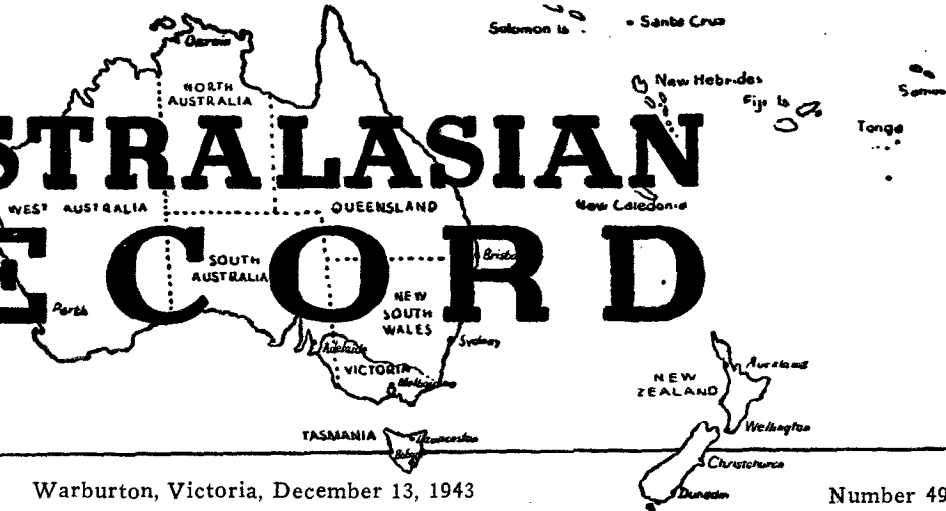


AUSTRALASIAN RECORD



Beatitude of the Pure in Heart

The Psalmist asked: "Who shall ascend into the hill of the Lord, or who shall stand in His holy place?" and answered: "He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully." He saw that there was a connection between purity of heart and vision of God, and prayed: "Create in me a clean heart, O God; and renew a right spirit within me."

John, the pure-hearted disciple, who saw so much of God, said: "We know that, when He shall appear, we shall be like Him," that is, pure in heart, "for we shall see Him as He is," and Jesus said: "Blessed are the pure in heart: for they shall see God."

I

Purity of heart is an ideal which seems unattainable. The purer we become the more conscious we become of the impurity that remains, but Jesus spoke habitually of things that had to do with the experience of ordinary people.

"Seeing God" seems as unattainable as purity of heart. Surely the actual presence of God is too holy for mortals to enter. We cannot believe, however, that Jesus was holding out a fancy for His hearers to grasp as a fact. It is not surprising, then, that the context shows these words to be more in touch with the practical affairs of life than at first seems. Purity of heart is just the result of the qualities previously enumerated: poverty of spirit, sorrow rightly apprehended, meekness, hunger and thirst after righteousness, inspired by penitence and mercy. We readily recognize the possibility of acquiring the commonplace qualities separately, but purity of heart is nothing more than all these taken together, and therefore stands within our reach. Then, if purity of heart is just all these ordinary qualities taken together, and it is a condition of seeing God, that vision of the Divine is possible to matter of fact and prosaic people as well as to mystics. Some of the Eastern religions regard communion with God as spiritual, not necessarily moral. Jesus regarded the moral and the spiritual as identical, and said that communion with God was a matter of possessing the qualities previously enumerated, and not merely

some emotional condition into which any person, whatever his morality, may enter.

The blessedness of seeing God is represented as a present experience. We shall see God hereafter, but in a real, if less perfect way, we may see Him now. Of course such vision of the Divine must ever be a matter of spirit, not sense perception. "No man hath seen God at any time," that is, with the physical eye, neither can any man so see Him, for He is invisible.

It is possible to see God only as He has revealed Himself in nature, in experience, and in Jesus Christ. To see by light we look at objects by which it is reflected; so, in nature, in experience, and in Jesus Christ, all illumined as they are by God, we may see Him.

Vision of God in nature has been spoken of as mere mysticism or pantheism. It is mysticism, for mysticism is a real part of Christianity. It is the conception of a spirit which dwells in and works through all material things; but it is more than that. The special emphasis which mysticism and pantheism place upon direct communion with God as spirit in nature tends to ignore the fact of individuality and the approach that can be made to God only along lines that are personal. God in nature is a diffused and nebulous light. God in Jesus Christ is that light gathered into the radiant mass of a blazing sun. The vision of God in nature is, of itself, inadequate, for nature can tell us nothing of the destruction of evil or the forgiveness of sin; but the person who has seen God in Jesus Christ may see Him also in nature and be inspired and strengthened by communion with Him there.

Even here purity of heart is a condition of seeing God. There was a purity of heart about the poet Wordsworth. He saw the unity of nature to be the spirit of God. In his "Lines Written Above Tintern Abbey" he says:—

"And I have felt
A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean, and the living air,
And the blue sky, and in the mind of man:



A motion and a spirit, that impels
All thinking things, all objects of all
thought,
And rolls through all things."

To him the beauties and forces of nature
as he beheld them in the wonderful Sim-
p-
l-
on Pass

"Were all like workings of one mind, the
features
Of the same face, blossoms upon one tree,
Characters of the great Apocalypse,
The types and symbols of Eternity,
Of first, and last, and midst, and without
end."

We express the same sentiment when
we sing of the love of God, for God is love
as well as spirit:—

"Oh, wide embracing wondrous love,
We read thee in the sky above,
We read thee in the earth below,
In seas that swell and streams that
flow."

There is the same spirit in Professor
Carruth's poem:—

"A haze on the far horizon,
An infinite, tender sky,
The rich, ripe tints of the cornfields,
And the wild geese sailing high,
And all over upland and lowland
The charm of the golden-rod;
Some of us call it autumn,
And others call it God."

Jesus saw God in the beauty of the lily and the life of the bird. There is only one way of seeing such things as the work of God, and that is by purifying the crystal of the heart through which we look on all around.

II

God is to be seen also in our inner experience, which may be made a sanctuary of communion with Him. St. Francis of Assisi used to say he was "conscious of One he could not see, whose voice he could not hear, and the touch of whose hand he could not feel, yet whose presence was to him the most real thing in the world."

Professor Carruth speaks in a similar way of the revelation of God in human experience:—

"Like the tides on the crescent sea-bench,

When the moon is new and thin,
Into our hearts high yearnings
Come welling, surging in—
They come from the mystic ocean,
Whose rim no foot hath trod,
Some of us call it longing,
We know that it is God."

III

But the God of nature and experience is a mystery apart from Jesus Christ. He is the sun-centre at which we may stand and observe the ordered motion of all God's activities in the things that whirl about us. So our hymn goes on to say:—

"We read Thee best in Him who came
To bear for us the cross of shame:
Sent by the Father from on high
Our life to live our death to die."

Jesus said: "He that hath seen Me hath seen the Father"; "the only-begotten Son, which is in the bosom of the Father, He hath declared Him." If we would know

what God is like we must behold His Son whom He has sent. It is good that we should see God in nature and in experience, but the knowledge of Him which they afford is insufficient for our need. The struggle for existence in nature, and pain in our own experience, leave unsolved the problem of God, for which we can find a solution only in Jesus.

We are told of a vision of God hereafter of which we know little, but of this we may be sure, that what we see of God then will be conditioned by what we shall have seen of Him here.

There is another vision of God which is no beatitude. When Isaiah stood in the temple and saw the outer courts as well as the inner shrine hallowed by the symbol of the divine presence, he fell prostrate on the ground. His vision of God made him conscious of his own sin. He was afraid and said: "I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." Every eye shall behold Him, and what that vision will mean will depend on the condition of our hearts.

The New Testament speaks of inward cleansing in two ways.

First we are told that we must purify ourselves. On the other hand, we are told that Christ cleanseth us. Each of these statements is the complement of the other. Only so far as we put forth our best efforts and draw upon the spiritual resources made available in Jesus Christ, shall we be made increasingly pure in heart.

We may well conclude with the prayer of the Psalmist: "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."—"Australasian Christian World," October 1, 1943.

so happy. And yet, dear sisters, the world is making a tremendous bid for them. The love of dress, the glitter and life of the social hall, the wooing of unbelieving young men, are all too real to be treated lightly. "Every attraction of person, charm of culture, grace of form, and element of beauty, constitutes a new peril to be guarded and befriended by Christian care and companionship. The churches, through their consecrated womanhood, must be ready to lead in serving and saving those, by a warm welcome, tender sympathy, Christ-like compassion, hospitality, and help. . . . Christian women must lead in this blessed work of protecting and saving their imperilled sex. Every woman must have a spiritual sister, and every girl a true Christian friend. . . . Happy are they that have learned the secret of happiness—to live for God and others."

"Hast thou found some precious treasure?
Pass it on!
Hast thou found some holy pleasure?
Pass it on!
God Himself is ever giving,
Loving is the truest living,
Letting go is twice possessing—
Would you double every blessing?
Pass it on! Pass it on!"

Phoebes of our churches! Has God spoken to you? Phoebe means pure, radiant. Would you be radiant, radiant with the love of God for your work and in your work? You can be, thank God, if you are willing. And, "Most willing will be Thy people in the day of Thy power. Thine offspring shall be like the dew from the womb of early dawn, radiant in holiness." Ps. 110: 3, Spurrell's translation.

In conclusion let your invocation be: "Dear Father, Thy people have made me a deaconess. I know not how to work for Thee as I should. Wilt Thou for Jesus' sake keep me. Give me a true mother heart, large enough to extend beyond the four walls of my own home. Help me to be a mother to my sisters' children, a sister indeed to their mothers. Do give me special aid to help our young sisters. Give me some winning word of love to speak to them. And, Father, help me to be tender and merciful and long-suffering in dealing with them. Give Thy child a heart of loving sympathy for the poor, the sick, and the infirm. And all that I do, may I do only in the name and for the sake of Jesus my Saviour, who has done so much for me. Amen."

"For this cause the Jews . . . went about to kill me." "This cause" was his showing to Jews and Gentiles that they were sinners, and that they ought to repent and give proof of their repentance. This was ground enough for such hostility. Evil-doers never like to have their faults pointed out or rebuked. They have no objection to preaching, provided it is not directed against their favourite sins. But if they are more ready to pray than to pay tithes, if they cheat in their business, if they sell liquor or drink it, if they play cards, or smoke, or dance, or go to the theatre—and their minister has anything to say on that subject, they "wish he would preach the gospel, and not be meddling with things that don't concern him." Even if they do not go about to kill him, they are likely to try to destroy his influence, and to look upon him as their enemy.—Selected.

Phœbe, a Deaconess

A. H. PIPER

Paul appreciated the work of Phœbe. She was a deaconess of the church at Cenchreae. But who does not appreciate a good deaconess? Two short verses tell us the record of this devoted woman. How near she was to Paul in labour for the Master, for in introducing her to the church at Rome he writes: "Our sister Phœbe . . . a servant of the church . . . a kind friend to many, including myself." Rom. 16: 1, 2, Weymouth's translation. Conybeare and Howson translate the thought "Phœbe our sister, who is a ministering servant of the church." And again Hayman puts it, "Phœbe our sister, now a deaconess of the church."

Let all our church deaconesses consider for a few moments the God-appointed work to which they have been called. You have been appointed not to an office but to a work—"a ministering servant of the church," or as our Authorized Version puts it, "a succourer of many."

We have been much impressed of late with the need of a true revival of interest in our deaconesses for this work. Some good sisters have been doing a splendid work for God in this respect, but will not all by the grace of God determine that they will be more faithful in their work of ministering to those in the church? The need is so great. Mothers with their families, young women in their inexperience,

elderly sisters in their weakness and loneliness, long for a visit from you. Go to them, talk to them, read to them, kneel down and pray with them, and do it all for His dear sake.

Let our deaconesses in each church secure a copy of the names of the members of their respective churches from the church clerk. With this in hand study each name. Make sure that you know the spiritual condition of each one. You will find members who need visiting and warming up. Divide these among you and call upon them. If the work is beyond the limit of your time and strength, then do what you can yourselves and call to your aid some other good, solid sisters and enlist their services in the good work. Do not make the mistake of treating your work as a social matter only. It is social, but it is far more; it is essentially spiritual. During the recent past we called upon a good sister who needed help, and during our conversation we asked if the deaconesses of her church ever called upon her and prayed with her. Her reply was to the effect that sometimes she was visited, but the conversation was all of a social character and she was never invited to kneel in prayer. This may be an extreme case, but possibly it is rather common. Deaconesses, let us do our God-given work. Let us endeavour to lead the people nearer to the feet of the Master.

Many of our young women in the church are in danger. They are so bright, so good,

There Is Hope

By J. W. CHRISTIAN

Another Cheering Message for the Depressed

It happened in one of the many two-bed wards of a famous Rochester (Minnesota) hospital. The entire experience was so simple, so natural; but is not such the way in which God often chooses to perform His wonders?

I was making my regular pastoral visits among the sick, calling upon those who made no profession of religion as well as upon those who found in Christ their "all in all." During the course of the afternoon I talked with Mrs. Jordan, a noble Christian woman who was rapidly recovering from a serious operation. With strong courage in God and her physician's assurance of an early return to her home, she had been finding comfort in bringing cheer to neighbouring patients.

In the course of our visit, she mentioned a conversation with another woman, which had taken place only that morning. This woman, whom we shall call Mrs. Brown, had accompanied her husband to Rochester in his quest for health. The two women had enjoyed many pleasant visits during the past few days; but that morning Mrs. Brown had brought the sad word that her husband's physician had given them. Mrs. Jordan had done her best to comfort her new-found friends, but their grief was sore indeed. Having done her best she urged me to be sure to see the Browns immediately, as they planned to leave the hospital the following morning.

In a few moments I was standing in the hall outside Mr. Brown's room. His wife met me at the door, and the mere mention of Mrs. Jordan's name brought an invitation to enter.

I found Mr. and Mrs. Brown to be cultured and apparently prosperous people; but there was sadness in their voices and a look of despair on their faces. Mr. Brown frankly described his career, and told how he had allowed the cares of business to postpone his visit to the Clinic for a thorough examination. Finding it physically impossible to delay longer, he had come to Rochester hoping that his condition was not as bad as it seemed. He had fully expected to return to his business activities within a week at most.

But now the whole situation was changed! He had taken every test prescribed, including a series of X-ray pictures. After a thorough survey of all the evidence, his physicians had informed him that his case was most serious. Cancer had doomed him to an early death! Sincerely and with great sympathy he was told that there was nothing that human skill or medical science could do for him. He was advised to go home at once and arrange his affairs, for, although he might live four or five months, he might also be called by death in less time.

As I sat by his side in silence, the great struggle shook his frame, and his dear companion wept most bitterly. When Mr. Brown had finished speaking, he reached out his hand to me—a stranger; but under such circumstances a stranger easily becomes a friend. As his hand rested in mine, it was natural that I should occasionally press it a little tighter to let

him know that I understood. Often silence is more eloquent than words.

Unnoticed by us, the hour for evening vespers arrived. At five o'clock the heavy bells and chimes, operated mechanically, rang out from their tower above the twelve-storey Clinic building. The first number was the old, favourite hymn, "Abide With Me." As we listened to its pleading strains, the need of a strong arm to lead us safely through the trials of this life became more real to us.

The music shifted, and we heard—

"Jesus, lover of my soul,
Let me to Thy bosom fly,
While the billows near me roll,
While the tempest still is high!
Hide me, O my Saviour, hide,
Till the storm of life be past;
Safe into the haven guide;
Oh, receive my soul at last!"

I bent toward Mr. Brown and whispered, "Brother, are you praying this prayer with me?" Softly and with great emotion came his reply, "My mother used to sing those words at my bedside as she tucked me in for the night. Oh, that I had followed the counsel of my godly parents! Oh, that I had not allowed business to consume all my time and rob me of my hope at this hour!"

As the music of the second stanza began, I bowed my head and repeated audibly—

"Other refuge have I none,
Hangs my helpless soul on Thee;
Leave, O leave me not alone,
Still support and comfort me.
All my trust on Thee is stay'd,
All my help from Thee I bring;
Cover my defenceless head
With the shadow of Thy wing."

When the music had ceased, I turned to him again and said, "This message is for



Peace on Earth, Good Will Toward Men

That same song which thrilled the watching shepherds on Judea's hills two thousand years ago comes echoing to us today, if we but listen for its sweet refrain. Christ is still the Prince of Peace, and His promise spoken back there is for us, "Peace I leave with you. . . . Let not your heart be troubled, neither let it be afraid." He would have us be at peace with our neighbours, our associates, and all men. He would have us clear away all misunderstandings, patch up all quarrels, live on the beautiful, peaceful side of life. And the blessing is ours for following such a course. "Blessed are the peacemakers; for they shall be called the children of God."

you, brother. Will you respond to the appeal? Let your mother's prayer and the cry of your own soul be answered by a surrender of your heart to God and an acceptance of His full pardon and cleansing from all sin. Here is God's own word: 'If ye be willing and obedient, ye shall eat the good of the land.' Isa. 1: 19. This is the key to the whole situation—man's part is but to be **'willing and obedient.'** God's invitation is full and complete: 'Come unto Me, all ye that labour and are heavy laden, and I will give you rest.' Matt. 11: 28. 'Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me.' Rev. 3: 20. 'If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.' 1 John 1: 9."

Mr. Brown hesitated, but finally replied: "You don't know me! You don't realize how little value I have set on eternal things, and how I have slighted the Lord in days past. It seems almost cowardly to come in my great need and ask Him to accept a poor old wreck."

To this I answered, "Yes! yes, I know how you feel. It is well that you recognize your position. None of us is worthy; but salvation is freely given to all through Jesus Christ our Saviour. God knew that we would be tempted to reason along this line, so He gave a word of counsel for just such a situation. I am sure you remember the Bible account of the prodigal son, recorded in the fifteenth chapter of Luke. It contains only three points of interest to us right now. First, 'I will arise and go to my father.' Verse 18. This—in spite of all his filthiness, his sins, his disrespect for his father—was the beginning of his redemption. This was his decision! Notice how very much depends on our individual decision! Second, 'And he arose, and came to his father.' This shows effort and the result of his choice. Third, 'But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.' Verse 20. This shows how eagerly our God welcomes us to His bosom, no matter how far we have strayed."

No sooner had I finished these words than Mr. Brown said slowly and firmly, "I will arise and go to my Father." Then, in quiet surrender, the three of us knelt before our God, who has time to hear and to answer the prayer of every heart.

It all took place in a small room and with a small audience; but a mighty miracle was wrought that day in the life of that man.

The next day I saw him for the last time at the railroad station, just before he boarded the "Minnesota 400" for his home. We shall not meet again in this life, but there is room in heaven for all, who through repentance, confession, and forsaking wrong, have accepted divine grace.

Yes, there is hope for all!

Though good be God and free be heaven,
Not love divine can love compel;
And though the song of sins forgiven
Might sound through lowest hell,
The sweet persuasion of His voice
Respects the sanctity of will.
He giveth day; thou hast thy choice
To walk in darkness still.

—Whittier.

From Fields Afar

News from the General Conference

Pastor Watson shares with us these paragraphs taken from a letter he received from Pastor E. E. Dick, secretary of the General Conference, dated September 29:—

"I just returned last week from a very pleasant holiday down on an arm of the Potomac River. When I was on this vacation I had the opportunity to read your book, 'Adventures in the South Seas,' and after reading this I felt that I wanted to express to you my appreciation for the messages in that book. I am afraid that I have not thought enough about our mission work in the South Seas hitherto, and this book certainly drives home the inconvenience and the hardships and privations and dangers which our missionaries faced there in days gone by. When one thinks of the conditions which existed in those islands at the time when the missionaries dealt with in this book went to those fields, and now sees the change, as revealed by the attitude of the islanders toward the soldier boys and what they have done to bring relief to lost airmen in the military forces, one cannot help but realize that those missionaries have unknowingly made a very definite contribution to the Allied interests even in the present struggle. The reading of your book has made me resolve once again to present the missionary challenge to our young people in our schools in a more vigorous way than I have ever done before.

"Now let me add just a few items which may be of some interest to you.

"You of course know of Brother Montgomery's illness. He seemed to be making a substantial improvement up to about two years ago, and then we asked him to serve as chairman of the Southern Publishing Association. It seems, however, that this was too much for him, and about June of this year he had a very serious relapse, and has now had to be relieved of this work entirely. Those close to him despaired of his life, but we now learn that after being in bed for some two months he is able to get up and walk from room to room with the aid of a cane.

"You have heard, no doubt, of Brother Gilbert's stroke, which occurred some ten or twelve weeks ago, possibly more. With carefulness he has made improvement so that he is able to sit up a little. The load thrown on Sister Gilbert, unfortunately, has caused her health to break, and she is confined to her bed.

"Brother Cormack, as you no doubt learned, went to South America last winter, and just before going into the altitudes contracted a heavy cold. The strain placed upon him as a result of this brought on a complete nervous breakdown. Upon returning he thought to take up work again, but found that he was completely 'washed out.' I think none of us realized how serious his condition was until midsummer, when he was sent to the sanitarium and confined to absolute rest for a period of eight weeks. It seemed that this was very trying to Brother Cormack. . . . I was

pleased to note when I visited him yesterday that during the past ten days he had made improvement.

"Elder Branson, too, has not been well. He has been out of the office some five or six weeks with absolute rest.

"Now for a few items of news from the world field.

"We are entirely cut off from Central Europe, and practically cut off from Southern Europe. We had one letter from Brother Olson last June, which I believe is about the only letter we have received this year. This letter was a comment upon certain actions of the last Autumn Council, and contained no news whatsoever. We did have a cable which indicated that they were well at headquarters. Our contacts with Northern Europe are limited to the British Isles and Sweden. The work there seems to be going forward encouragingly. We are very fortunate in having Brother Lowe and Brother Lindsay as responsible leaders in these fields at this particular time.

"We have contacts with Free China, and the brethren there are carrying on courageously. They have, however, made some unusual requests upon us for increased financial support due to inflation. I be-

Christmas Bells

HENRY
WADSWORTH
LONGFELLOW



I heard the bells on Christmas Day
Their old, familiar carols play,
And wild and sweet
The words repeat
Of peace on earth, good will to men!

It was as if an earthquake rent
The hearthstones of a continent,
And made forlorn
The households born
Of peace on earth, good will to men!

And in despair I bowed my head;
"There is no peace on earth," I said;
"For hate is strong,
And mocks the song
Of peace on earth, good will to men!"

Then pealed the bells more loud and deep:
"God is not dead; nor doth He sleep!
The wrong shall fail,
The right prevail,
With peace on earth, good will to men!"

lieve in every case we have responded to their calls, for we have felt that we must maintain our present work there. It looks like their demands for financial support next year will be huge, possibly two and a half times anything we have ever voted to China.

"In Southern Asia our working force has greatly deteriorated due to forced furloughs, and then a threatened invasion of India by the Japs some time ago. Unfortunately, while our missionaries can return home it is exceedingly difficult to get transportation for their return.

"Our work in South Africa goes well. . . . Brother C. E. Moon is under appointment to serve as treasurer of the Southern African Division, and we hope can go forward comparatively early.

"The work in South and Inter-America is encouraging, though we have many obstacles to meet in endeavouring to supply them help. With the international tensions on, it has been very hard to get missionaries into certain countries of South America and into certain defence areas in Inter-America. We have reason to be of good courage, however, as from time to time we are able to fill some of the most urgent demands."

Hard Times in China

Reporting to the General Conference. Brother J. G. Appel tells of very difficult living conditions in China, due to leaping prices. He quotes from a letter received from a foreign worker, and we have taken the liberty of giving the prices in English money instead of Chinese dollars:—

"Our last sack of flour was £8 18s. This is about 4s. 7d. per cattie (1 1/3 lb.). Charcoal is the cheapest now, £4 16s. 3d. per gin. As soon as the rains set in the price will soar. It is already £5 6s. 3d. on the street. Say we use 200 gin charcoal a month and one sack of flour, that comes to £17 15s. For a day's vegetables we will eat one dish of greens, 1s. 6d.; one dish of potatoes, 1s. 8d.; one dish of tomatoes, 4s. 2d. a cattie; one dish of squash, 1s. 6d.; four eggs, 2s. 6d.; a bit of salt and oil, 1s. 3d. That comes to 12s. 6d. a day. That is £18 15s. for the month; so the month's charcoal, flour and vegetables total £36 10s.

"Mrs. — went downtown yesterday to buy some vegetables and she came back almost empty-handed, as usual. They asked 10s. 5d. for one eggplant, and of course she didn't buy any. For Chinese squash they asked 18s. 9d. a pound. Of these she didn't buy any either, as she thought them a luxury. Of peas she bought a few at 4s. 2d. a pound, and spinach she bought enough for a meal, cost 1s. 9d. Cucumbers are from 1s. to 1s. 6d. each, if you are lucky enough to get there when the market is full of them. . . . Milk we have stopped using months ago and are using bean milk which we make ourselves. Local dark flour costs 3s. 4d. a pound, of which we use not less than fifty pounds a month."

Brother W. E. Nelson, treasurer of the General Conference, adds this comment and item of news:—

"Surely these are perplexing times. If there ever was a time of crisis it is today. However, we have faith that God has led His work, and will continue to do so until it is finished in these far-flung fields.

"In closing let me say that steps are being taken, if the way opens up, to send

workers into Tibet. We have invited Dr. C. C. Wang and Pastor F. W. Johnson to go. If these brethren accept the call and permission can be secured, then within a few months we hope to be able to announce that they are en route to one of the last heathen strongholds in all the world to be opened to the third angel's message."

A Letter from Pastor Fulton

All our readers who are acquainted with Pastor J. E. Fulton will be pleased to read these extracts from a letter he penned to the editor from his home in California, October 20 last:—

"We watch the South Sea Islands matter intently, both as reported over the radio, through the newspapers, and also in our 'Record' and correspondence. How terrible the war is! I long to see the prospects that the awful carnage may be brought to a speedy termination.

"America is getting deeper into the conflict as the days go by. More and more factories for planes, bombers, and equipment are going up. Young men are scarce and young women are going into service in great numbers. Women are taking men's places in factories, etc., taxes are going up, and food and certain wearing apparel are rationed. But after all we are wonderfully fed and clothed. America is a land of plenty, and it will not hurt us to sacrifice more. When I think of those in the war zones, where homes are demolished and suffering is great, I wonder at God's love to us over here. Our lines are cast in pleasant places.

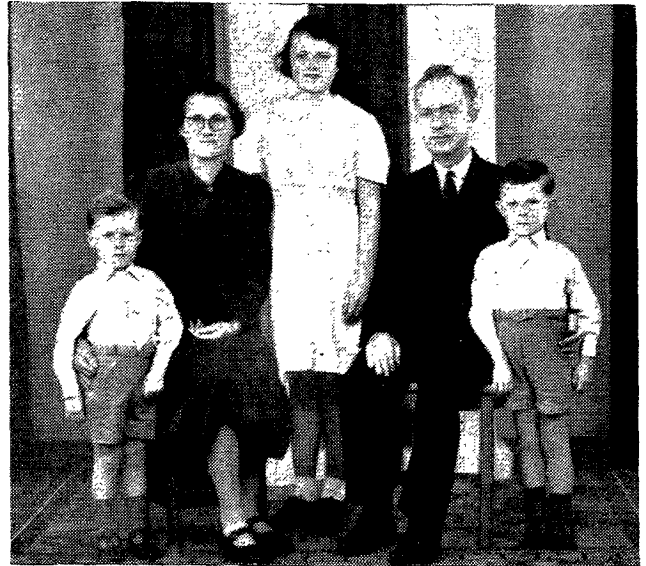
"We watch with great interest the progress of events in the islands, in the Solomons and New Guinea, also New Britain.

"Last Sunday I spoke in the Biltmore Theatre on the South Seas, illustrating with slides. Elder Knox has been holding meetings in this rather fine auditorium for some months. He wanted me to assist him with an island lecture. In various other efforts I have before helped him. I am glad I have the strength and vitality to do this. I am thankful for the health the Lord has granted me. By care I am able to do some work in the churches over the week-ends.

"Our Australian friends on this side are pretty well scattered. Brother Harold Blunden is, as you know, at Washington, as are Brother Turner and Brother Cormack. Brother Fred Paap and wife are near, both growing old. We see them now and then. Miss Manson is at St. Helena as preceptress of nurses. Drs. Amyes and Smart are practising in the city. They are faithful church members and officers. Dr. Florence Keller is busy at her profession. She is always interested in things Australian, and we always compare notes when we meet. Dr. Harding is in Ohio, I think. We see Dr. Godfrey is practising in Glendale, and spends part time in the Glendale Sanitarium. Sister Arthur Mountain lives not so far from us and is nursing a private case. She is looking after a patient in her home.

"Some day we shall meet ne'er to part again, thank God, and what a meeting that will be! Signs are abounding that the great day is near. What a joy to those prepared! The day of deliverance is near—this war and woe soon to be at an end, and we all to be at home! What a joy to contemplate!"

★Pastor A. J. Campbell, shortly to return to New Guinea, with Mrs. Campbell, Heather, and the twins, Gordon and Alwyn. Mrs. Campbell and the children will remain in Bundaberg, Queensland, until permission is granted for women and children to re-enter New Guinea.



Going to the Kingdom with Someone, or Alone?

(Pastor B. H. McMahon, secretary for the Home Commission in the Australasian Union, has recommended publication of this message to parents by George P. Stone in the "Atlantic Union Gleaner," suggesting that it is worthy of consideration by the parents in this field.)

"We will go with our young and with our old, with our sons and with our daughters." Ex. 10:9. Thus answered Moses when Pharaoh asked him who would go to worship.

The church is journeying toward the heavenly Canaan. Sad to say, some of the sons and daughters are not ready to go. Parents who send their youth to schools of the world will prepare them for the things of this world. Now is the time to lay plans for your child's education to prepare him for God's kingdom.

"Our schools are the Lord's special instrumentality to fit the children and youth for missionary work. Parents should understand their responsibility, and help their children to appreciate the great privileges and blessings that God has provided for them in educational advantages."—"Counsels to Teachers," page 149.

Giving the Message a Certain Sound at Lithgow

MARTIN PASCOE

The Lithgow mission, South New South Wales, commenced on October 17, in a large marquee centrally situated, with Pastor T. S. Brash in charge. Meetings have been held nightly, and good use has been made regularly of coloured film slides illustrating the topics presented. Inclement weather marked the opening week, but the public interest is growing, and a number of fine folk have been met.

Each Sunday at 12.15, Station 2LT Lithgow is presenting the message-filled session, the Voice of Prophecy. These broadcasts have been well received and are helping the mission considerably. This was proved one night when a show of hands indicated that nearly all present at the tent listen to this radio broadcast.

November 6 was a high day at the Lithgow church, being the occasion of the first baptism to be held there in eight years. Brother and Sister Jackson of Blackheath were then baptized by Pastor Brash. The influence of a loyal Adventist mother and the work of the Sydney Advent Radio church were important factors in bringing our brother and his wife to accept this message fully. Several visitors interested through the mission were also in attendance at this service.

Greater encouragement and cheer among the members of the church is reflected in an increasing Sabbath school and church attendance.

The work is going forward in spite of obstacles, of indifference, and subtle opposition. "Record" readers, do not forget to pray for the work in Lithgow.

The Christmas Spirit

To keep Christmas in the true spirit of the Christ, we must be willing, like Him, to forget our own good deeds. We must stop wondering how true our friends may be to us, and try to be a truer friend to them. We must remember the lonely hearts of those who have spent many Christmas days in solitude. We must burn to ash all petty jealousies. We must let the fire of love and kindness glow in our every act, that others may see and feel its cheer. If we can do this for one day—Christmas Day—why not do it every day? He who kindled the fire of eternal love on earth has asked us to keep it burning. So let us strive to keep the Christmas spirit not only in December, but during every day of every month in the year.—Dorothy C. Retsloff

God has furnished us with constant occasions of bearing one another's burdens. For there is no man living without his failings; no man that is so happy as never to give offence; no man without his load of trouble; no man so sufficient as never to need assistance; none so wise but the advice of others may, at some time or other, be useful for him and, therefore, we should think ourselves under the strongest engagements to comfort, and relieve, and instruct, and admonish, and bear with one another.—Thomas a' Kempis.



With Our Boys in the FORCES

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

On Active Service

Pte. A. W. Mills of Bundaberg, Qld.: "We had some very good news this morning. We have the privilege of writing about all our 'stops' and 'starts' and anything connected with our experiences. I think it is a grand idea, not only to have something to write about, but also that you will know most things, and the question box will not be overworked when I come home.

"We landed at Milne Bay on the 24th January. The bay and the jetty were the main centres of attraction for the enemy, so we were glad to land and get away. We became well acquainted with the Fuzzies when settled in our new home. There were about two thousand employed in the area. Nearly six months after we set foot amongst the coconuts a rumour spread that we were to move. The time came for packing kits. After stopping in the bay overnight, we left with many others for an unknown destination, feeling the strain of anxiety, though there was much more peace of mind for the Christian. Our vessel ploughed the blue waters, and we all had a realization of increasing dangers of war and a continual thought for our loved ones at home. Finally we arrived at Buna on the 17th July. After standing in the wet for several hours a number of trucks arrived to transport us further inland. Much interest was shown in the Japanese dug-outs and the terribly battered coconut palms. We at last reached an unpopular spot. Owing to shortness of time bunks were not very well fitted, and the majority had to sleep on the wet ground. Next day the whole area was decorated with wet clothes and blankets. Our stay at this place lasted only a short period, and I was one of a group chosen for duties at Oro Bay. Two weeks at this beautiful spot and the wheels of the trucks were spinning along the same hard roads to the water's edge again. All were on board as the sun reached mid-heaven. We all knew our trip would not last long, as we were in an advanced area. As the sun was setting we realized the landing would take place during the hours of darkness. The order came: 'All off deck, no light, cigarettes prohibited, and strict silence.' Many rested; others played cards and talked. Slowly the hours passed until ten o'clock, when all came on deck. At last our ship beached and the surf was running fairly strongly. In the excitement of getting off one poor chap tripped and fell over into the water.

"Thanks to our heavenly Father, we made a safe landing at Nassau Bay on August 9. We had about an hour's work unloading the vessel and then were marched about a mile and a half to rest for the night. It was a very starry night, fortunately. At this place we could hear the artillery pounding with great force.

The enemy was about eight miles away at Tombu Bay, which was connected with the often-mentioned Roosevelt Ridge. Soon after we landed some of our unit were sent to this place of activity. Then each week many were sent along to help the first lot and take up new positions. During this period Frank Craig and I were separated and I had to stay to look after an R.A.P. for two weeks. It pleased me very much when my turn came to join in with the strenuous labour, amongst the continuous shelling from the big artillery guns. We were situated on the side of a mountain, in the dense jungle. It was not a nice place, owing to continuous rain, and no sunshine could penetrate the gum trees. Here we were in the very midst of warfare, men being carried in by natives in all conditions. Here we saw the horrors of war which bring so much sad news to the home folk.

"In our party we have rather a quiet fellow who did not bother with Christian standards. Several times I asked him not to take the Lord's name in vain. It appears he has been watching and is beginning to appreciate the higher standards. The night before last I was having a Bible study when he suddenly requested an explanation of how he could live a better life. You can imagine how much joy it was for me to open the Good Book and read of the sacrifice on Calvary for sin. He requested a Bible, so I have asked — to send one over. Again last night this young man asked for a study, which was commenced from Mark 16: 16. On the table was one of our Appeal for Missions magazines which interested him. He was surprised to know the work our denomination is doing, and donated £1 towards it. I have written to Brother Lester Lock, who has just been transferred to this man's home town, asking him to acknowledge the donation. I feel sure we have found another soul for God's kingdom."

Servicemen Calling at Wahoonga

These U. S. Servicemen have visited Wahoonga in the last few weeks: Capt. (Dr.) Marcus Ching, Sgt. Mun On Chang, Sgt. Fred McDonald, Cpl. Norman Rogers, Cpl. Les Behner, Pfc. Clarence O. Mitchell, Pte. Don K. Smith, and Pte. Harris E. Nelson.

Cpl. Rogers was on seven days' leave from a northern battle area, and divided his time between Wahoonga and Avondale. At the College he spoke to the students in the chapel and in each hall, while at Headquarters he related some of his army experiences to the staff in worship and also to the ministers and other delegates assembled for the Annual Meeting of the Union Conference. His talks were

very much appreciated, and although he was with us such a short time he has left behind many friends who will be pleased to welcome him back whenever he can come again.

Pte. J. J. Dever writes from New Guinea that he visited the site of Pastor Campbell's mission station. He says a lone printing press with type still set was all that remained to mark the place.

We have been pleased to see three of our Australian boys at headquarters lately, Ptes. Ron Brown and Blannin Bryan from Tasmania, and Colin King of Cooranbong, who has returned after a period of service in New Guinea. We are sorry to learn that Brother King was ill for the greater portion of his time away, and hope that under more congenial climatic conditions and care of his home folks he will soon recover his normal health.

The Subject of Tithing Among the Churches

It is interesting to note how much the subject of tithing is being stressed among Protestant churches and Christians in general. Prominent Christians in the business world are writing books and articles telling their experiences with tithing. Articles by editors and church leaders are appearing in church journals quite frequently, stressing the importance of tithing in Christian experience. One minister writes in the "United Presbyterian" (July 12) on the subject "If United Presbyterians Tithed." He says, "We do not want any spasmodic or hysterical money-raising campaigns in our church, now or later. We ought to secure and use wisely the tithe of our present incomes in projects for which we have long been responsible. While our people discover what their incomes really are, due to tax requirements, they should be trained to use a proper part of their incomes in Christian work."

The "Christian Advocate" (August 12) contains an editorial entitled "No Man Can Afford to Refuse God." The editor writes of a prosperous young business man who was struggling over the tithing question, after listening to his pastor's sermon on the subject. Later as he was talking with the pastor about it he said, "Doctor, it's impossible for me to give a tithe. You know I'm not a rich man, and it's unreasonable to ask me."

The pastor replied, "I am not asking you to tithe, Edward. I am only explaining the Scripture to you. If you do not like the doctrine you have no quarrel with me. It is with your Bible. . . . It is a dangerous thing to deliberately refuse God anything, Edward. No man can do it without committing spiritual suicide. Perhaps you'd better think this matter over pretty carefully, and let God have His way. Remember, you are not dealing with me, but with your God. Your controversy is not with your pastor, but with the most high God."

And this is something for Seventh-day Adventists, who have long been taught the doctrine of tithing, to be thinking about in these prosperous times. Some may feel that they are too poor, others that they are too prosperous, to tithe their income. How do you feel about it, dear readers?—"Review and Herald," September 2, 1943.

WEDDING BELLS

JOHNSON-BROWN.—In the twilight hours of October 12, 1943, relatives and friends filled the prettily decorated Royal Oak church, Auckland, New Zealand, to witness the marriage of Mervyn Victor Johnson and Ella Daphne Brown. The bride has grown up in the church, while the bridegroom has been walking the advent way but a little while. We believe their home will be another monument to the saving and keeping power of God.
S. M. Uttley.

HOPKINS-ROBINSON.—The Hamilton church, Newcastle, N.S.W., was tastefully decorated in the afternoon of October 24, 1943, for the wedding of Kenneth Allen Hopkins, son of Mr. and Mrs. L. G. Hopkins of Strathfield, and Margaret Mary, daughter of Mr. and Mrs. P. A. R. Robinson of Tighe's Hill, Newcastle. The reception, held later in the Mayfield Hall, was attended by a large number of relatives and friends of the bride and groom, to whom were extended hearty good wishes. May the blessing of Heaven attend these young people as they continue in their respective military and nursing service.
D. A. Ferris.

HAYNES-HESS.—Pte. Frederick Haynes of Paddington, N.S.W., and Miss Daisy Hess of Bowen were the first bridal couple to enter the Bowen church, and their wedding on October 28, 1943, was an event in the history of this church. The bridegroom was serving in an advanced unit of the A.M.C. in New Guinea, and though disappointed many times in seeking leave for his marriage he was finally flown back expressly for this purpose. The bride, well known to the members of North Queensland, is held in high esteem by the members of the Bowen church, as was reflected by their attendance at the ceremony and later in their tributes at the breakfast. We wish Brother and Sister Haynes God's richest blessing in all their future life.
R. A. Greive.



"They shall come again from the land of the enemy." Jer. 31: 16.

KING.—On Sabbath afternoon, October 30, relatives and friends gathered at the Mortuary Chapel at Hamilton, N.S.W., and later at the crematorium to pay their last respects to James Henry King, esteemed husband of Sister King of Mayfield. Mr. King was born at Darlington, England, sixty-three years ago, the last fifteen years of his life being spent in the Newcastle district. While not of our faith, Mr. King lived the simple life of a Christian gentleman, and his belief in God was sincere. There is practical comfort for those who mourn the passing of a kind father and companion, that God is too wise to err. He says, "I am the resurrection, and the life."
D. A. Ferris.

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SCADDEN.—On November 6, after a rapid decline, Mrs. Marion Scadden, the mother of Sister M. Wilson of Nelson, New Zealand, peacefully passed from this life. As a school teacher for many years, Mrs. Scadden had full scope for training the young, not only in reading, writing, and arithmetic, but also in the golden rule, which she taught by example. She was of a kind and generous nature and believed "it is more blessed to give than to receive." Words of sympathy and assurance from the divine Book were spoken to those who mourn.
C. E. Summerfield.

JONES.—Selina Jones passed peacefully to rest at the ripe old age of eighty-eight years. Until a few months ago our sister enjoyed good health, but three months before death had a fall and suffered with a broken leg. Sister Jones was instructed in present truth by her sister, Mrs. M. Cooper, now resident in Wahroonga, and took further studies from Pastors G. B. Starr and J. H. Woods and was baptized at the time of an evangelical effort at Williamstown, Victoria, in 1894. During recent years, she lived with her son, Bert. Her other two sons, Tom and Cris, were at the funeral service. Her two daughters, Mrs. Whitehead of Dandenong and Mrs. J. Buncle of Croydon, are left to mourn the loss of a devoted mother. J. Thompson.

FINCH.—It is with deep regret that we record the passing of Pilot Officer Colin Geoffrey Finch, youngest son of Brother and Sister R. A. Finch of Epping, N.S.W., in his twenty-fourth year. Baptized by the writer in June, 1939, our late brother shortly afterwards joined His Majesty's Forces. He went through the rigorous campaign of the Middle East, and bore grateful testimony to the mercy and goodness of God in bringing him through unscathed. "I know that God is real," he said, and as he made his flights into the unknown he always put his hand into the hand of God. His death occurred on November 6, 1943, as the result of an air accident in the United Kingdom, where he has more recently been engaged as an instructor. He was laid to rest in Cambridge Regional Cemetery, England, on the anniversary of the Armistice, at 11 o'clock on November 11. To the sorrowing parents, brothers, and sister we extend our deepest sympathy in the loss they have sustained, praying that they may find comfort and consolation in the thought that soon the bands of death will be broken, the tomb give up its precious dead, and the glad reunion morning burst upon us.
W. Morris.

GORDON.—On September 26, 1943, pneumonia claimed the life of Mr. Tetely (Ted) Gordon, husband of Sister Caroline Gordon and father of Sister Kathleen Griffen of Gisborne and formerly of Hastings, New Zealand. In his seventy-two years of life Mr. Gordon had developed a kindly disposition which brought him the esteem of many, and when Pastor G. Robinson, assisted by Brother M. C. Bland, stood up to conduct the funeral service he faced a mass of floral emblems sent as tokens of regard and sympathy. At the conclusion of the service three male voices joined in singing "Rock of Ages cleft for me," and so we laid our friend to rest. To his sorrowing loved ones we convey our deepest sympathy. Edward Quinlivan.

HEISE.—October 23, 1943, saw the passing of one of God's aged servants in the Launceston Public Hospital, Tasmania. Sister C. Heise was a highly esteemed citizen of St. Mary's. Born in Europe eighty-seven years ago, she resided most of her life in Tasmania. She was a member of our church for over forty-five years, and it can truly be said of her that she lived for others. Mountains, long distances, rain, never prevented her from attending to the sick and needy. While her last four years were full of pain, yet her faith in God was firm and constant. Assisted by Pastor W. E. Battye, in the presence of her son Charles, and her daughter, Mrs. Stubbs, and a number of relatives and friends, to whom we express our sincere sympathy, the writer laid our beloved sister to rest, to await the Master's call.
Ellis Behrens.

THANKS

Sister King of Newcastle Street, Mayfield, N.S.W., desires to thank those who kindly sent messages of comfort in her bereavement, also those who provided the beautiful music at the service. The remarks made by friends present, not of our faith, made her feel proud to be associated with the people of the remnant church.

Sister V. M. Riley (widow of the late Brother R. J. Riley) and family express sincere thanks to all relatives and friends for their sympathy, acts of kindness, and floral emblems which helped them so much in their time of grief. They await with confidence the breaking of the reunion day.

Notices

THE RECORD

The next issue of this paper will be dated January 3, 1944, following our long-established practice of omitting two numbers each year end.

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

No doubt there are many fifth generation Adventists in the United States, where the message began. We recently heard of one, Dr. William Dalbey of the U.S.A. Defence Forces, whose great-great-grandmother accepted the Advent faith in 1844, under the labours of Pastor Joseph Bates. The Saviour said of His disciples "I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain."

BREVITIES

A cable from the secretary of the Fiji Mission, Brother A. H. Forbes, indicates that the Jacobson, Tucker, and Rowe families have arrived at Suva. Naturally we are glad to have this word.

Miss Rene Satchell, who has been employed at the office of the Health Food Department at Cooranbong for three and a half years, has come to headquarters, in accordance with an action taken at the Annual Meeting.

We are pleased to report the departure of four more of our missionaries to re-occupy some of our stations in Papua that have been without European leadership for about two years. These are Pastors C. E. Mitchell, A. J. Campbell, D. A. Brennan, and Brother L. I. Howell. We feel sure their presence and help will bring great encouragement to our native workers and believers in these districts.

On Monday, November 29, immediately after lunch at Cooranbong, the former mission ketch "Diari" was formally handed over by the Union Conference officers to the Naval authorities of the Commonwealth, to be used as a medical patrol vessel in the New Guinea area.

The Government was represented by Colonel Vale, Major Strang, and Lieut. Kelly. Mr. Dunkley, the Lord Mayor of Newcastle, was also present to witness this interesting ceremony.

Shortly after the vessel was presented, W/O J. C. Radley, with his crew of five New Guinea boys, left on the first stage of their long voyage. The vessel will be fully fuelled and replenished before final leave is taken. We commit them to our heavenly Father's care.

Recommendations from the Annual Meeting

The following recommendations were passed at the recent Annual Meeting respecting the administration of the Union Conference, and the leadership of the local conferences:—

B. H. McMahon, principal and manager, A. M. College.

T. C. Lawson, secretary, Union Conference Education Department.

R. A. Thrift, secretary, Union Conference Ministerial Association.

A. W. Anderson, secretary, Central Information Bureau.

J. J. Potter, secretary, Union Conference Publishing Association.

H. White, superintendent, Solomon Islands Mission.

W. W. Petrie, assistant secretary, Union Conference M. V. Department.

A. H. Forbes, office secretary, Union Conference.

[Redacted] production manager, S.H.F.

B. O. Johanson, N.Z. secretary, S.H.F. Department.

W. T. Hooper, president, Queensland Conference.

G. Branster, president, South N.S.W. Conference.

W. J. Richards, president, South New Zealand Conference.

E. J. Johanson, manager, Signs Publishing Company.

The following names were recommended for ordination and credentials: J. D. H. Miller, A. D. Pietz, D. H. Watson, W. W. Petrie.

Centenary Plans, 1944

The following item from the minutes will be of general interest to our believers throughout the field:—

Inasmuch as the year 1944 will be our centenary year,

VOTED: That we celebrate the occasion by making a mighty combined effort in soul-winning, with the object of making the year 1944 a record year in accessions to our church membership, and that our goal be the winning of at least two thousand souls.

FURTHERMORE, That in order to attain this end we urge all our workers and people to unite wholeheartedly in this effort to win souls for God, by—

(a) Attending our missions and encouraging our evangelists in their work by bringing along neighbours and friends to these meetings.

(b) Making earnest efforts to increase the membership of the Sabbath school by—

Increasing the efficiency of the Sabbath school;

Encouraging every church member to attend;

Inviting friends and neighbours.

(c) Interesting their neighbours and friends in the Advent Radio Church, and

(d) Inducing them to take the Home Bible Correspondence Course.

(e) Engaging in the widest possible circulation of our books, tracts, and periodicals.

(f) Engaging in earnest prayer that God will open the hearts of the people to the influence of the third angel's message; and endeavouring to reclaim those who have departed from the faith and encourage them to return to the remnant church.

(g) By ever remembering that it is of supreme importance that our daily lives be in harmony with our high profession, and recognizing that a consecrated life is the most powerful witness to the fact that the gospel is the power of God unto salvation.

(h) That we pledge ourselves to return to the simplicity and sacrifice that marked the lives of the early pioneers.

Saving the Children

G. RAY

At Kincumber, a small country centre situated about eight miles from Gosford, N.S.W., an undenominational Sunday school has been organized by Evangelist J. R. Kent. This school commenced on August 1, with Brother Kent as superintendent, and three willing helpers from the Erina church.

On the day appointed for the opening, as we journeyed toward our destination, the thought uppermost in our minds concerned the probable attendance and the prospects of increase as the school progressed. We had no need to worry, for on approaching the hall our hearts were gladdened to see children coming from all directions; and by the time we were assembled the number had grown to twenty-one. The increase also has taken care of itself, for at the time of writing our roll number is forty-two. The girls and boys all join very heartily in singing the hymns and special choruses. The school divides into four classes in the same manner as we do in Sabbath school, but prior to separating, one of the older children reviews the school as a whole on the previous week's lesson. The conduct of these girls and boys is excellent, and they learn their lessons well, also the memory verses. Before the lesson period the superintendent or one of the assistants tells a story or gives an object lesson on the blackboard, which is thoroughly enjoyed by all present.

Inquiries made by a minister of another denomination as to why the children did not come to the Sunday school at the nearby church, brought him the information that they go to the S.D.A. Sunday school. Our prayer is that God will richly bless our efforts and that these dear children will be led to give their hearts to Him and be saved in His kingdom.

This Sunday school was organized through interests created by Brother Kent while canvassing in this locality.

Thirteen Admitted to Church Fellowship

J. F. HANKINSON

Sunday, November 3, dawned beautifully fine, making it a very fit occasion for a large congregation to gather at the Lismore church, North New South Wales, to witness an inspiring baptism.

It was the concluding day of the Lismore camp. The church was packed to its limit, while many were obliged to stand in the porch, to witness some thirteen candidates follow their Master into the watery grave and rise with determination to follow in His steps.

Pastor James gave a helpful address, after which he briefly reviewed the candidates on their knowledge of the cardinal points of our doctrines, and administered the sacred rites.

The group consisted of one aged sister of seventy-eight years, who is a very zealous worker and witness for the Master in her small corner of the vineyard, three other adults, and nine young people. It was indeed good to see such a fine band taking this step forward. They came from Burringbar, Mullumbimby, Lismore, Casino, and Kyogle. May God bless them as they walk the narrow pathway.

There are a number of isolated folk still awaiting baptism, who were unable to attend our recent camp-meeting. The work in these districts is going along encouragingly, and looks very bright for the future.

We solicit the earnest prayers of God's people as we move out continually into fresh interest.