of glorifying God, our hymn music will not be a compromise with the petty fashions of the

moment. Surely it displeases God when His people send their prayers and praises to Him on a degenerate agglomeration of sound from which our civilization advanced centuries ago. Jazz with its kindred is of the devil, devilish, and has no place in the Christian church, which stands today as it always has, a bulwark against such discordant perversion.

A true hymn always has music of an inspirational nature; and furthermore, the words are of good literary quality. Doggerel is a blemish. The power of a hymn which combines true inspiration of sentiment, true beauty of poetic expression, and true excellence of musical genius, is immense. These do not move the feet, but they do move the heart. They are lambs without blemish. Let us heed the admonition:—

"Music forms a part of God's worship in the courts above, and we should endeavour in our songs of praise to approach as nearly as possible to the harmony of the heavenly choirs."—"Messages to Young People," page 293.

God has given us a lovely world in which to worship Him. In nature He has given us what He regards as beautiful, thus giving us the standard by which we may judge beautiful things. And yet sin has made much of its message unintelligible. The arts of music, poetry, and architecture all seek to eliminate the ugliness and discord of sin, because the artist has caught a glimpse of God's ideal world. Thus a landscape painting is true, not in its exact details, but as the painter saw it ideally. In parenthesis it is necessary to add that much that is termed art is valueless as an expression of religion. The modern arts generally have lost their faith in God as their Patron. Hence they have no message and depict the depression and sordidness of a degenerate world.

Such art delights in the portrayal of sin and its resultant hopelessness. At the same time the arts have been used by God in times past, and He is using them effectively even today. True art extracts beauty from nature, taking the melody of the passing breeze to express the harmony of heaven, the lofty mountains to express the majesty of God, the delicate tracery of a fern-matted glen to express the sweetness of our Eden home, and the vaulted dome portraying the vastness of the universe. The voice of nature should not be excluded from our houses of worship. Here we can combine the melody of music, the majesty and delicacy of inspirational architecture and poetry, and the sense of God's infinity. Thus, in the beautiful simplicity and the formal dignity of our worship it is possible to express the eternal harmonies of the universe, presenting God not only with "the fruits of the earth, and the tithes of time; but with all the treasures of wisdom and beauty of the thought that invents and the hand that labours; wealth of wood and weight of stone; of the strength of iron and the light of gold."

By placing ourselves in the way of beautiful thoughts, of artistic music, and stately architecture, by seeking the highest standard in prayer and sermons, we are lifting our lives towards God as the One supremely beautiful, and we are preparing our hearts for that day when every influence will be radiant with the perfection of heaven. By cultivating the artistic forms of worship we are seeking to place ourselves in harmony with God and the heavenly beings.



## Give Happiness

Give happiness. What if thy heart be sad?  
 Dry thine own eyes to wipe another's  
 tears.  
 In this good world there are so many  
 biers  
 Carried by souls in blackest raiment clad;  
 Souls dazed by desolation and half mad,  
 Mourning their dead—dead loves, dead  
 hopes, dead years—  
 Blind to the star that every midnight  
 cheers,  
 Deaf to the song which makes the morning  
 glad.  
 Give spicy blooms where flowers never  
 grow;  
 Give food where starving hearts fight  
 fate's decree;  
 Give rest where tired hands and feet drag  
 slow;  
 Give sight to eyes too full of tears to see;  
 Give music where sweet trumpets never  
 blow;  
 Give happiness—and joy shall garment  
 thee.

—Selected.



## First Australian Camp-Meeting

Held at Balaclava, Victoria

By THE EDITOR

The first camp-meeting held in Australia was in many respects a remarkable gathering, as indicated in the following report written only a few years ago by Pastor A. T. Robinson, the then president. Pastor Robinson is still alive at the age of over ninety years.

"We secured a lot near Balaclava, a suburb of Melbourne. It was a large lot covered with grass and surrounded by large oak trees. At the workers' meeting, which was held at noon each day while the camp was being prepared, I talked courage to the workers, telling them that we were to have a large attendance and a fine camp-meeting.

"The meeting had been advertised to begin on Friday evening. On Friday afternoon Pastors A. G. Daniells and E. R. Palmer took a walk with me around the camp. Pastor Daniells said, 'Pastor Robinson, you have a beautiful camp here, but aren't you afraid you can never get the people out so far from the town?' There was not a house in sight of the place. Somehow the faith and courage that I had been talking to the workers the preceding week suffered a serious relapse.

"Exactly thirty minutes before the meeting was to open, there came up the most terrific thunderstorm that I had ever seen before or have ever seen since. In a few minutes thirteen of our older family tents were riddled to pieces. Men were stationed around the big tent to hold the ropes, and were told to follow the orders of Pastor Daniells. Pastor Daniells soon said, 'Boys, let it down,' and the big tent went flat to the ground, except above the platform on which were the organ and the piano. The whole thing was over in about ten minutes, but we were in a sorry plight. Word of the situation soon got to Melbourne, and some of the leading hotels sent us word that their rooms were all full, but that they could accommodate, in halls and corri-

dors, as many of our people as wanted shelter.

"On Sabbath morning the sun shone down beautifully upon our drenched encampment. We raised the big tent sufficiently to get under it, and one of the sweetest prayer meetings that I ever attended was led by Pastor Daniells.

"The early morning city papers came out with flaming headlines that the Adventist camp-meeting had been miraculously preserved. We had rushed an announcement to the papers that services in the large pavilion would be held at ten-thirty in the morning, and at seven-thirty in the evening.

"Our men, and women, too, worked like heroes, and by ten-thirty all was ready for the opening meeting. Whether people came out of curiosity I do not know, but Pastor Daniells preached a wonderful sermon to an audience which filled the large tent to capacity.

"The Anderson brothers, A. W. and Richard, music dealers, had brought a fine piano and organ to the ground, and these were miraculously preserved during the storm. They organized a large choir and sang Adventist hymns before, during, and after each service, which was a big drawing card. Increasing crowds kept coming for the evening meetings and on the following Sunday.

"The meetings were to close on Sunday night. Just as Pastor Daniells and I were about to step upon the platform, a man, evidently a business man from the city, said to us, 'Gentlemen, do you know that you are making a great mistake in closing this meeting tonight? The people of Melbourne are just beginning to know about this thing.' Every available seat was taken, and many people were seated on the edge of the platform, and some were standing several feet deep in a semicircle, on the outside of the tent. At the close

of the sermon Pastor Daniells related what the man had said to us, and asked how many felt that way about our meetings. The entire vast congregation raised their hands in favour of continuing the meetings. Pastor Daniells turned to me and said, 'Pastor Robinson, I shall take the liberty of making an announcement. There will be preaching in this tent every night this week and over next Sunday.'

"Many of our people left on Sunday, but the crowds came every night. On Sunday, Pastor Daniells asked me what I was going to do about this great interest that had been awakened. I told him that we had selected a new location for the tent, at a well-known point about halfway between Balacava and the city of Melbourne; that the tent would be removed the next day, and that we must have it announced in the evening that Pastor E. W. Farnsworth would speak in this tent, in its new location, on Monday night.

"The next evening a large crowd was in attendance, and Pastor Farnsworth preached on the subject of the coming of the Lord. I preached in the tent every night, with several exceptions, for three months. During the time we baptized eighty-four persons. The first person I baptized was a Miss Williams, a member of Lord Brassey's family. (Lord Brassey was governor of Victoria.) After her baptism she told Lady Brassey that she would have to leave them, as she was now a Seventh-day Adventist. A few days later Lord Brassey told her that she must not think of leaving them, as she had been a member of their family for eleven years. He said, 'I know those people; they do my printing, and they are all right.' He handed her two pounds to present to her new church.

"Afterward Miss Williams got the coachman interested. He embraced the truth, and I baptized him. Sometime afterward they became engaged, and I married them.

"There was a no-law Adventist man who used to attend our meetings quite regularly, and nearly every night when I was about to make my strongest statement, he would rise and ask a question, hoping to weaken the argument. One Sunday evening I was to speak on the subject of the seal of God and the mark of the beast. I spent much of that Sunday in prayer to God, that He would not allow that man to disturb the meeting that night. When I rose to speak he was not present, and I thought that my prayer had been signally answered. But soon after I had begun, he came in and crowded himself into his usual place on the front seat.

"I started to read Ezekiel 22:26, and when I got to the latter part of the text, the man rose, and in a voice that seemed much disturbed, said, 'I must enter my solemn protest against this wresting of the Scriptures. The gentleman would try to make you believe that the text refers to the Sabbath. It has no reference to the Sabbath whatsoever.' I paused for a few brief seconds. Every eye in the large congregation was fastened upon me to know what I would do. I said, 'We shall read the text and submit it to the intelligence of this audience as to whether it has any reference to the Sabbath.' I then read slowly, and with much emphasis, 'Her priests have violated My law, and have profaned Mine holy things: they have put no difference between the holy and profane, neither have they showed difference

between the unclean and the clean, and have hid their eyes from My Sabbaths, and I am profaned among them.' After another brief pause of silence, the little old man rose, lifted up the wall of the tent, and disappeared, and I did not see him thereafter.

"The next Sabbath afternoon, at a meeting, eight persons rose and bore testimony to keeping their first Sabbath, dating their

decision from the meeting on the previous Sunday night. At the close of the meeting on Sunday night, a Methodist local preacher and his wife came forward to shake my hand, and he said, 'Pastor Robinson, that is the truth.' I asked him what he was going to do about it. He said, 'Ask my wife.' Her face wreathed in smiles, she said, 'My husband and I settled the question while you were preaching.'

## From Fields Afar

### *Gathering of Souls and Funds in South Africa*

By courtesy of Pastor A. H. White we publish this letter from Pastor W. H. Anderson of the South African Union:—

"I have your letter of April 13 before me. It caught up with me in the Congo where I am now working. It is a good report of the work in the Ingathering over there. Here, too, this year we have made a new record in Ingathering. The Helderberg College alone took in more than £1,000. That was an increase of nearly £300 over last year. We do not have all the returns in yet, and they will not be in for the whole Division until near the end of the year; but from what we have, the total will be very close to £27,000, and that is a new high for this part of the world. We thank the Lord for this success and for the liberality of the people in these troubled times.

"We have started a new campaign in the Union of South Africa and in Rhodesia, called the Voice of Prophecy. We have not been able to use the radio out here, but we have access to the press, and in the week-end issues of the leading newspapers we have short articles, and then ask for those who are interested to send in for further information and enrol in the Bible Study Course.

"At the end of two months nearly 5,000 had enrolled and were taking the studies, and new names were coming in at the rate of around fifty a day. It is the biggest thing we have ever put on in this country, and we are getting the message into the homes of thousands of people that way. Besides the newspapers, the local churches have taken the voters' roll in their vicinity and the names come from them into the head office, and are there cared for; and when the interest has been sufficiently aroused we send a worker or church member to the home to follow the interest and bind off the work.

"Last Sabbath we closed an evangelistic council at Bloemfontein, where all the European workers in the Union gathered, and there they were to plan for the follow-up work which will keep all of them busy all the time. At the close of the meeting for the Europeans they had a similar council for the African workers in the Union, and the plan was to try to get them out into greater evangelism than ever before.

"My own little efforts so far this year have been in an institute in the Fort Victoria district in Southern Rhodesia for five weeks, and there the Lord gave us 126 in the Hearers' Class, and I left a good

worker to bind off the interest and see them fully instructed and ready for church membership.

"At the close of that effort I went to the Belingwe district, about 125 miles south-east of Bulawayo, and there held a second effort and institute, and the Lord gave us sixty-one in the Hearers' Class.

"From there I went home, and after attending the Cape Conference and workers' meeting at the Helderberg College, Mrs. Anderson and I went to the sea at Hermanus and had two weeks of real rest and holiday, which we enjoyed.

"A week after the close of the holiday I was on the train again, this time bound for Northern Rhodesia for an effort and institute in that part of the field. Thirty-six years ago I went to a place ten miles east of where I held this effort and started the work among the Baila people. We told them we would teach them to read, so they could read the Bible, and we would teach them to farm, so they would always have plenty of food, and then my teacher, when he was alone with them, told them we would teach them to wear clothes, for at that time they all went naked. They said they would be glad to have their children taught to read, and they would like to know how to farm, so they would always have plenty of food; but if I thought I would teach them to wear clothes they were having none of that, for they all preferred going naked.

"The Lord was with us in that effort, and we enrolled 112 in the Hearers' Class after five weeks of work; and there I left a worker and some lay members to follow up the work and prepare the people for baptism. This closed my work in the Zambesi Union.

"At the close of the work in Northern Rhodesia, I crossed the border into the Congo and had another effort with the workers south of Elizabethville. There the Lord gave us 122 in the Hearers' Class. I have left two workers there to teach a school and follow up the work.

"My next appointment was in the Bikobo Hill Mission area near Kongola, in the Belgian Congo. Here I have with me a force of thirty African workers and also the director of the Bikobo Hill Mission. We had planned to go farther to the north, and sent the African workers ahead on foot, so they would be there by the time I arrived; but when they reached this place the chief stopped them and said they could not go on and leave him and his people in darkness. When we arrived, he pleaded so hard for us to stay and teach them that we stopped, and have been here now for three weeks and five days.

"After we had taught them faithfully in their homes for over three weeks we asked those who were willing to obey the teaching and give their hearts to God to enrol in the Hearers' Class, and during the last two days since we began calling for names, we have enrolled 103. We shall continue here for just over a week yet, and hope to have more than double that number in this place.

"Tomorrow we shall go with the chief and select a site for the school and get them busy at once with the making of the bricks and building the school and church and the home for the workers. Also, we shall leave three of the African workers here to teach the school and care for the interest.

"Most of the people here are Mohammedans, and this is the first time I have ever laboured for that people. I thank the Lord for all these adults who have taken their stand with us. I am to have a meeting this week with the chief and all the leading Mohammedans about here, when we shall discuss the merits of our message as compared with the teaching of Mohammed. I am anticipating a very interesting time with them. They have many questions to ask, and it will be a pleasure to show them the way from the Bible, and then I pray God they may be willing to walk in it.

"Mrs. Anderson and I both keep well. Mrs. Anderson is now connected with the Voice of Prophecy office, and I still carry on in the mission fields.

"Please remember me to Pastor C. H. Watson, Brother C. H. Pretzman, Dr. Caro, and any others whom I may have known in the past, who are now in your part of the world."

## News From Abroad

Pastor E. B. Rudge, our Union President, kindly shares with us two letters he has lately received. These excerpts are taken from the one penned by Pastor W. H. Branson, General Vice-President of the General Conference at Washington:—

"You will be interested to know that we have succeeded in getting a few men off to India and China. Brother Ham, the newly appointed leader of the Southern Asia Division, with Sister Ham, is now en route to India. We hope he will get through without accident. Three men are en route to Free China. We are endeavouring now to obtain transportation for a doctor to go out to Free China and join forces with those who are in the field. A number of workers have got through to Ethiopia. A doctor and his wife recently went through by air on special arrangement with the governments involved. We succeeded a few months ago in securing priority for a doctor to go to South Africa by plane. Others have gone out by steamship, so the brethren are trying to send out help wherever it is possible, but they are concentrating particularly on sending men out who can stay in the field, rather than trying to send visiting workers from the General Conference at this time. This, of course, does not apply to South America or Inter-America. We have been able to supply considerable General Conference help to these two divisions within the past two years, and plans are on foot for others to go forward to help them during the coming autumn and winter. We regret indeed that it is not possible for these visits



*Nurse Evelyn Totenhofer, who has served with efficiency and good cheer in the Solomon Islands, and who has gone to New Zealand en route to Pitcairn.*

to be extended to the other parts of the world, and we are all hoping and praying that the time will soon come when the way will be open for our General Conference men to go out to the ends of the earth and make first-hand contact again with the leaders and other workers in all our divisions.

"We have been made so happy to know that you have been able to reoccupy a few of your island missions, and we hope that many more will be reopened to you in the near future. Encouraging word is coming in to the General Conference office from many parts of the world. Of course there are certain sections from which we do not hear, but from those fields with which we are in contact comes word that the Lord is greatly prospering the work, even in the midst of war and the most severe difficulties that have ever been experienced. Persecution is rife in the Balkan States. The report is that it is more bitter than they have ever experienced, in the past year, and yet the work is onward and making splendid progress. The brethren report that they are all of good courage.

"Here in America our work is experiencing a wave of prosperity. Tithe income is the largest it has ever been, and so is the income to our mission treasury. We hope that as a result of this the General Conference will have necessary funds with which to rehabilitate the work in many parts of the world if and when this war is brought to a close.

"We trust that this will find yourself and all your associates well and of good courage in the Lord. We often think of you. You and your workers in the Australasian Division are often mentioned at the throne of grace as the General Conference officers and family meet together from day to day for their daily devotions and councils."

Pastor W. E. Read, formerly of England, now President of the Caribbean Union, gives some interesting facts concerning that field:—

"We have found much to encourage us in the evangelistic efforts which are in progress at the present time. Already these are beginning to yield their fruitage. Pas-

tor O. P. Reid has been carrying forward a strong effort in the city of Georgetown, British Guiana. It was not possible to secure a hall, due to the fact that this had been taken for national purposes. However, the meetings were held in our own church building, where Pastor Reid had not only the privilege of speaking to those inside, but to those also who crowded outside; and it was estimated that on Sunday evenings he had well over 1,000 people in and out of the building listening to the message. Quite a number have already taken their stand for the truth, and we are looking forward to a large baptism in that centre. Still another effort conducted by one of our workers in the country had 1,600 people at the opening meeting a week or so ago.

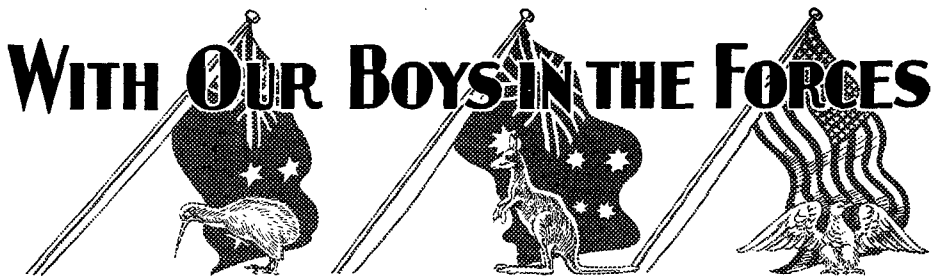
"Away up in the interior of British Guiana, where our work among the Indians has been in progress for many years, there seems to be a real revival of missionary activity. The work there has gone very slowly through the years. At the moment, however, Brother Brooks, who is in charge of the work in that area, reports over one hundred in the baptismal classes. In the course of a week or two he expects to have one of the largest baptisms we have had there since the work began.

"Pastor Van Putten has been holding an effort in the island of St. Thomas. In fact, he has just concluded a very successful effort which lasted several months. Quite a number were baptized; in fact, on that occasion they had the largest baptism they have ever had in the history of the work in St. Thomas.

"Plans are under way for a strong evangelistic effort to be held in San Fernando in the island of Trinidad. We have been fortunate in getting a splendid hall, and this effort, together with a number of others in various parts of the Union, would be carried forward during the latter half of the year. We are praying, we are labouring, we are earnestly seeking the Lord for a real harvest of souls as a result of these labours."

## A BIBLE COLPORTEUR IN BOLIVIA

Bolivia is west of Brazil, and is almost in the centre of the South American Continent. The population is roughly three and a quarter millions. Spanish is spoken by educated people, and the natives speak Aymara and Quechua. It is said that there is no country in Latin America where the conditions for Christian enterprise are so unfavourable. The population is largely Indian, illiterate and poor. Five centuries of Spanish Colonial misrule have left their mark of ignorance and superstition, and Christian mission work has been extremely difficult. From 1937 the Bible Society work progressed, and in twelve months the circulation had increased fivefold. One colporteur is described as bilingual, small of stature, but possessing grit and gumption. In 1939 he sold the amazing number of 34,000 volumes. With the co-operation of the American and the British and Foreign Bible Societies, the circulation has been systematically organized, and the "Word of Life" has gone through the length and breadth of the Republic—among the Aymara and Quechua Indians—in mining centres and in the river regions.—"Australian Christian World," September 10, 1943.



"Mighty in brotherhood, mighty for God and good."

## Do Miracles Still Happen?

L.A.C. Keith Adair

Some people say that the days of miracles have passed. They don't think that God is any less powerful, but perhaps outstanding acts of God are not so common. I was one of those people who believed in the power of God—with a few reservations as to how far He would go. However, the experience which prompts me to write these words has helped me to realize just what an infinitely capable heavenly Father we have, who can do absolutely anything for us which is for our best good, provided we go our step of the way and ask Him for sufficient faith.

One evening a week ago I was in my tent when I heard my name being called by the C.O. I poked my head out of the tent, and he called, "Come here quickly—we have a casualty!"

I found a little girl about three or four years of age, wrapped up in a blanket, in her father's arms. Her mother was sitting next to her on the seat of the old utility, and the driver, a white man, was talking with the C.O. About half an hour earlier the child had fallen into a billy of boiling water and scalded her little right arm from above the elbow to the wrist.

"Should I take her to the doctor at—?" asked the overseer. The road was rough, the night chilly, the trip would be a long one, the patient was suffering from shock, so I said "No."

What a state her poor little arm was in! There she sat on a box, a little quarter caste girl—her name was Helen—looking at the big, bulging, raw blisters on her arm. She winced just a little as the bandages came off some particularly tight spots. For about three days Helen's father, Henry, brought her to have her arm dressed and she was getting on fine. But the next evening I received word that she was not very well. I slipped a thermometer into my pocket and Henry drove me to the cement-floored, galvanized iron building. It was just dusk. Helen was in bed. I put the thermometer in her mouth and it showed almost 104. She couldn't be taken straight to the hospital because the overseer was away with the utility.

I tried hard to figure out what the trouble was. Did I notice little red rings around the blister marks? Could it be infection? I had been very careful, and it couldn't—it musn't be—infection. I asked Helen if she felt a soreness in the armpit and she said she did. I gave the parents instructions as to the treatment and made my way back to the camp very worried. I had done my best, but if the infection started it would soon go through the little body.

I opened my Morning Watch Calendar to July and read the extract from the

"Testimonies" at the bottom of the page. A sentence gripped my attention: "He will more than fulfil the highest expectations of those who put their trust in Him." That night I prayed harder than I had prayed for a long time. Next morning, just as the sun was rising over the horizon, I pulled on my big boots and started picking my way through the prickly spinifex grass towards the humble dwelling of Henry. He was on the veranda, also his wife—and yes, there was Helen, too! Her

## Inspection

CPL. GEORGE R. KENDALL, U.S. ARMY

Atten-tion! You're on your feet  
With trousers pressed and gear complete;  
Your hair is groomed, your buttons  
bright—

All is perfect in your sight—  
Inspection keeps you neat.

Atten-tion! You grab your gun  
And down the line there sounds as one  
The slap of hands against the stock—  
Living figures turn to rock—  
Inspection has begun.

Atten-tion! Who said "At ease"?  
Wipe off that grin; choke down that sneeze;  
And no one dares to bat an eye  
While the inspector passes by—  
Inspection means to freeze!

Atten-tion! (The voice is gruff).  
Get to your bunks; stand by your stuff!  
And no one has an alibi—  
'Tis the inspector passing by—  
Inspection is no bluff.

Atten-tion! You're on review  
A-strutting past a chosen few.  
Lieutenants, captains, majors—each  
Watch you practise what they preach—  
Inspection keeps you new!

Atten-tion! At duty's post  
Inspectors come and you're their host.  
You may have done your best before;  
When they come you do some more,  
Inspection claims the most.

Atten-tion! You're all alone,  
Arraigned before the judgment throne.  
Men may look for stripe or bar;  
God will see you as you are—  
Inspection proves the tone!

Atten-tion! When life is past  
The mould is set; the die is cast.  
Can it be said you've done your best?  
Passed the Master General's test?  
Inspection comes at last!

father smiled. I could hardly believe my eyes. She had such a high fever, and now she had not a trace of it.

Henry tried to make me take some money "for all your trouble," which of course I would not think of taking. However, he is making me a novelty. It will always hold a special significance for me. I know there is a God in heaven and that "He will more than fulfil the highest expectations of those who put their trust in Him."

A/Sgt. L. T. Greive. "I don't know whether I have written to you since I left the hospital last week. I am now in charge of a native R.A.P. and hospital over the bay from the base hospital, to which I evacuate most of the patients admitted here. There are between thirty and forty patients here besides a substantial number of outpatients. It is also my work to examine natives for physical fitness before they are signed on for labour.

"A Negro officer called in here recently and requested to see around the hospital. Being a surgeon, he was very interested, and his main object was to see how he could get across to the base hospital sometime. He is a very nice man to speak to and says he knows our people well—used to visit one of our medical colleges on occasions."

We were pleased to have three of our American soldiers visit Wahroonga on Sabbath, October 16. They were P.F.C. Fletcher E. Blalock, Sgt. Russell H. Behner, and Cpl. Eldon A. Jones.

## What Relation?

At a missionary symposium in the South African Division, where a pleasant afternoon was spent in exchanging greetings and experiences, Dr. Morel, in charge of our medical work at Malamulo Mission, Nyasaland, including the leper colony, told the following incident:—

One day an Indian arrived at the hospital in a very critical state, suffering from blackwater fever. He was in a hopeless condition, and all despaired of his life. His friends gave him up to die. The doctor suggested a blood transfusion, but no one would volunteer to give the necessary blood. Finally, Dr. Morel's wood-boy volunteered. In due time the boy began to get well. A week later the wood-boy came round to the doctor, and after much palavering said that he had a question to ask. "Since I gave my blood to the Indian," said he, "and the Indian got well, what relation does that make me to the Indian?"—"South African Division Outlook."

**Church Officers and Members.** We express our thanks to those of you who have occasionally contributed to our columns. Please continue to send us items of church news, interesting experiences in connection with missionary work, letters from your boys in the services, or any other articles that you feel would be appreciated by our readers. We want our church paper to be representative of all sections of the Union Conference, and to make it so, we need your co-operation.

## AUSTRALASIAN RECORD

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OF SEVENTH-DAY ADVENTISTS

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### WEDDING BELLS

**WATSON-COLLINS.**—In the morning of September 3, 1943, Brother Francis Watson of Scarness, Queensland, and Sister Florence Collins of Toowoomba were joined in marriage. Later, in the hospitable home of Sister Miller, the happy couple were given a surprise reception prepared by the ladies of the church. We pray that God will greatly bless these two as they make their home in Scarness.

H. B. P. Wicks.

**FEHLBERG-KNIGHT.**—In the Moonah S.D.A. chapel, amidst a fragrant profusion of springtime flowers, John Alfred Fehlberg and Leita Meryl Knight were happily joined in marriage on the evening of September 27th. John is the only son of Mr. and Mrs. Alf. Fehlberg, and the bride is the fourth daughter of Mr. and Mrs. A. Knight of Glen Huon. Congratulations and good wishes were eagerly bestowed at a crowded reception given at the Community Hall. As these two young people now establish their home amongst us, we pray that God's richest blessings may surround them.

L. A. Dyason.

**HARDY - RICHARDSON.**—The Bairnsdale church, Victoria, was the scene of a very attractive wedding ceremony in the afternoon of October 6, 1943, when Sister Greta Alma Richardson and Brother Alfred G. Hardy pledged themselves to travel life's way together. Friends had arranged floral decorations befitting the occasion. The bride is well known to the staff of the Sanitarium Health Food Company, having been connected with that branch of the Lord's work for several years. Brother Hardy is a resident of Nicholson, Victoria, where the happy couple will make their home. We pray that Heaven's choicest blessing will rest upon them as they labour together.

P. G. Foster.

**HILL-COOPER.**—At the Murwillumbah church, N.S.W., on September 8, 1943, in the presence of many well-wishing friends, who had brought together flowering gems from their subtropical gardens and gracefully decorated the little chapel, the reciprocal vows of matrimony were taken by Austin Frederick, eldest son of the writer and wife, and Dessima Dora, third daughter of Mr. and Mrs. W. Cooper of Murwillumbah. Both the bride and groom are well known in the New South Wales conferences, the former only recently having resigned her position in the South Conference office to take up home responsibilities. That God's richest blessing may rest upon their united lives is, we believe, the sincere wish of all who know them.

H. A. Hill.



**WATTERS.**—After a long illness patiently borne, Irene, eldest daughter of Mrs. S. J. and the late Mr. H. Watters of East Maitland, passed away at the Sydney Sanitarium on July 31, aged forty-two years. Our late sister first heard the message at a little Sabbath school organized after a Maitland camp-meeting; and at the early age of seventeen she gave a practical demonstration of her faith in Christ when she went down into the waters of baptism. Sister Watters was an outstanding example of Christian womanhood. She was most sincere, efficient, and humble in the service of the cause of God she loved so devoutly. She spared neither effort nor means in helping to advance its interests. Her faithfulness will long live in the minds of those whose privilege it was to associate with her in church and conference activities. To lose from the ranks such a worker as this is a loss indeed. Her work is done. She rests from labour, but her helpful influence lives on to bless fellow pilgrims with whom she journeyed down the years. Thank God that "His eye seeth every precious thing." In the Maitland cemetery we laid her to rest to wait the coming of that eternal morn when the shadows will all flee away. Pastors Westerman, Gillis, Gander, Kingston, Lauder, and the writer associated in the last sad rites in the home and at the graveside. To the aged mother, brothers, and sisters, one of whom, Sister Eve, is the Sabbath school and J.M.V. Secretary of the North N.S.W. Conference, we extend sincere sympathies. J. W. Kent.

**FREEMAN.**—In the passing of Ada Elizabeth Freeman another link has been broken with the early days of the work in Australia. Sister Freeman was the mother of Dr. M. M. Freeman of Melbourne, and died on September 19, 1943, at her home in Middle Brighton at the ripe old age of eighty-four years. Two children were born into her family, but the boy sickened and died. Greatly distressed, the mother desired to know what the Bible taught of life after death. After diligent inquiry, she was told of a preacher who was conducting a series of meetings in the North Fitzroy church, and was handed a list of subjects upon which he was speaking. One was the State of the Dead. She attended these services and was comforted by the message preached. That was in the year 1896, and the speaker was the late Pastor A. G. Daniells. Mrs. Freeman accepted the Sabbath truth and then transferred to West Australia. There she commenced Bible studies with Sister G. Chapman, who fully instructed her, and she was received into fellowship. Sister Freeman was a woman of ability, and in the early days was connected with the West Australian Missionary College as matron. She worked with the Health Food Company in the old shop in William Street, Perth, and later in the conference Tract Society. Then she moved to Sydney while her daughter continued her education. Sister Freeman also served in the old Avondale Health Retreat, finally remaining with her daughter, Dr. Freeman, until the end came. Our late sister was a staunch and

devoted Adventist, and was blessed with a strong personality. Through hardship and suffering she never wavered. Kindly dispositioned and generous of spirit, her life of devotion was a benediction to all she met. It was my privilege to visit her before her death, and her testimony rang true to God and the message. Among her dying words were, "Jesus is precious." The interment was private, but this dear old mother rests safely in the care of her Redeemer. To Dr. Freeman, who so tenderly cared for her mother, to Dr. T. A. Sherwin and his sister Miss M. Sherwin, we extend heartfelt sympathy.

H. E. Piper.

**FARMER.**—On Thursday morning, June 10, 1943, little Roy, aged five years, son of Brother and Sister R. Farmer of Boddington, W.A., died after an operation in the Narrogin Hospital. We laid him to rest and pointed the sorrowing parents, other relatives, and friends to the glad reunion day so soon to dawn. Pastor L. D. A. Lemke and the writer conducted the services at the home and the graveside.

L. C. Naden.

### RETURN THANKS

Mrs. S. J. Watters and family of East Maitland desire to tender their sincere thanks to the doctors, matron, sisters, and nurses of the Wahroonga Sanitarium for the loving care and attention accorded to their daughter and sister, Irene, during her long illness in that institution; also to those members of the ministry who upheld her so constantly before the throne of God, and kept her strong in the blessed hope. They remember, too, those many visitors and kind friends for their expressions of sympathy, and their many offers of practical help in their bereavement, thereby teaching us anew of the beautiful family ties that bind us all in Christ Jesus.

### THANKS

Mrs. M. Brown and family of Wollongong, N.S.W., wish to thank their many friends and relatives, especially Pastor A. H. Piper, for the kindness and sympathy shown them in the recent sad loss of their dear husband and father.

### Notices

**TO LET.**—Double furnished room in comfortable home on main road a few miles from Perth, with mother and child. Use of all conveniences, piano, wireless, refrigerator. Rent, 30s. week, including wood and electric light. Also small citrus orchard in full bearing on some property with excellent soil. Good sale for fruit on road. Rent, 10s. a week. Send inquiries to Tract Society, 47 Hay St., Subiaco, Perth, W.A.

**WANTED.**—Girls for the Packing Department of the Sanitarium Health Food Factory, Warburton. Apply in writing to the manager.

**WANTED.**—Lad or man for dairy farm. For further particulars write to G. Taylor, Huon P.O., Victoria.

**WANTED.**—A willing boy for poultry farm, fifteen or sixteen years. E Perry, Cobah Road, Arcadia, N.S.W.

## BREVITIES

Arrangements have been made for an exchange between Miss Lois Rosendahl of the Lewisham Branch of the Health Food Department and Miss Jessie Gane of the South New South Wales Conference office.

A concert by the Wahroonga church school children on Saturday night, October 16, brought in £36 gross. The funds will be devoted to school equipment. The general opinion in the audience was that the programme was well worth repeating.

On Sabbath morning, October 16, a special service was held in the Wahroonga church, to commit to the care of our heavenly Father a number of missionaries expecting to return shortly to their outposts. Three of these were on the rostrum with Pastor E. B. Rudge—Pastors C. E. Mitchell, D. A. Brennan, and A. G. Jacobson, as well as a new recruit, Pastor E. R. Tucker. Following Pastor Rudge's address, they all expressed briefly their delight at the prospects of ministering again to the native believers, and requested the prayers of God's people on their behalf.

During the week-end including Sabbath, October 16, Pastor A. G. Stewart was with the church at Albury, N.S.W., where he addressed three well-attended meetings.

In the evening after the Sabbath, in a central hall engaged for the purpose, the address was illustrated by a number of interesting coloured pictures, some of which depicted the very loyal assistance being given to wounded soldiers by the natives of Papua and New Guinea, as stretcher bearers and attendants.

Some of our own young men attached to the local military camps attended these meetings. During the Sabbath morning consecration service a good response was made to assist the boat replacement fund.

The local church work at Albury has been under the able care of Pastor Ramp-ton for the past four years.

### Big Week and Mission Extension

Our "Record" readers will be interested in the coming Big Week. This year our objective is to raise £2,000 for the opening up of new areas in New Guinea and Papua, and also for the help and maintenance of the Monamona aboriginal work.

When we were planning for this campaign, it seemed as though we were not going to have any "Bedtime Stories" for the Big Week effort this year, but you will be glad to see Brother Maxwell's book here again.

The other book we have selected, "Seeing It Through With God," is one of the finest of its kind we have ever printed, and should find a place not only in many non-Adventist homes, but a corner in every Adventist library.

Apart from these two books we have the usual "Morning Watch" calendars. There will be no "Health" magazine this year, but we do have a number of books available such as "Steps to Christ," "The Marked Bible," and a number of others.

You have already heard that missionaries are now going back to Papua, and in the near future we hope we shall not only see them back in the old mission stations; but also pioneering into new areas where there are thousands of natives ready to hear the gospel. So we look to our people once more to help us extend our work in the fields afar. We should like to suggest that each church member be responsible for the sale of at least two sets of Big Week literature.

We wish you all the best of success as you again give your loyal support in the 1943 Big Week effort.

T. A. Mitchell.

### Saving "Grace"

GOLDIE SCARR

"Just fancy his letting down the standards like that! Why, he doesn't even say grace any more."

I was the speaker. The scene was the college campus, the time, some eighteen months ago, the discussion was concerning one of the students who had been drafted from college into a military camp where he had let down the standards rather badly. I was horrified to think that he could do such a thing. Why had he slipped? Where was his courage? What a witness he could have given if he had only stood firmly for the right! He might have done untold good, he might have influenced some of his companions, he might.

But we live and learn. Looking back, I wince as I recollect my harsh condemnation of the soldier lad. I do not now feel nearly so indignant about his failing to witness; it is not quite so easy as it sounds when safely cloistered in a Christian college.

When we graduated, my girl friend and I were appointed to work in the same city. Eagerly we made arrangements to batch together. Our enthusiasm was great, our hopes high, we were out to win souls for the kingdom. Fresh from college our standards were at pinnacle height. Soon we discovered that it was not as easy as we had thought. We had to share our apartment with other folk, unbelievers. They blinked when we bowed our heads to ask God's blessing on our meals, they criticized our foodstuffs, they had the wireless blaring on Sabbaths and when we wanted to have worship. They did not sneer openly, but we caught the covert glances exchanged; clearly they thought us queer. We felt uncomfortable. It is disconcerting to be deemed "strange." Our hopes diminished a little, but soared again as we lent them books, gave them "Signs," and invited them to church. They did not come to church, nor read the books; the "Signs" were used to light the kitchen fire. Our enthusiasm wilted.

Weeks passed. We made no apparent headway, but we spoke the word in season and endeavoured with God's help to leave a Christian influence. Circumstances compelled us to seek new quarters, practically the same procedure was repeated, only this time our neighbours were more congenial. Their ridicule was friendly and in fun, but it became increasingly difficult to bear; it was a real effort to "let our light shine" under the searching eyes of these hearty heretics. We each found that we waited for the other to take the lead, to ask a blessing, or else we mumbled a few hasty words hoping that the other folk

were not watching. "Dare to be a Daniel" sounded in our ears as a hollow mockery. But like the prodigal of old we came to ourselves. How could we expect God to bless such feeble efforts? We were giving the trumpet an uncertain sound. This would not do.

There followed a period of real confession and reconsecration—the banner of Prince Emmanuel floated skyward again.

No, we have not won these people to the grand third angel's message, we have not even taken them to church, but last night as we bowed our heads to ask a blessing on our meal the wife broke off in mid-sentence, and the husband at the head of the table bowed respectfully over his plate and said a hearty "Amen" to our prayer.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5: 16.

### Sabbath Hours at A.M.C.

V. J. HEISE

The keynote of the Friday evening meeting at Avondale last week, the 9th October, was sounded with a verse from the Sweet Singer of Israel: "Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men!"

In a way that is characteristic of our highly respected Brother G. F. Bohringer, the faculties of sight, speech, hearing, and a sound mind in a sound body were briefly reviewed and evaluated, with the result that a large percentage of the student body responded to the invitation to praise God for His goodness.

At the Sabbath morning service two of the homiletics students, Brother F. Maberly and Brother G. Best, outlined the position that confronts the church today with regard to the unfinished task. The fact was emphasized that a rekindling of the pioneer missionary spirit is the only effective antidote for a condition of lethargy. This was indeed a very timely message for students preparing to play their part in finishing the work.

The thought of the day was continued in the Missionary Volunteer meeting when, with an effective musical background, a programme in narrative and dialogue form was presented. From the example of a noble missionary couple who gave their all for the work in West Africa we were very forcefully impressed with the cost of "taking up the cross to follow Him." Two of the native crew of the "Diari," now undergoing renovations for medical work in the north, very ably assisted in the programme.

### Sydney Sanitarium Acceptances For 1944 Class

A.M.C.: Misses Mavis Atkins, Ivy Frauenfelder, Doris Graham, Winnie Heaton, Dulcie Geiss, Ruth Heise, Marion Isaac, Mary McBride, Betty Searles, May Shirley, Jean Teulon, Rose Taylor, Joyce Wilson, and Mr. Fred Heise.

N.Z.M.C.: Misses Norma Bowman, Elsie Pearce, Joan Tasker, Una Watts.

Others: Misses Frances Fowler, Joan Isaacs, Purves Litster, Earlene Mitchell, Audrey Mitchell, Norma Podmore, Mavis Stewart, Floris Roder, Mr. Ivan Deacon, and Mr. James Rattray.