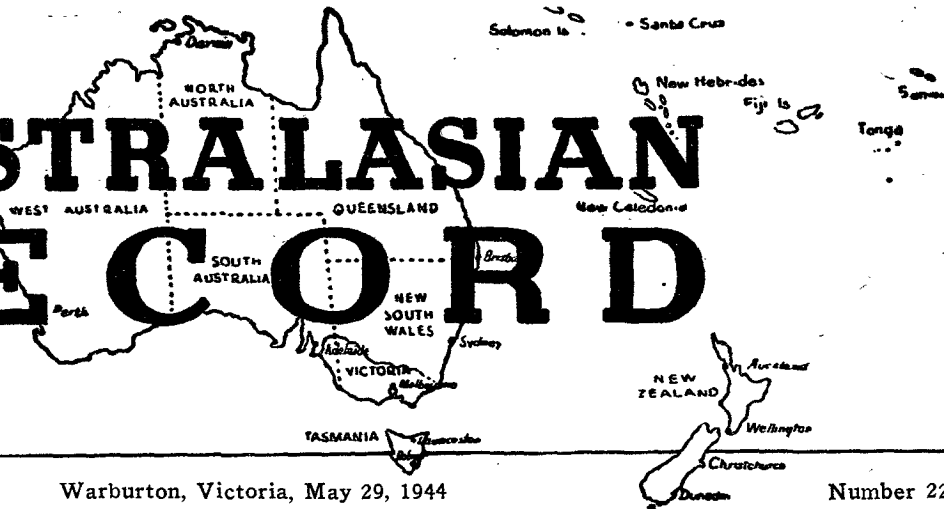


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MAINTAINING Our Spiritual Experience

THE EDITOR

Realizing the fact that during the recent Week of Prayer many of our adherents to the great threefold message of Revelation responded to the call for a fuller consecration to God and a deeper experience in spiritual things, it seems timely to say a few words on the importance of maintaining our fervour in harmony with our recent solemn resolutions.

In this connection we must remind ourselves that some of Israel's worst lapses into sin and idolatry took place right on the border of the promised land. On the eve of the invasion, when they had already taken possession of rich plains, of valuable territory, with only the river Jordan lying between them and the goodly land, and with the towers and palaces of Jericho plainly in view, the enemy secured their downfall in an unguarded moment. A brief record of their failure reads:—

"Beguiled with music and dancing and allured by the beauty of heathen vestals, they cast off their fealty to Jehovah. As they united in mirth and feasting, indulgence in wine beclouded their senses and broke down the barriers of self-control. Passion had full sway; and having defiled their consciences by lewdness they were persuaded to bow down to idols. They offered sacrifices upon heathen altars

and participated in the most degrading rites.

"Their iniquitous practices did that for Israel which all the enchantments of Balaam could not do—they separated them from God."—"Patriarchs and Prophets," pages 454, 455.

Among Christian leaders today there is felt a similar condition obtaining in the so-called Christian world around us. From the magazine, "Christian Faith and Life," October, 1938, we copy the following:—

"Our world is passing through one of the most crucial times in all its history. Our standards of morals are shattered. Lawlessness and anarchy stalk boldly through the land. In what passes for the Christian church there is scarcely a semblance of the spirit and power of apostolic Christianity. The church of our day is trying frantically to keep pace with, and hold her place in, our swiftly moving generation; but in this effort she is a miserable failure. She has no power, no remedy, no message of courage in the midst of our gloom and despondency; no rebuke for our sin, pride, and lawlessness. There is a remnant in the smaller de-

nominations whose heart yearns over the desolations of Israel. Satan is trying by all the subtle chicanery that he can muster to defeat and discourage this remnant. We may rest assured that if Satan can have his own way our world will never again have a great revival."

It is most significant that these words are in full accord with the following statement taken from the writings of Sister E. G. White, as recorded in "Christ Our Righteousness," page 149:—

"There is nothing that Satan fears so much as that the people of God shall clear the way by removing every hindrance, so that the Lord can pour out His Spirit upon a languishing church and an impenitent congregation. If Satan had his way there would never be another awakening great or small, to the end of time."

You will agree with me, I feel sure, fellow-believer, that all this is the result in the first place of a spirit of carelessness and indifference. Hence the urge for us not to lose the ground already attained, nor forget the solemn resolutions already made.

In the Second Epistle of John we are admonished to "Look to yourselves, that we lose not those things which we have

Ye
Shall
Have
Peace

Queenie
Patrick

In Me ye shall have peace though tempests gather,
Tho' storms sweep o'er your bark on life's rough sea.
In Me ye shall have peace, naught shall befall thee,
I am thy Pilot and I care for thee.

In Me ye shall have peace though often weary,
Though often tried and tested day by day.
In Me ye shall have peace, I will protect you
And guide your faltering footsteps all the way.

In Me ye shall have peace though ceaseless turmoil
Shall compass you while in the busy throng—
Peace everlasting, this shall be your portion,
Breathed o'er you like the music of a song.

In Me ye shall have peace, when peace eternal
Shall shed its fragrance on the waiting soul.
In Me ye shall have peace, I freely give it—
That peace that makes the sin-sick sinner whole.

wrought [margin, "gained"], but that we receive a full reward." Verse 8.

Undoubtedly we have reached the crisis hour in human history, and the advent people are about to pass through the hour of their supreme test, the outcome of which will fix our eternal destiny. It is the final conflict between good and evil, between error and truth; and all heaven is interested in its results. It will be those only whose minds are stayed upon God who will be triumphant. As the prophet of old said, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee." Isa. 26: 3. This allows for no compromise on the part of the professing child of God. He must show his fidelity by living a consistent, consecrated life. Someone has observed that "The experience of thousands of young men and women belonging to many races and many lands conclusively proves that it is far easier to make a complete surrender of one's life to Christ than to make a half surrender."—"Review and Herald," Vol. 115, No. 48, page 19.

In this struggle against the enemy we are not to be discouraged because of our inherent weaknesses. In the little book, "Thoughts from the Mount of Blessing," we find these heartening words, "He who determines to enter the spiritual kingdom

will find that all of the powers and passions of an unregenerate nature, backed by the forces of the kingdom of darkness, are arrayed against him. . . . You are not able of yourself to bring your purposes, your desires, and inclinations into submission to the will of God; but if you are willing to be made willing, God will accomplish the work for you."—Pages 203, 204.

To maintain this experience there must of necessity be the daily attention to those spiritual supplies of strength that will enable us to imbibe the real spirit of Christ. There must be the assimilation of spiritual food by the consistent study of His Word. As Christ said to His disciples, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever." John 6: 51.

Then there is the necessity of daily waiting upon Him in prayer. David the King of Israel said, "I had fainted, unless I had believed to see the goodness of the Lord in the land of the living. Wait on the Lord: be of good courage, and He shall strengthen thine heart: wait, I say, on the Lord." Ps. 27: 13, 14.

So let us press on until the victory is gained, thinking constantly upon the abundant provision God has made for our complete deliverance.

have seen him step from the platform to the first seat (the board seats had no backs), and then quickly from seat to seat, to get to the side of some man whose countenance evidently showed that the Holy Spirit was working in his heart to bring him to a decision then and there. There was no fear of doing the unconventional when it came to helping a soul over the line.

The Leader the Target of Attacks

As always, the leader was the object of attacks from disaffected elements, such as develop in every religious movement. The first experience of real opposition from within came in the early fifties, we may say. Some members in the Middle West, with varied views and a desire to press their way, were rebuked by the Spirit of prophecy. They turned to attack the leadership. They started a little paper called the "Messenger," from which they became known as the Messenger party. They were boastful, announcing that they would soon move to Rochester, New York, and take over the little printing work which James White was building up. At the time Elder White was seriously ill. His wife wrote:—

"Some of the writers of that sheet even triumphed over the feebleness of my husband, saying that God would take care of him, and remove him out of the way. When he read this, he felt somewhat as Wycliffe did as he lay sick [when threatened by the friars]. Faith revived, and my husband exclaimed, 'I shall not die, but live, and declare the works of the Lord.'"—"Life Sketches," page 312, old edition.

That word of Scripture that revived the spirit of Wycliffe is really a declaration in the midst of the Psalmist's prophecy of Jesus, compassed with opposers. "I shall not die, but live, and declare the works of the Lord." Ps. 118: 17. The text has again and again encouraged gospel workers amidst opposition. When L. H. Christian was leader of our European work, after the first World War, he reported that in a country of Europe one of our evangelists was threatened by a magistrate with death if he did not cease to preach.

"But I am ordered by God to preach," our brother replied.

"There is no God," said the judge; "if you do not stop preaching, I will condemn you to death."

"There is a God above," said the preacher, "and I must follow His command to preach."

"I will show you whether you will preach," was the angry reply.

Several soldiers were called and ordered to put the preacher in a cell, and to shoot him at an early hour in the morning.

"Now," said the judge, "do you think I have not the power to stop the preaching?"

"I shall not die, but live, and declare the works of the Lord," our brother replied.

And so it came to pass. Before the hour of execution came round, the prison door was opened, and he was set free, and continued his work. The evangelist never told how he was delivered. He told afterward that the text that came to his mind and that he repeated to the judge was one that he never remembered having read. But, of course, he had read it, and it was registered on his mind. When the time

Pioneer Days of the Advent Movement

W. A. SPICER

FURTHER EVIDENCES OF JAMES WHITE'S GIFT OF LEADERSHIP

All through the years the cause sorely needed the organizing gift that James White, by temperament and experience, was able to devote to it. One of the early and strong labourers, who came into the movement in 1851, the late J. H. Waggoner, once summed up this side of Elder White's work in this way:—

"Brother and Sister White were far in advance of the body of Seventh-day Adventists in regard to the nature and magnitude of our work, and the necessity of a perfect organization to carry the message to the world. I heard him introduce the idea of an organization at least five years before he could induce his brethren to take any step in that direction. Almost all Adventists of all classes were opposed to organization. Many of the Seventh-day Adventists were in doubt whether the third angel's message would be given to any great extent outside the United States. Even at the time when we organized, we had not the remotest idea that we should carry on such a systematic missionary work as we are carrying on at present (1883), which is but a prelude to the work which is soon to follow. In this respect—and this relates to 'our views of the work'—our views were indefinite. Why was it, then, that Brother White had ideas of the work and its necessities, so far in advance of those of his brethren? It was because he was closely connected with the Testimonies, which were leading the workers, step by step, to larger views of our work."—"Review and Herald Supplement," Aug. 14, 1883.

Elder J. H. Waggoner, who was recognized by his brethren as having a lawyer-like mind for analysis of the factors in a proposition, told a true story of service and fruitful achievement in this paragraph. On the side of counsel, the gift of

the Spirit of prophecy was always at work; but on the executive side there was also a rare gift for organization and inspiring leadership.

Promoter of Many Enterprises

James White's hand was in the first enterprises that have grown into great things. He saw to the development of the first Review and Herald plant, which was the first of a series of well-equipped publishing offices now operating in all continents. He was the promoter of the first Health Reform Institute, which has its representatives now in many lands. He was present at the beginning of our first college, the old Battle Creek College. Very soon after J. N. Loughborough and D. T. Bourdeau had begun work in California, in 1868, Elder White and his wife crossed the plains by the new transcontinental railway, and had a hand in planting the Pacific Press publishing work. He was a promoter; he looked ahead.

The early volumes of the "Review" attest his gift as a writer. Week after week he made constant effort to instruct and build up the believers in the message and in service. One marvels at the industry which this work represented when he was in the field attending meetings. He surely improved the shining hours. One of the treasured memories of the Sabbath School Department is the noonday scene by the roadside, of James White, after lunch, using the lunch box as a writing desk and working on the first series of Sabbath school lessons, while his team was feeding and resting, on a trip in the late summer of 1852.

He was in earnest in personal work for souls. In camp-meetings in the seventies, at the old fair ground in Battle Creek, I

came for it to be used, the Spirit brought it to remembrance—"in that same hour," as Jesus promised those who should be brought before magistrates for His gospel's sake.

The Messenger party who had attacked James White soon were scattered, some

falling into disgrace, and the advent movement that rose according to the prophecy went on from strength to strength. So it was with eccentric and unbalanced elements attacking the movement. Such things always come to nought in due time.

(To be concluded)

The Science of Christianity

E. GLYNN FOSTER

Increasing familiarity with the gospel message during the passing of two thousand years, coupled with the advent of a modern age of agnosticism, atheism, evolutionary teaching, and the like, has caused Christianity to become to many, because of the habit of usage, merely an applied name, or a term to differentiate it from creeds and cults recognized as non-Christian. Even the majority of devout Christians think of Christianity as an adherence, rather than an ingrained principle; an obligation rather than a devotion. The rich young man, in common with the cynical lawyer, was told in terms he clearly understood, that righteousness of God required commandment keeping that was more than a mere outward obedience.

Here is wherein we may fail. As Sabbath keepers, observing the entire Decalogue, we may find ourselves lulled by the satisfaction which obedience affords. The deeper science of Christianity is not merely obedience, the upholding of a belief, the proper elevation of a standard. These ought to be done, not because of any sense of obligation, but rather because, with an understanding of Christianity as it should be, we can do no other. Then what is the deeper science of Christianity? It is summed up in this, "If any man have not the spirit of Christ, he is none of His." It is the spirit of Christ that is Christianity, not mere obedience to Christ. It is desire to follow Him, to be like Him, an inability to do otherwise, rather than any sense of necessity that we do so.

With no intention to criticize worthy efforts, examine methods of evangelism past and present. Grand preachers of the past poured out fire and brimstone with terrifying denunciation of sin, and converts literally ran to the penitent form. Today there are some who so eloquently envision the raptures of the Eternal City that the gates seem open wide, "the strains of its music break low on the ear," and a magnetic attraction exerts its pull on scores. True it is that some have never looked back, but it is equally true that many have done so. Fear of punishment is less troublesome, promise of reward less attractive, with the passage of time; but the spirit of Christ, ingrained and out-worked, is never less. The deeper science of Christianity involves, if it were necessary, the ability to forget hell and heaven while we labour in loving-kindness and Christlike spirit for all men. It is the difference between the spirit and the letter of the law. Is any man impressed favourably by a legalist's claim to devoutness when the legalist's attitude toward friend or enemy is other than Christlike? "If any man have not the spirit of Christ, he is none of His." It is not saying too much to insist that humanity may often discern when that spirit is absent. Strict obedience to the mere letter of the law may permit of a sharp business practice, of Pharisaism. Some people obey in practice,

yet feel it a constant strain. But "where the Spirit of the Lord is, there is liberty," and true obedience is spontaneous.

"If any man have not the spirit of Christ. . . ." He was humble, loving, gracious, forgiving, long-suffering, gentle. Must we strive for these traits? Never! Christianity does not compel us to strive to be humble, forgiving, gentle. Contrariwise, it is not until we are such in the Christlike way, that we dare term ourselves Christians, lest we take the Lord's name in vain.

We may well cry, "Are there few that be saved?" In the knowledge of what the spirit of Christ involves and how often we see that spirit displayed in its fullest sense, we know well the answer to such a question.

Then, Lord, what must we do to gain that spirit? It is futile to strive, for that is vain endeavour to follow from effect to cause. Here is the answer to the question, "And all of us, with unveiled faces, reflecting like bright mirrors the glory of the Lord, are being transformed into the same likeness." 2 Cor. 3: 18, Weymouth's translation. It is done to us; we do not do it. We do not transform ourselves: we are transformed. By beholding we become changed, and the deeper science of Christianity is thus clear; that as the love of Christ for us sinks into our hearts, so the love of Christ for others is there too. We, like our Master, show forth that love, and the spirit of Christ in us is revealed in a spontaneous outflowing of loving service.

The Adventures of a Blind Brother

A. E. RILEY

In 1940 at the time of the Big Week campaign, a blind brother, hearing the members of the church in St. John's, Antigua, talk about the books they were taking, said, "If I had money I would surely buy some and do something for the Master."

I told him I would be responsible for a few copies, and so handed him four, which was the quota for each member. He accepted them gladly and went out with the others in the campaign. During that special effort he sold eight books instead of four, and passed all the profits into the mission funds.

He is totally blind, yet he walks in the congested streets and market places without colliding with anyone. It is a common thing for him to travel four and more miles into the country to sell books and Bibles.

During the past two years he has sold about one hundred and eighty copies of the Crisis books and something over seventy Bibles. Surely, this record on the part of one who is sightless should prove a real incentive to those who enjoy the wonderful blessing of being able to see. He is still at work.

Honouring the Pioneers

DEATH OF MRS. A. G. DANIELLS

A. W. ANDERSON

When this Union Conference was first organized, Sister E. G. White advised the brethren to secure the services of the late Pastor A. G. Daniells, who was then labouring in New Zealand, in order that he might fill the presidential office of this Union. At that time Pastor Daniells was a young man, untried as an administrator. When this supposed disability was pointed out to Sister White, she waived the objection aside and urged his appointment to the most responsible position in this field.

It was not long before Pastor Daniells demonstrated the great value of his services to this conference as a capable administrator as well as a fine preacher. He was a man who possessed implicit confidence in the leading of the Lord through the Spirit of prophecy, and he had unbounded courage to attempt great things for God, despite the most forbidding outlook. He was the man who led out in the building operations of the Avondale School, now the Australasian Missionary College. At the same time he also entered upon the establishment of the Sydney Sanitarium, although the financial ability of the conference at that time appeared utterly unable to face such ventures. Not content with organizing these two great institutions, Pastor Daniells did all that was possible to establish a health food department, as an adjunct to the medical work and a fruitful source of employment for the students.

All this was in the long ago; but the foundations were so well laid that these institutions have grown under the blessing of God into successful organizations, representing various phases of the message. We should not forget the faithful efforts of the men under whom these institutions were brought into being, the chief of whom was the late A. G. Daniells. He was called from this field about forty years ago to be the president of the General Conference, an office which he held for twenty-one years. Pastor Daniells now sleeps in Jesus, awaiting his reward.

By the last mail from America, we learned that his devoted wife, who outlived her husband by several years, passed to her rest at the Glendale Sanitarium, California, on March 4 last. During his long and active life, Mrs. Daniells entered energetically into all the labours of her husband, and travelled with him extensively through many countries while he was itinerating as General Conference president. Mrs. Daniells always felt it was her duty to care for her husband's welfare, and to conserve his energies that he might long continue to carry the heavy responsibilities to which the Lord had called him.

Doubtless it was largely due to her continuous care of her husband that he was able to accomplish so much more than the average man could attempt to do; and she therefore is worthy to receive a portion of our appreciation for the wonderful services which her able husband gave to this field at a time when everything was so forbidding and unpromising. Let us honour the noble pioneers to whose ministry we owe so much.

"We thank Thee for the earnest men
Of sturdy faith, of purpose true,
Who builded in the early days,
And builded better than they knew."

Our Island Field

On and Off the Papuan Coast

A. J. CAMPBELL

Aroma, one hundred miles south-east of Port Moresby, is located on flat, sandy country. The foothills are a day's journey inland, and another two or three days brings one to the great mountain range that forms the spine of the south-east part of New Guinea.

We have a number of missions among these foothills, but many places are still untouched. Round about Vilirupu, in the Marshall Lagoon area, the country is more or less flat, though the foothills and the main ranges are nearer than they are to Aroma. It is often dry on this coast, and it can be very hot, and also very wet, as it is at the present time.

A few weeks ago some of my boys and I did a canoe trip of one hundred and twenty miles return, in a large double canoe. We voyaged from here to the administrative post at Abau, calling in at Vilirupu both ways. Abau is about midway between Port Moresby and Milne Bay. The day we arrived there, a young woman, being delirious, had walked out of her house at night, and unnoticed, had wandered down to the sea. All hands were sent out to search for her, but failed to find her anywhere. I learned later that she had been found alive, but died from exposure. By swimming, she had succeeded in crossing two miles of sea, and was still swimming up a crocodile-infested river when found, but it was too late.

We called in at Sogavari's well-cared-for mission, both going and coming. The last time I saw him and Ngava (who is located at Vilirupu) was at Pastor Norman Ferris's headquarters at Kopiu on Guadalcanal eleven years ago. I thought it strange that I should meet them again on the southern coast of New Guinea, only a few miles apart. Sogavari and his wife Zadu are happy in their work. We knew them on Choiseul years ago, for both are natives of that island. Ngava and his wife Nasabe are natives of Ranonga. The d in Zadu has an nd sound, and the b in Nasabe has an mb sound, just as g often takes on the sound of ng. Pastor Rongapitu, who has had charge of the work in the St. Matthias Group, is a Ranongan, as is Deni his brother, who was native assistant teacher at our Put Put Training School near Rabaul. Pastor Kata Rangoso's wife is also a native of Ranonga. The people of this island have served the cause of God very well indeed. It was good to see these Solomon Islanders again, located in Papua.

We were to have our own troubles on the return journey, for wind and wave combined against us. We had an anxious time during the second day on our return trip. The sail partly blew out, and two or three of the crew had to bail almost continually for hours. These big double canoes normally ride the waves well, but in very rough seas, as the top of the canoe is close to the water, the craft is likely to be filled up with a curler. Two large canoes are firmly bound together with a number of cross beams, leaving the canoes a few feet apart. This allows for a deck

of planking to be placed on top. A ton or more of cargo and even cattle can be carried this way over long distances. There is even a place for a fire for cooking purposes.

We were relieved to arrive back safely at Vilirupu. Pastor Mitchell was away at Port Moresby at this time. We waited there a day, for the wind blew with gale-force all day, allowing us no opportunity to leave for the Lagoon at Aroma. When the wind dropped at night it was decided to return, and we hoped to be favoured with a welcome land breeze. The boys felt we should leave then, so away we went with sail set to the breeze, in the semi-darkness of the late evening. We reached the open sea. The actual surface of the ocean had become smooth with the falling of the wind, but the sweeping billows were big ones indeed, though the canoe was riding them reasonably well. That night proved to be an unforgettable one for us all. The weight we had aboard was about a ton, counting in the several adults with the weight of the cargo, and we also had two little native girls with us.

Heavy seas were thundering on the beaches, making a continual roar, and it was difficult to distinguish between this and the noise made by the waves crashing on the reefs. It was dark, and we were mostly in the wave troughs and could not see well. Normally, in the darkness the phosphorescence caused by the waves rolling on the reefs distinguishes them. Suddenly someone called in alarm, "Reef! reef!" True enough, we were almost on it, and what a boiling cauldron of waves and foam it was that so suddenly appeared but a few yards ahead of us! A little more breeze, and the sail would have driven us to our end. It needed only one of those waves to roll over our canoe to bring such a result. We were in mortal danger for at least twenty minutes, which seemed like a week, and we succeeded by the barest margin only in turning our canoe around and away. We had another big scare after that when going over a sandbank, which raised the waves into curlers. The sandbank normally would give no concern. It was with much relief and thankful hearts for our deliverance that we reached home safely next morning.

The afternoon of that day we were surprised to see a vessel slowly steaming to shelter behind the reefs offshore from the Aroma mission. Later, the captain informed me that on several occasions during the previous two or three days they had almost foundered, and had used up all their coal, thus being forced in here, with only sufficient coal for a few hours' use. Fellow feeling made us "wondrous kind" as the saying goes. The crew of this vessel numbered twenty-eight. They had been posted missing and a search was being made for them. The corvette discovered the helpless ship sheltering here, and towed it away stern to stern. The American captain and several of his men spent three hours with me one evening. In turn, I went out to the vessel to hear the news, which is often scarce in these parts.

There are some five thousand people living along a stretch of a few miles on this coast, one village a mile from here having a population of one thousand people. The Wainagela marine village in the Marshall Lagoon, where we have a teacher stationed, has twelve hundred souls. We have some very fine young people in the baptismal class which is being conducted here at Aroma. There are many sterling characters among the inhabitants of this coast.

Retrospect

J. T. HOWSE

As we look back over the year 1943, we desire to express our thanks to God for His leading in Samoa.

The school year opened in February with an attendance of over forty young men. Then in June we were glad to be able to open a new department for the young women in conjunction with the school here. Thirteen young women came in to swell the ranks of our school.

The annual meetings for the field were held in July, and the brethren came together for the first time in two years. These gatherings were well attended and enjoyed by all. Sabbath morning all assembled on the beach while Pastors Afaese and Neru led twenty-three souls into the watery grave of baptism. It was a solemn and impressive scene.

The Ingathering campaign was entered into whole-heartedly by the brethren and sisters, and God gave abundant success in that the amount of £116 8s. 2d. was gathered.

The tithes and offerings for the year were far in excess of any previous year, and gave testimony to the spirit of liberality on the part of our brethren. The total tithes for the year amounted to £770 8s. 1d., while the Sabbath school offerings were £656 11s. 3d.

May God continue to bless the work here, and as a result of the efforts put forth may many souls be saved in the kingdom.

Our Work in Britain in Wartime

H. W. LOWE

Here in Britain we are closing our year's reports, which reveal some facts that speak for themselves. Our tithe income shows a gain of 12.3 per cent, and has reached the record figure of £50,000. There are substantial increases in every mission offering, our total of all offerings (£33,000) being 17.6 per cent above last year's.

Our literature work has been carried on with 19.5 per cent of prewar paper tonnage for periodicals and 37.5 per cent for books. By swinging over to large books almost exclusively and by rationing our colporteurs we have succeeded in increasing our sales to record proportions, and we have been able to keep all our colporteurs at work, with but one exception. During the first World War our profits fell to £75 in 1918, whereas they now have risen to £4,400.

In our food factory it has been wonderful the way imported supplies have come along when it seemed that production must cease. Labour problems have been severe, as in the publishing house, but

profits for 1943 equalled those for 1936, 1937, and 1938 combined. These profits above a certain prewar average go to the government.

Undoubtedly evangelism has been our greatest problem. There is no revival on a wide scale. People are desperately busy, with no leisure to speak of. The complete black-out prevents evening meetings. Halls are exceedingly scarce, and moving evangelists from city to city is now a large problem, since accommodation is at a premium. Nevertheless evangelism has gone on from the moment war began, and every preacher has been fully occupied. Additions during 1943 were 467, and 1944 has opened with a still stronger programme of evangelism all over the union.

A large number of Adventist soldiers from North America are with us. They are well treated, and in the main no serious difficulty has arisen. They have, of course, found conditions trying, but are adapting themselves well to matters over which they have no control. These young men worship in our churches regularly, and our people are glad to have them in their homes from time to time.

It can be stated definitely that our Allied Adventist soldiers here are, on the whole, courageously facing the temptations war brings to Christian youth. We shall, of course, lose some of our young people, who have surrendered their principles, but on the other hand, we have baptized a number of others who have come out for the Christian way of life as they have come face to face with the stark realities of

these forbidding times. Some of these boys from North America have been baptized here, having embraced or re-embraced the truth on seeing life's realities in this war zone.

Our educational work has been expanded during the war years, though our college is in temporary and uncongenial quarters. We are planning further extensions, and we must work into a system of government standards and inspections, though control, we hope, will remain with us.

Our sanitarium is now a government hospital with a good number of Adventists on the staff. Several people have accepted the truth in this institution.

We miss contact with our missions and with our General Conference workers, but God has been good to us despite the perplexities. Twenty of our churches are war scarred, and coastal and London areas still face the siren and invasion atmosphere. "Tip and run" raids make public meetings of any size problematical. Nevertheless, I can recall only one meeting having to be postponed during these raids, and that was at a church on the coast.

The country is grossly overcrowded, and we face inevitable moral conditions that will be with us for a long time. The health of the people generally is good, but war strain takes its toll in many ways. However, we are all of good courage, including our people in Ireland, where I was recently, and we send our prayerful greetings to the advent family everywhere.

Around the Conferences

Radio Services in West Australia

T. J. BRADLEY

Our denominational strength, till now, has been measured by the virility of our evangelism. If the momentum of our activity in that sphere is lessened, the repercussions are felt in every other branch of the work. A live, working evangelical force can never be surrounded by a static, disinterested membership, and it is our grand privilege to be working in days when the machinery for evangelism has been multiplied effectively by modern science. Despite the fact that our radio efforts in Australia are still in the struggling stage—that is, struggling for nationwide recognition—the results accruing from the broadcasts already operating are reaching very gratifying proportions.

Through the years there has been a solid body of opinion against the doctrines of this message, held by people who, because of their isolation or prejudice, have refused to investigate the truth. The radio evangelism of today is reaching this class of people and influencing them tremendously in favour of the message.

Never before in the history of this movement have its representatives addressed so wide a circle of people. Consequently, never before have the possibilities in evangelism been greater.

Here in Western Australia the radio work has been carried on successively by Pastor R. Thrift, Pastor L. C. Naden, and the writer. Year by year, a mounting in-

terest has been evidenced, until today the Advent Radio Church and the Bible Question Box are possibly the most popular religious features taking the air in this state.

Just one year ago, April 11, 1943, the Bible Question Box session was commenced over 6PR and 6TZ. From the start this session was very popular, and from the letters received whilst conducting the session, I judge it proved very helpful in solving questions and problems of a Biblical nature. Listeners asked questions on almost every subject of our doctrines, and I answered them from our evangelical standpoint. The Sabbath, State of the Dead, Millennium, Second Coming, etc., all were thoroughly dealt with, the people themselves inquiring by letter. From all over the southern half of the state mail poured in, and was almost always accompanied by donations from grateful listeners.

From the time Pastor Naden was called to lead the network, I took over the regular broadcasting in this state. No single instrument has done more for the message in West Australia than the Advent Radio Church. The evangelist may preach to his audience of five hundred or one thousand, but in every corner of this state, as in other states, thousands of people join in the Advent Radio Church and receive its benefits and blessings.

From ministers of other denominations, leaders of Christian Endeavour societies, Salvation Army officers and workers, laymen of every faith, besides hosts of others

interested in the spread of a virile evangelical Protestantism, have come unstinted praise and admiration for the tone, quality, and genuineness of our denominational broadcasts. Men who once opposed us are today our friends. Others who thought of us as a peculiar sect have today a cherished regard for our tenets of faith. The radio here has split open the granite rock of indifference and opposition, and provided state-wide opportunities for this message to capture hearts and homes. And it is doing it. Men and women have taken their stand for this truth, and at the time of handing over the radio work to Brother A. L. King, almost a hundred homes were enrolled for the study of the Bible in a correspondence course, and more requests were coming in.

Here are a few expressions from our listeners:—

Baptist Manse. "Let me assure you of our appreciation of your messages from time to time, and we pray with you that many souls may come out of darkness into His marvellous light."

"We are not members of your church, but should like you to know how interested we are in your broadcasts. God bless your work."

"I enjoy your Sunday morning Bible Question Box. You answer the questions so clearly that even we who don't know our Bibles very well can understand them."

"I do enjoy your Sunday morning Question Box. You make everything so easy and plain to understand. You really are a radio friend."

"I always listen to the Advent Radio Church, and though I am not as yet a member of any creed or denomination, of any size or colour, I have learned to keep holy the Sabbath day."

"Just a line to say how much I enjoy your Sunday services. I just draw my chair up to the wireless and listen eagerly. You bring many a happy hour into my life, and give me much understanding of the good old Book."

Many more expressions could be added, but it's the same old story. And as I have handed over this important work to Brother King, because of the heavy responsibilities of my city mission at present operating with hundreds in attendance, I pray Heaven's blessing to continue with the radio work, for therein lies hidden a potent agency for finishing the proclamation of this message to all the world.

Tasmanian Conference Ministerial Convention

O. H. TWIST

A very successful series of meetings attended by the ministers and other workers of the Tasmanian Conference, was held on April 24 and 25, 1944, in the Hobart church. The gathering was called for the purpose of discussing some of the many problems confronting the work of God at this time, and of studying ways and means whereby a more aggressive work on soul-saving might be accomplished.

The opening service was held on Monday night, when the president, Pastor W. E. Battye, addressed an earnest group on the need of a deeper piety in the life of the worker. Emphasis was laid on the need of spending time each day in contemplation of the life of Christ. Quoting from the Spirit of prophecy, the speaker reminded

us again that "it would be well to spend a thoughtful hour each day reviewing the life of Christ from the manger to Calvary. We should take it point by point and let the imagination vividly grasp each scene, especially the closing ones of His earthly life. By thus contemplating His teachings and sufferings, and the infinite sacrifice made by Him for the redemption of the race, we may strengthen our faith, quicken our love, and become more deeply imbued with the spirit which sustained our Saviour."—"Testimonies," Vol. IV, page 374.

After a very helpful devotional meeting on Tuesday morning, conducted by Pastor L. R. Harvey, the remainder of the day was given over to the discussion of the methods of evangelism. A variety of subjects was presented, such as "The Use of Literature in Establishing Contacts," "How to Regiment Our Laity and Young People in Definite Service," and "The Relationship of Bible Study to Obtaining Decisions." A very interesting paper was presented by Pastor N. C. Burns on "Methods of Advertising in Evangelism," and "How to Secure and Hold an Audience."

The closing gathering on Tuesday night was again conducted by Pastor Battye in which he outlined the methods of Jesus and the disciples in evangelistic service, and emphasized the work of the Holy Spirit in the lives of the men in Reformation and later times. With the light of all the ages shining upon this generation, there was in the hearts of all a greater desire to grasp the opportunities of this hour in a mighty forward movement of evangelism, and that Christ might be exalted in the lives of His followers to the salvation of many precious souls. At the close of the meeting all joined in a rededication of heart and mind for larger service.

God Gives the Increase

CAPTAIN J. W. KENT

An apt example of Paul's statement found in 1 Cor. 3:6, "I have planted, Apollos watered; but God gave the increase," may be cited from the work at Dubbo, N.S.W. The culmination of a chain of events was a baptismal service on Sabbath afternoon, April 22, in which a mother and her three daughters were baptized and received into church fellowship. It is interesting to trace the beginning, and it happened in this wise.

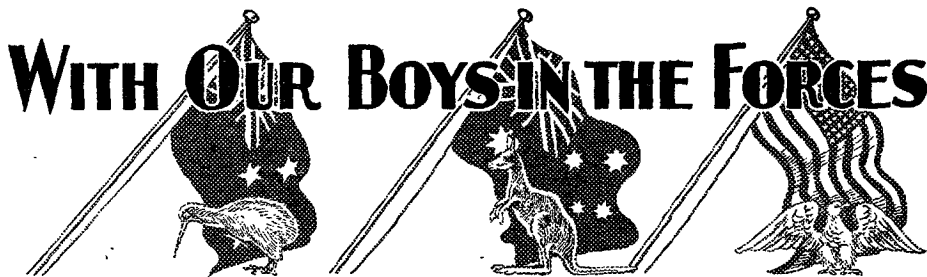
In 1942, Pastor T. R. Kent took over the work at Dubbo, which included the weekly half-hour session on Sundays over 2DU, the local station. Shortly after this a young girl from Elong Elong, thirty-five miles away, wrote in to answer a children's radio quiz, successfully naming Moses as the child in the bulrushes. Brother E. Clark, the associate worker, was sent to deliver the small books given as a prize, and to value and follow up the interest. A subscription to the "Signs" was the result of the visit, and the whole family listened in to the radio services and read the "Signs." Brother Clark was unable to call for some time, and when he did visit the family, much to his astonishment he found them keeping the Sabbath, and overjoyed to learn that the radio pastor and his staff also kept the Sabbath. The reason for the step was an inspiring article by Brother A. L. King, who was then editor of the "Signs," on the true Sabbath. The father observed the Sabbath for a few

weeks alone, and was later followed by the other members of the home, all the result of our good church paper and its message. The father was baptized last year, and now the other adult members of the family are united with him in church fellowship.

Having been stationed in Dubbo for the past three months, where my wife and little daughter joined me, I have appreciated the association with Pastor Kent, his family, and church members in the district. There are twenty-one believers meeting in the town proper, nine members of the Webster family worship at Elong, while at Narromine, over twenty miles away, upwards of twenty-five fine farmer

folk gather together on Sabbath, the result of Pastor Brash's radio broadcasts, the planted seed having been diligently watered by Pastor Kent and Pastor Wooller before him.

Our workers need our prayers and our support—our preachers, pastors, and radio evangelists, and those like Brother King who proclaim the truth by literary efforts. Too often the seed is planted and the diligent worker, sometimes discouraged, sees no fruit. But God can and does give the increase, and He does reward faithful labour. It is therefore our part to be faithful in our application to the task of preaching and upholding the message.



"My strength is as the strength of ten because my heart is pure."

Some Good Letters

Pte. E. T. Robson. "It is now Sabbath afternoon, and I am down on the shore under an immense overhanging cliff of coral. The beach is entirely under the cliff and is composed of broken coral, shells, and shell sand. The sea is making quite a roar as it breaks in foam out on the rocky foreshore, but it is pleasant here—nice and cool, and no mosquitoes to worry me. Jim Adams and Stan Ashton are likewise employed—doing nothing in particular, but a bit of reading, and I guess that before long they will be having forty winks. We have another field ambulance here as well, and generally manage to get together for a while each Sabbath. They were along here this morning, but had to be back for lunch. Les and Max Townend are with them as well as Hugh Whitford from Christchurch, and several others. I see that some more boys have gone from Christchurch including Frank Gray, Phil Kilroy, Ray Barlass, and John Fraser, so the church down there must be almost destitute of menfolk by now.

"We see plenty of the signs and are constantly reminded that there is a war on, although as far as being in danger from the Japs is concerned, we have nothing to worry about. If it were not for the surroundings you would not know but that you were home. All the same I am glad I am not a Jap and on the receiving end of what I see flying around in the sky all hours of the day."

Pte. Robson hopes to be home for his daughter's first birthday and make her acquaintance in person instead of by photos.

Pte. Hugh Whitford. "With us on the island we have four North Island boys, making a total of twelve S.D.A.'s, so we have a happy time when we meet on Sabbaths.

"But I do miss meeting in that lovely church with the American boys and the natives. I never thought it would be so hard to leave the native boys. I had grown to love them, and as I took the last Tuesday night meeting the tears were in

my eyes as we sang the lovely hymn, 'God Be With You Till We Meet Again.' I often think of their earnest, intent faces as I spoke to them. I should very much like to come back and work among them after the war. I received a letter from one of the Americans, and he said things are going fine. There is an average attendance of between twenty and thirty, which is quite good. When I left I handed him our offering of 21 dollars, as I was treasurer, and now they have 112 dollars. They are now waiting for Pastor Rore to visit them, to hand over the money and supplies.

"I was just going to close this letter when I received some mail and noticed one with a Solomon Island stamp on it. You can imagine how thrilled I was to see it was from Pastor Simi at Malaita. I wrote to him about two months ago when the boys went home, and sent over a few 'Records,' etc., and 15 dollars. It is a real thrill to be able to help these brethren, and I have learned to love them. I would be the happiest man in the world if I could only visit him on my way home."

Pastor Simi's Letter

"Dear Brother Mr. Hugh Whitford,

"I was pleased indeed to receive your good letter that you wrote to me, and I wonder to see the report for our work in South New Zealand. And was glad else to get all the dollars that you sending over to me. So I must send you a report in work here in Malaita going on. We have many villages they ask for teachers, but we have no teachers to answer their call. But we do know that our God may send some to help them.

"Now I wish to go over there to see you all, but I have not try to find the way to go there yet; but if I can't go over there to see you, this is my little need; I will thank you very much if you can send them for us in some boat. I like a little help from you in medicines or clothes. I wish to go there very much to buy rices and kerosene for this school year. Because we open our school now, but have no books or kerosene to help our students to study; but can't tell you time, if I be able to go or not, be-

cause our Malaita district meetings are coming very sooner. We hold our meetings on May and July this coming quarter here at Makwanu district May 22-27. We do that meeting for a week; and at Langa-langa on July 5-8, just four days, and Sinalagu we will do that same meetings too. In all these meetings the young peoples will have their good concert in all their different hymns, and some may be baptize in that time.

"I wish if you can spend us your time of May 22-27 to see this meeting one day. We will be happy to see one of you in our meetings. Please tell all your friends to ask God to help all our preachers in all our meetings.

"No wonder if I can not go over there, because I have many meetings to do in very sooner coming quarter.

"This is our corrected report in the year 1943:—

Membership	449
Attendance	348
Perfect Record	202
Visitors	94
Tithes	£15 3 4
S. S. Offering	£14 14 3
Total	£29 17 7"

Pte. L. K. Townend. "No doubt you have heard of Pastor Rore who is doing a wonderful job looking after the interests of our dark-skinned boys and girls during the absence of the white missionaries. But since I last wrote to you, we have left his island and made a lengthy northern sea voyage, and taken another island from the Japs. Max and I were both with the first assault troops to land, and things sure did happen for a few days; but we were protected and brought through the battle, and we thank God for His care. Our job is looking after the sick in a large field hospital. Max is a nurse, while my duties are of a clerical nature in the headquarters orderly room.

"This is a very pretty little atoll, being just a narrow rim of jungle-clad coral with a big lagoon in the centre. Of course the equatorial heat is terrific, but we've got thoroughly used to it and just laugh at a mere 100 degrees, and the temperature rarely gets below that figure day or night."

"The account of the fire at Warburton was published in New Guinea's newspaper called 'Guinea Gold,'" writes Pte. O. W. Carver of the U.S. Army, "and was read to us at Missionary Volunteer service last Sabbath. We wish to express our sympathy for Pastor Rudge and the Warburton church.

"Whenever we come your way we shall be glad to stop and get acquainted with as many of you as possible."

PERSONAL

On leave from the north of the continent, a number of our soldiers passed through Sydney lately. They were Pte. C. L. Randall, S.A., and from W.A. Ptes. T. J. Sowden, H. Chester, F. W. Major, A. E. Taylor, R. Haines, and H. Hunter.

Visitors to Wahroonga include Sgt. Ron Brown of Tasmania, SBA. A. McBurney of South New Zealand, and three U.S. servicemen: Lieut. K. C. Mayberry, Cpl. Paul Arkebauer, and Cpl. C. S. Speck.

AUSTRALASIAN RECORD

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OF SEVENTH-DAY ADVENTISTS

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The Twenty-Third Psalm

The harp strings are rusted and broken,
The kingdom has gone to decay;
The harpist-king sleeps on Mount Zion
Not far from the ancient gateway;

But the tender psalm of the shepherd
Sings on through the wearisome years—
The shepherd may sleep, but his message
Still lives to dispel mortal fears.

—Selected.

The Band of Hope

ALBERT H. HOWARD
President N.S.W. Band of Hope Union

The New South Wales Band of Hope Union recently held the annual Queen Crowning ceremony in the Ferguson Memorial Hall. There was a large attendance and a lengthy programme of vocal and in-

WEDDING BELLS

DUNN-BROOKS.—In the evening of the 1st May, 1944, at the Quirindi church, N.S.W., Lloyd Milton, son of Sister Clara J. Dunn of Western Australia, was united in the bonds of holy matrimony with Theodora, daughter of Sister Brooks of Quirindi, and a graduate nurse of the Sydney Sanitarium. The church was tastefully decorated, and a number of friends and believers were present to witness the ceremony and to wish the newly wedded couple a happy future. The bridegroom has been serving in a medical capacity with His Majesty's Forces overseas. We sincerely pray that joy and rich blessing from the Lord will be granted to these young people. W. D. Smith.



ATKIN.—It was with sad hearts that we laid to rest David, infant son of Brother and Sister Atkin of Trowutta, Tasmania. A happy, healthy child of eight months, he was taken suddenly ill, and on April 19 the little life ebbed away. Precious are the

strumental items, as well as dialogues and sketches.

The Wahroonga S.D.A. Society once more played a very prominent and helpful part in the programme. The Band was more than ever appreciated, and the drill display was greatly enjoyed. The Society was awarded the Sinfield Pennant. The evening was a demonstration of happy, clean entertainment, and was voted the best yet.

A Gift from an Appreciative Sanitarium Patient

G. E. ADAIR
Manager Sydney Sanitarium

Recently the treasurer of the Australasian Union Conference informed the Board of Management of the Sydney Sanitarium and Hospital that one of our members, Mrs. Elizabeth H. Graham, of Olds, Alberta, Canada, had donated the sum of £172 to be used for some useful purpose at the Sanitarium. Years ago, Sister Graham lived in Australia and was a patient in the Sanitarium. The gift is a tangible token of her appreciation of the good work the Sanitarium has done and is doing.

This thoughtful and kindly action is greatly appreciated, more so as it has come at a time when building alterations are in progress and additional rooms have to be furnished. The donation is to be used for the purchase of essential furnishings which will be suitably inscribed with the donor's name.

Surprise gifts such as this are always welcome, and are a cause for encouragement in that they indicate that the Lord's blessing is added to the efforts of those who are engaged in the ministry of healing.

promises of God's Word to the grieving parents. May they be comforted in their hour of sorrow with the glad hope of a soon-coming Saviour and of reunion on the resurrection day. C. C. Winter.

BRITTEN.—On May 3, 1944, in the Sydney Hospital, there quietly and suddenly passed to his last rest, William Charles, the loved husband of Sister E. Britten and the father of Lorna (Mrs. F. Basham), Ray of the R.A.A.F., and Nola. While our good brother never took that definite step which would have led him into the fullness of fellowship, yet for almost a quarter of a century his interests, sympathies, and efforts were always with the family in their church activities. He was well and lovingly known to the Murwillumbah and South Brisbane church companies. Assisted by Brother E. A. Turner, the writer laid him to rest until the last trump shall call him forth. May the God of all comfort speak courage and consolation to the hearts that mourn in their loneliness.

M. H. Whittaker.

Notice

TO LET: Large sunny front room with fireplace, unfurnished; suit S.D.A. lady. Use of all conveniences; handy station and Sanitarium; 10s. 6d. 24 Mt. Pleasant Ave., Normanhurst, N.S.W.

BREVITIES

Pastor and Mrs. Evan Tucker arrived in Sydney by air on Friday, May 12. During the two weeks spent in Auckland, Sister Tucker's health improved somewhat, following her recent illness in Fiji. Sister Tucker is now receiving medical attention at Wahroonga.

After giving greatly appreciated help at the Wahroonga head office, in making contact with officials and others from the Solomon Islands, and in securing supplies for our native workers there, Pastor N. A. Ferris has returned for a while to join his family in Adelaide.

From the Viti Levu West district in Fiji, where Pastor Walter Ferris is now the director, correspondence tells of eleven accessions to the faith in one village and seven in another. While bringing additional work to the missionaries and their assistants, these new interests have also brought fresh inspiration.

Notwithstanding his having reached his eighty-fifth year, and having been preaching for more than half a century, our veteran minister, Pastor Robert Hare, spent the recent Week of Prayer with the Albany church, N.S.W., giving much-appreciated studies. Before returning home, Pastor Hare stopped off at Wagga, where he spent another busy week with the workers and believers in that centre.

Brother and Sister Roy Harrison, who left Sydney some time ago for Samoa, are still in New Zealand at the time of going to press, also Brother and Sister Hugh Dickins, who were appointed to the Fiji Mission. While the delay is disappointing both to these young people and also to the missionaries needing their assistance, the brethren in Auckland are doing their utmost to obtain passages and hope that soon those mentioned may be on their way.

On Mother's Day, a happy group of young people from the Waitara and Thornleigh churches, Sydney, visited the Newington Home and entertained 129 old ladies with an appropriate musical programme. Several of the city stores and the Turramurra V.A.D. Detachment helped generously to provide gifts of talcum powder, soap, and sweets for the guests of the hour. The sister in charge of the ward expressed sincere thanks to the organizer, Miss C. Petterson, saying that the old ladies had been looking forward to the coming of the young people, and would be talking about it for months to come.

Good Tidings from Dominica

L. P. GIDDINGS

It is with a grateful heart that I send this brief report of our work. During the years our work in Dominica has been retarded on account of acute prejudice.

Some time ago, however, we launched forth in simple faith and began a series of meetings in the town of Wesley. Everything went well at the beginning; the attendance was excellent, and evidences of

the Spirit of God were seen convicting men and women of sin. But soon the enemy began his work. Visitors to the meetings were urged not to return, some who had begun to keep the Sabbath gave it up. Furthermore, the little house where the meetings were held was refused to us at the end of a few weeks. Notwithstanding this the faithful few pressed on. One of the new converts opened his home for our meetings. At the close of the series of studies a baptismal class was formed, and for several months the new believers studied the fundamental principles of the message.

Then on Sabbath morning, December 11, friends and loved ones gathered on the banks of the Londonderry River to witness the solemn rite of baptism. The candidates were examined, and all pledged their loyalty to the Lord and to the message. Eighteen precious souls were buried with their Lord in the watery grave, and rose, we trust, to walk in newness of life.

Later in the day the ordinances of the Lord's house were celebrated with the new converts, and we certainly rejoiced as we listened to their testimonies. A middle-aged sister had experienced a hard battle to give up her pipe; she had smoked for over sixteen years, but, thank God, she had won the victory through Christ. Another convert had been a domestic servant for years. When she accepted the message she gave up her position without question. Another, a certified nurse, was threatened with loss of her work, and the very morning she was baptized her mother gave her notice to leave her home. Another convert, a young man, had a direct call in a dream to accept the truth. He responded without hesitating. Another had been the music director in his church. He still continues to direct, but in another church. Still another was a local preacher and superintendent of a Sunday school. When he made his decision to obey God, there was quite a stir in the village. Today he is leading a small group of believers a few miles away from his home, and is engaged in telling men and women of the love of God which saves sinners.

The Appeal at A.M.C.

J. COLTHEART

At last the turning wheels of time brought Avondale around to the Appeal week for 1944. Everyone had been waiting a little impatiently, and the fact that we were starting several weeks later than most of the churches did not dampen our enthusiasm. In fact, I think it served to put the edge on our ardour.

Three-thirty Monday morning, 17th of April, saw bands of students leaving for Newcastle and its immediate environs. They returned with nearly £100. This programme was repeated on Tuesday and Wednesday. Throughout the week, too, other groups left for more distant northern towns. God brought success upon the

efforts of all, and many were the encouraging testimonies given in the Friday evening vesper service.

During the following week, other groups went out to the mining towns of Kurri and Cessnock. God's blessing rested on these companies also, and they returned with many joyous experiences and funds for the cause. These experiences were related in the following Friday evening vesper service. One brother told of the joy that was his at meeting again a family that had taken its stand for the message as a result of his visit to that district last year.

Not only did we enjoy many spiritual blessings during the Appeal, but we were also the recipients of God's special favour



Brother and Sister Roy Stratford with Bobby and Fay, just before they left for Fiji. Our readers already know the tragedy that came to them with the death of little Fay in Auckland, the day before they sailed.

in the financial aspect. We are happy to report that with a College aim of £300, we attained with God's help the splendid sum of £900. We still expect to realize a four-figure amount.

Truly the experiences of this year's Appeal for Missions impress the truth of Christ's words upon us:—

"Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." John 4: 35.

"RECORD" SUBSCRIPTIONS FOR ALL

Brother A. H. E. Miller, assistant manager of the Signs Publishing Company, sends the glad news that now our church paper is printed on newsprint, it will be permissible to increase the circulation by another thousand copies per issue, as the same tonnage may still be used. So send in your orders for yourselves or as gifts for your friends and the servicemen.