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IMPRESSIONS

Of a World Conference

E. E. Roenfelt

TO attend the forty-fifth session of the General Conference was a rare privilege indeed. There was much about this large and important meeting that greatly thrilled and inspired those who were present. There was the huge crowd of delegates and visitors, happy in the fellowship that the advent message creates; the meeting of fellow workers and friends, many of them veterans in God's cause, from the ends of the earth; the programme of preaching and devotional services with their soul-stirring messages; the field and departmental reports that told of remarkable progress amid world conditions that stand without precedent for their destruction, desolation, and tragedy; the impressive memorial service in which division leaders, in response to the roll call, presented the names of 191 prominent leaders and workers who had died in prison camps and from natural causes during the past five years; the instrumental and vocal music that could not fail to move the heart; and the laying of plans having for their purpose the speedy consummation of our work and the ushering in of Christ's kingdom. These and many other things crystallized themselves into strong and lasting impressions to be carried away from what many believe was the most important General Conference Session that has been held since the inception of our movement.

Almost two millenniums ago, John the revelator foretold the rise in the last days of a religious movement that would preach the everlasting gospel in all the world and make the solemn pronouncement, "Fear God, and give glory to Him; for the hour of His judgment is come." Rev. 14: 6, 7. This movement was to arise at the end of the 2300 days of Dan. 8: 14, namely, in 1844, at the time when the court of heaven was to go into session, and when the investigative judgment was to begin. It was quickly to carry its message "to every nation, and kindred, and tongue, and people," calling out a remnant to stand ready for the return to this world of the Son of God as King of kings and Lord of lords.

As one who was privileged to attend the General Conference Session, I was tremendously impressed with the fact of the marvellous fulfilment of the prophet's prediction. Here were thousands of people of many nationalities and speaking many tongues, representing a movement that fits perfectly into the mould of the divine prognostication. This movement arose in 1844 and its mission is the preaching of the judgment-hour message in all the world. The 687 delegates present, representing more than ninety countries, were abundant evidence that despite the fact that only a century has passed since its inception, this movement has already swept out to almost "every nation, and kindred, and tongue, and people." There surely is no mistaking the movement of which the prophet wrote! It is here. It is in all the world. It is doing the work that it was designed to do, and under the power of God it will soon lighten the whole earth with the glory of its message and thus prepare the way for the Son of man to come and reap the harvest of the earth.



To the prophet God represented this movement by an angel flying in the midst of heaven, having the everlasting gospel to preach "unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Our work, therefore, is world-wide in its scope, and our message must be sounded to the ends of the earth. With John Wesley we must claim the world as our parish. This world vision is a very real thing with Seventh-day Adventists. Indeed, it is one of their dominant characteristics. During the currency of the Session this was impressed upon us again and again, not only by the reports that were presented of our work in the remotest bounds of the earth, but also by the actions taken and by the plans that were laid for the future. The advent people are not parochial in their outlook. Their mission is not limited by geographic boundaries, linguistic areas, or national frontiers. Their vision is lifted high and extends wherever men are found; and the tiniest islet of the sea as well as the largest continent, the smallest and most remote tribe of men as well as the most populous nation, finds a place in their evangelistic programme.

It is the genius of the gospel to save men. The universal proclamation of the "everlasting gospel" in the last days is for the purpose of salvaging men and women from a world that has become corrupt and defiled and which is soon to go down in destruction. During the Session it was very evident that there is with the advent people a consciousness that to them has been given the privilege and the responsibility of being the instruments for the heralding of a message which is the only thing that can bring hope and salvation and a new life to men in these days of unprecedented wickedness; and that can save them out of this sinful and doomed world. Our message

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has made us debtors to all men everywhere, in all walks and under all conditions of life. Our one preoccupation is, and always must be, taking to our fellow men the message of God, in which only they can find deliverance.

Another impression that the Session made on me was that a sense of the urgency of our task has seized our people, and particularly the leaders of our movement. The world has emerged from the most terrific and tragic war of its history, and after years of unprecedented destruction and bloodshed, comparative peace has been restored among the nations. The fast fulfilling signs of the times indicate that God is now giving the inhabitants of the earth their last opportunity to accept His message of love and mercy. But He is also giving His church—this advent church—its last opportunity to carry His message to men, and thus to deliver itself of the blood of those who will ultimately be lost. The message must therefore be given quickly. There is no time to lose. The world must be warned before the final storm, whose rumblings can already be heard, breaks upon the human race. Every child of God must be pressed into service. Broader plans must be laid and a larger work must be done. With the courage of heroes and the faith of martyrs, the advent people must arise quickly to finish the work. The very atmosphere of the Session seemed to be charged with this sense of urgency.

We are told that just as the work of this movement commenced in sacrifice, so it will be finished in sacrifice. In view of this, it is gratifying to see that the spirit of sacrifice has not left the advent people. Evidence of this spirit is seen, not only in the large amount of tithes and offerings that our members give for the support of the work, but particularly in the dedication of life that so many of our people, and especially our young people, are still prepared to make, that the message might be preached in all the world. Veterans who have given years of service in hard and trying places are willing and eager to return to their fields. Workers who have endured the horrors and tortures of prison camps are prepared to go back to labour for the very people at whose hands they endured so much. Young men and women, in response to God's call, are still willing to go out to lonely islands, to lands where the tropic sun scorches them and the cold of the arctic regions freezes them; to fever-infested jungles, and to haunts of savage and untamed tribes. May this spirit of sacrifice and dedication not only continue, but may it also become increasingly evident in our midst.

In many places the war has disorganized our work, destroyed our churches and institutions, and scattered our people. Many of our fellow believers have been sorely tested and tried. Persecution and death have been the lot of a large number of God's people. Despite all of this, however, the Session was a wonderful expression of faith in the certain triumph of the advent message and of those who are loyal to its principles. Not a word of despondency was heard, not a note of discouragement was sounded. The Session was an expression of an exultant faith. During the dreary, desolating years of the war, the message again demonstrated its power to overcome every obstacle placed in the way of its progress. It has defied opposition, misrepresentation, prejudice, and persecution, and has swept on triumphantly, sustaining God's tried, tested, and persecuted people, and gaining new trophies everywhere. Soon it will fill the whole earth with its glory and then the advent people will be gathered on the sea of glass surrounding God's throne. Rev. 18: 1; 15: 2.

Much has been heard during recent years of the alleged apostasy of the Seventh-day Adventist Church. Enemies of God and of His church have loudly proclaimed that this church has departed from its original principles and standards and that its leaders have been foremost in this apostasy. They have, so it is claimed, become most liberal in their attitude to things that were once regarded as fundamental amongst us, and have led the church to depart from its original foundations. While of course these charges have never been proved, no one attending the Session of the General Conference could fail to be deeply impressed with their utter falsity. As has so often been done since the beginning of our history, the fundamental principles and the exalted standards of this church were again stressed during this meeting, and a call was sounded to our people throughout the world to strive in the power of God to measure up to them in every respect. Personally, I was profoundly impressed with the fact that God has placed men in the leadership of His church, not only at the headquarters of the work, but also throughout the world, who are resolved that there shall not be a setting aside of any principle or a lowering of any standard that has characterized the advent church from its birth. God is the real leader of this church, and we can be confident that He will delegate such leadership as He has designed to place upon men, to such men only as are resolved to fulfil His purposes.

The forty-fifth Session of the General Conference has passed, but its impressions remain, and its influence will reach the ends of the earth. May God grant that this great and important meeting of counsel, deliberation, and action will mark the beginning of a new era in our work—the time of its glorious consummation.

Experiences Told at the General Conference

W. G. TURNER

With six years of unprecedented destruction now lying immediately in the past, men of the world look aghast both at the past and the future.

Being in the world our work has suffered, and wherever the forces of destruction have operated Adventists have been somewhere in the picture. Wonderful indeed have been the evidences of God's protection and leading. While many of our workers and people have died as the result of war imprisonment, yet many others have lived through experiences that have revealed the mighty power of a divine Lord to save life and to glorify His cause.

So frequently the attempts of the adversary to crush truth through the persecution of God's people have miserably failed. It has ever been thus through the centuries of time. Instead of defeat and despair, there has come glorious victory, and in place of destruction there have risen life and growth.

To meet at the recent Session representatives of each one of our world Divisions, excepting Russia and Germany, was remarkably inspiring. From Russia letters came telling of God's keeping care over His people, and a church body organized and growing. From Germany correspondence was read informing us that in the period of the Nazi regime and during the years of war 8,645 souls had been baptized. In Manchuria, overrun by the forces of Japan, 919 souls were won to the message and were baptized. In one centre of China eight doctors of medicine were led to the Lord and were baptized in one year alone. Five of these doctors are now engaged in mission work in China. All through the Japanese occupancy of Shanghai our clinic operated, and in this city a Japanese colporteur sold our literature to both Japanese and Chinese.

In the Philippines, entirely occupied by the Japanese, whose attitude of cruelty to those island people was most marked, 8,000 souls were baptized during the years of war, and today in this group of islands there is an awakening hitherto unwitnessed by our workers and people. In the Philippines a number of our members were tortured and slain by the Japanese troops. One of our sisters was sentenced to death on seven occasions, but each time she was miraculously delivered.

In Japan itself, with all our leaders imprisoned and our work suppressed, more baptisms were recorded than ever before. Now in this land there is complete freedom, and the message can be sounded without hindrance for the first time in decades. The leaders there quite expect a great fruitage in souls.

Italy, the very seat of the beast of Revelation, marks the fact that our church membership during the war increased 50 per cent. We had 800 members in 1940—we now have upwards of 1,200. Plans for new churches and other buildings to meet the growing demands are being advanced.

With a cruel, relentless enemy occupying Norway, and bringing problems little understood by us here, with conditions extremely severe, during the past three years 700 people were baptized and added to the church in that conference. New workers have been employed, new churches organized, tithes and offerings have been higher than ever before, and school enrolments have been splendid. In Poland, whose cities have been laid waste and where our work has always faced great opposition from the controlling church of Rome, a new day has broken. Driven to God in the hour of great extremity, with workers imprisoned or in hiding, the membership were led to labour for others. As the result of this service and the added blessing of the Lord, instead of having 400 members as when the war broke out, when peace dawned upwards of 1,000 members represented the Advent church in Poland, an increase of 150 per cent.

Our Collonges College in France was threatened time and time again with closure, but it remained open all through the war, with students enrolled and a faculty that functioned. It was called

by officials a miracle school. During the extremely difficult days when food was scarce in that part of France and hunger faced the students, a number of them moved across into Switzerland. At the border, as they returned with stores of needed food, a friendly customs officer would examine their baskets and their bags. Each time he would say as he saw the contents, "The next time I find this food I shall take it from you," but he never did, so the students were always fed.

In Korea the Japanese were determined to crush our work. Our church organization was declared dissolved, our people were commanded to return to the religion of their pagan forefathers. They were forbidden to read the Scriptures, even to sing hymns in their private homes, and were told that no meetings could be held anywhere. Our training school was closed, our literature was taken, examined, and burned. Some of our teachings on the second coming of Christ were looked upon as being contrary to the interests of Japan so five of our leaders were imprisoned and tortured. Brother Kim, one of our workers, was placed with twenty-five other men in a room five feet by eight feet. To rest at all, half stood while the other half sat, for there was no room for any to lie down. Water and food were inadequate. One worker was given the water treatment. Three of our workers died as a result of torture, but in spite of these attempts of the enemy to stop God's work, our lay people proclaimed the truth, and hundreds were won to Christ. One brother alone brought fifty-two souls to the Lord. Korea is again free. Our institutions are being handed back to us, and the way is now open for the greatest mission advance in this delivered land.

Rumania, the scene of much persecution through the years, has once again suffered. In this land all our churches were closed. Four thousand of our members were thrown into prison and suffered great hardship. Today all are free, and now for the first time in our history in that land we can proclaim without restraint the message of a coming Saviour.

In Jugoslavia the advent people passed through deep waters, but when Elder W. R. Beach recently visited that land the leaders came and presented themselves, and in reporting on our members they said, "We and our people are all here. The Lord has kept us faithful and true, and united we stand a preserved body for Christ."

In Alsace, ruined and destroyed as its cities and villages are, our members meet in the debris of their broken churches and homes, happy in the thought that they live, and like the folk of Jugoslavia they too reported to Brother Beach that they were all there. God had kept them true while their homes had gone and their churches were fallen, yet their faith was unchanged and unshaken.

In Burma, claimed to be the most devastated of all lands outside Europe, God has had His faithful followers. Pastor A. F. Tarr, secretary-treasurer of the Southern Asia Division, recently secured permission to enter Burma. During the Session he showed the delegates two tracts written by the hand of one of our Burmese women members—Ma Mi, the wife of a doctor who had always opposed her in

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Around the Conferences

The Challenge to Service

DESMOND FORD

How long would it take 500,000 Adventist soldiers of the cross fulfilling the conditions of Deut. 32: 30 (That one chase a thousand and two put ten thousand to flight!) to disperse the powers of darkness and evangelize a sin-steeped world?

This problem was propounded by Dr. T. A. Sherwin in Sydney's Assembly Hall at the Social Service Rally on Sabbath, July 27.

Congregations from over a score of metropolitan churches filled the great hall on that day, and the natural world gave smiling consent by a hazeless sky and the benediction of warm sunshine.

The object of the programme was to impress every church member with the necessity for practical Christianity such as social service and medical work.

The meeting was solemnized by prayer and voices reverently raised in song. Texts and Spirit of prophecy extracts read by Pastor Ross Piper and Mrs. G. H. McLaren linked the various items rendered by talent from our suburban churches, and a quartette party travelled from as far as the Australasian Missionary College to assist us. We were especially favoured with the solo, "The Highway to Galilee," by Mrs. Inglis, who is a friend of one of our church members.

Dr. Sherwin addressed the gathering on "The Challenge to Service." He pointed out that in the greatest conflict of all time—the conflict between Christ and Satan—the decisive battle will be won not in heaven, but on earth, by volunteers from this ransomed planet. In the fourteenth chapter of Luke, said Dr. Sherwin, the Captain of our salvation throws out a series of challenges to His would-be soldiers:—

1. A challenge for His men to accept the principle that it is not only lawful but also a duty to do good on the Sabbath day. Verses 1-6.

2. His men must be humble and, like John the Baptist, they must reach the heights of self-abnegation. Verses 7-11.

3. His men must be those who seek not recompense in this life, but in the next. Verses 12-14.

4. His men will recognize that he is indeed blessed that shall eat bread in the kingdom of heaven. Verse 15.

5. The acceptance of His invitation is irrevocable, and excuse is an insult. Verses 16-24.

Finally, a threefold challenge to become soldiers of the cross:—

(a) The challenge to place Christ before all kindred and life itself. Verse 26.
(b) The challenge to bear the cross and come after Him. Verse 27.
(c) The challenge to forsake all that we have. Verse 33.

Dr. Sherwin continued, "In view of the tremendous issues involved, how could our Captain accept anything less?"

It will cost someone now and everyone sometime just what was required by the Master of the rich young ruler of Mark 10: 17. Had he responded to the call what might have been his destiny! But he couldn't face the challenge and forty years later lost all in the destruction of Jerusalem. Oh, that he could have seen the end from the beginning!

Dear friends, how shall we face the challenge of this hour? Shall we follow the Christ where He leads? Where does He lead?

First, into missionary work that begins in our homes, next, into the labour for our neighbours. Christ spent more time in healing than in preaching, and when we as a people follow medical missionary work it will mean a revival such as has not been seen for years.

Dr. Sherwin concluded his address by calling for a dedication of service to the Master from university graduates, undergraduates, nurses, the youth, and all other church members. Seats in all parts of the hall snapped backwards into place as hearts responded to the pleading of the Holy Spirit. Hundreds pledged themselves as soldiers in time's noblest army.

Brother Hon, director of the Social Service Centre, succeeded Dr. Sherwin. In his remarks he affirmed his belief that the glorious destiny of medical missionary work as pictured by the Spirit of prophecy was soon to be fulfilled.

Another Sabbath drew to its close. Harmonious strains from visiting Solomon Islands Adventists united with nature's farewell to the setting sun.

Slowly, a consecrated people dispersed with the message of "Inasmuch" pealing in prophetic tones within their souls.

Just "Inasmuch." The Master's whisper still
Rings down across each distant vale and hill,
And His great Spirit still inspires the mind,
Bidding each heart like His own heart, be kind.
He whispers still o'er glories yet to be,
"That done to others, thou hast done to Me."

—R. Hare.

Shopping Delight

"Shopping Delight," held in the Lower Town Hall, after sunset the same evening, amply justified its title.

Stalls adorned with a multitudinous array of goods were surrounded by swarms of eager purchasers. Articles displayed were of a diversity sufficient to satisfy all demands. Food, clothing, knick-knacks, flowers, and pottery clamoured for recognition, and successfully emerged from the critical examination which sometimes preceded a purchase.

Seemingly ubiquitous, Brother and Sister Hon mingled with the gathering as they discharged the numerous duties adopted by them. Dr. Sherwin, who had effected several reunions with friends unseen for years, commented that the evening reminded him of an old-time camp-meeting.

A meal was provided for the hundreds who attended, and grateful diners consumed plates of soup, nutmeat and apple pies, savoury rolls, and fruit or milk drinks.

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Our Mission Field

Vignettes of Mission Life in War-Time New Guinea

D. A. BRENNAN

He Knew How to Die

In a cave in the hills above Madang, Masikuku was dying from dysentery, while a few miles away the Allied blitz was reaching a climax. The roar of the big bombers mingled with the crash of bombs. Sam and Eti watched with sorrowful eyes for any last service they might give their friend. Their heads bowed close to his lips as he gestured his desire to speak.

Those last wishes of Masikuku were simple, but they reveal his character. First, would Sam and Eti break their fast, go and eat, and then come and pray with him before the last "good-bye." Second, that they would carry on the work of teaching the gospel which they had begun in such times of adversity. Third, that they would bury him outside the cave, and not risk their lives by taking his body to the native cemetery, which lay in the danger zone.

They promised. But a few hours later as they began to dig with their knives the shallow grave, a friendly village luluai (headman) hurried to their aid. He refused to have Masikuku buried in the bush. Although he had known the teachers only a short time, he stated that he would risk the bombing to give their friend a fitting burial. So the body of Masikuku was carried by the villagers to their "Place Mat Mat," where his resting-place could be cared for. He sleeps with the dead of those to whom he carried the gospel.

The Luluai's Mistake

"The white men will never come back; the Japanese are too strong," declared the luluai. "Look at their planes, their ships, the numbers of their men."

"The white men were not prepared for this war," replied the teachers, "they have gone to Australia to build their planes and guns. When they are ready they will return and chase away the Japanese. Your best plan is to be friendly with the Japs, but do not help them in any way; certainly do not tell them where the white master is operating the wireless in the bush."

"You are my friends, but I cannot hear your talk," said the luluai. "The whites are beaten, and the Japanese have established a new government. If they ask me where the white men are hidden with the wireless, I will tell them."

The months pass by. The white men and their wireless are gone. The two teachers have continued to preach the gospel, and several Japanese Christians attend their meetings with the village people. During the day the teachers spear fish for high-ranking officers and receive a shilling per day as wages. They are treated with consideration except once when an ill-disposed person reported them for praying for the return of the Australians. (They were really praying for the return of their missionaries.) The officer who examined their case was satisfied with their proper behaviour. He told them to carry on with their work, and sent a threatening message to the village of the informer to say what would happen to liars.

More months pass. Allied power is on the increase, and the Japanese are war weary. The few Japs attending worship request the teachers to pray for the end of the war. They do not ask for a Japanese victory—only that the war may end. They acknowledge that only God can end the war.

The teachers are sure that their prediction concerning the return of the whites will be fulfilled shortly. But the luluai is ill at ease. The bush wireless has brought word that the Australians will cut off his head because he betrayed the wireless post. Yes, the luluai is sad. Every day his imagination plays on the scene of coming execution.

Another message comes. The Americans will bomb the luluai's village, and all the people are to run to the bush for safety. The luluai and his friend the tul tul send the people away, saying they will remain to see the bombing. In answer to the pleading of the people and the teachers not to endanger their lives, the luluai says, "It will be easier to die with a bomb than to have my neck cut!"

On a hill overlooking the village the people watch for the planes. They see the luluai and the tul tul seated on a fallen tree near the houses. The planes come and the bombs drop. The watchers on the hill are horrified to see the luluai and the tul tul disappear in a cloud of rubble and smoke. Not a trace of either of them is ever discovered.

The Australians entered Madang, but they were not in search of the luluai's head.

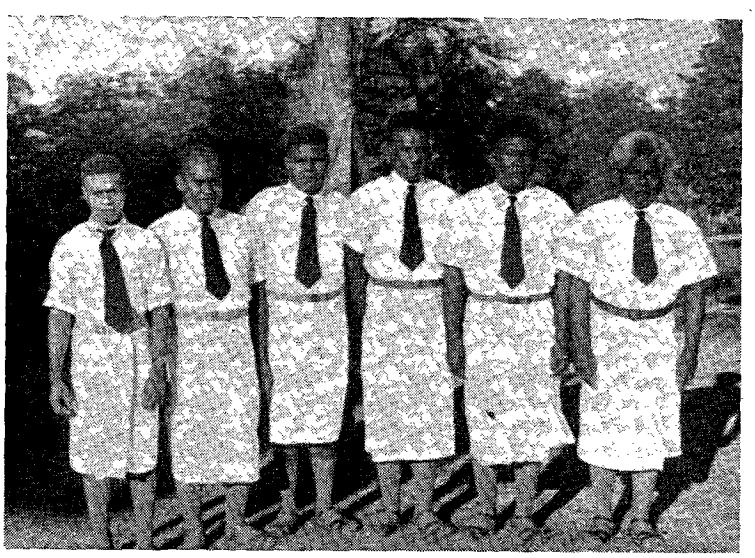
The Exploits of Jimuru and His Scouts

CONSTANCE M. GREIVE

When Captain G. F. Jones sailed into the Marovo Lagoon over thirty years ago, one of the first men he met was influential Chief Tatagu, who sent his six noble sons to the mission school. These all have been mighty men of valour for Christ. Peo and Rini fell in the battle some years ago. Ragoso is well known to us, and was in charge of the Solomons Mission during the absence of the white missionaries; Jimuru's responsibility for the same period was to care for the Amyes Memorial Hospital; Koloburu is in charge of the Ruruvai district on the island of Choiseul; while Joseph is the head teacher on Simbo.

Jimuru is at present in Sydney as navigator and leader of the "Melanesia" crew. Each afternoon at the Union Conference office he has a class in Marovo for several missionaries who are waiting for transport to the Solomons, and he is also assisting Brother Lester Lock in preparing a grammar and a dictionary in the same language. He knows eighteen native languages, and speaks English well. He says of himself: "I was just a little boy when Pastor G. F. Jones and Pastor Nicholson came to my home in the Marovo. I went to school, and Mrs. Nicholson taught me for two years. After that I helped the superintendents, Pastor Wicks and then Pastor Peacock. Then I helped Pastor Barrett in his office, translating and preparing lessons. I went with Pastor J. Howse to Choiseul to help him learn the Marovo language. After that I went to Kolobangara and was there when the Japanese came."

Pastor D. A. Ferris paid this tribute to him: "Jimuru is our hospital boy in the Solomons, and in spite of dangers in the war years he carried on with his task. In the performance of his duty I believe he fulfilled the highest traditions of the nursing profession." Pastor N. A. Ferris added this testimony: "Prior to the enemy occupation, Jimuru and his boys built two warehouses in which they stored all the movable equipment from the hospital. They worked night and day to get it done. Pana told me that Jimuru hardly slept for several days, in order to save as much as possible of the equipment. Unfortunately, however, the main house, which was thought to be the safest, and



"MELANESIA" CREW.—Left to right: *Loluta*, cook boy from Malaita; *Rusa*, the engineer (who hid various parts of the "Portal" before the enemy occupation, brought them out when Pastor N. A. Ferris returned to the Solomons, and got the boat going again); *Solomon*, who is the chief of his village; *Jimuru*, navigator, doctor boy, and leader of the group; *Chachabuli*, the second officer, who will be captain of the new boat for the Solomons; *Londi*, one of the original crew of the "Melanesia" when it sailed on its maiden voyage from Sydney in July, 1917, and the captain on the voyage out this time.

where Jimuru had stored his own personal possessions, was discovered by the Japanese. Jimuru took me to one of these houses. We crossed over cliffs, scrambled down deep ravines, we toiled through mangrove swamp and the jungle. Somehow the Japanese found it. How our men carried the equipment there, I don't know. When I asked Jimuru how they did it, he simply said, 'We got it there.'"

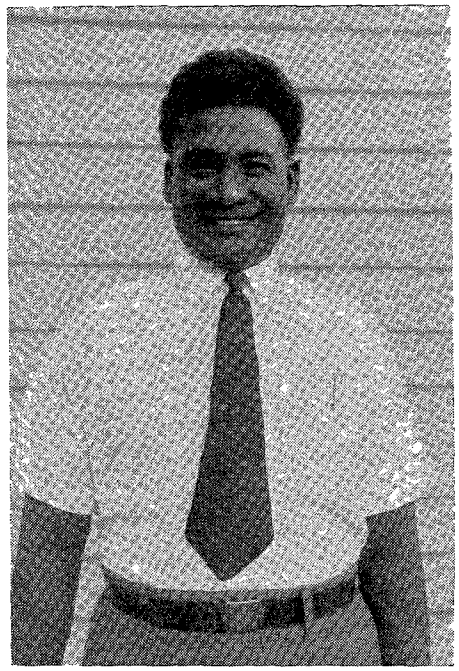
With their quota of Appeal for Missions magazines, our missionaries in the Solomons used to receive a few in the Japanese language for distribution. When the Japanese came to the hospital, Jimuru left one of these magazines in the dispensary, with this statement: "This is a Seventh-day Adventist hospital." Then he climbed a tree where he could watch. The Japanese went through the doctor's house and the nurse's house and then into the dispensary. They looked at the magazine, and wrote on the front page: "The Japanese now occupy the Solomon Islands. We are your friends and not your enemies." But having heard something of the enemy's "friendly" ways, our people in the Solomons were wary, and for this reason they did not suffer much at their hands.

Among the stories Jimuru told were these incidents:—

Prayer Looses Bonds

One of the boys on guard at the hospital fell asleep one night; the Japanese came upon him suddenly, and he was taken captive. In the morning when the others reported, Pada (Parnda) was missing. Later in the day as Jimuru was inspecting the buildings, he found a notice which read thus: "Your boy has been taken by the Japanese Army. If you want him, come and get him from our camp." That evening the people assembled and offered fervent prayers for the release of Pada. At the same time Pada was tied to a post and secured by arms and legs to a Japanese on either side of him. He had tasted neither water nor food since his capture. One of the men to whom he was tied was a doctor, and for some reason he left the hut. Just after that the lantern went out, and Pada felt his bonds loosed. Rising quietly, he crept out into the safety of the friendly jungle. Soon the doctor returned, and finding that his prisoner had escaped, he called, "Kanaka! Kanaka! come back!" "But the Kanaka was gone," said Jimuru. When Pada joined his friends again there was great rejoicing and thanks to God because He had granted their petitions.

Then Jimuru and the other men went back into the bush. "Officers of the Coastguard came and asked if I could help them in the medical work," Jimuru said. "I had about 1,000 people to look after on the two islands of Kolobangara and Wanawana. I worked for the Government for about two years. Once an officer sent me to Wanawana to investigate an epidemic that had been reported. We prepared a canoe and, four other men accompanying me, we started across the channel. It was a time of intense enemy action. We had not gone far when an air battle began overhead. Bombs were dropping all around us, and the shells started coming in from the battle-ships out at sea. The men with me were very much afraid and I was afraid too. They said, 'Let us go back,' but I said, 'No, we cannot go back; fighting is behind us. Let us pray that God will protect us. He is our only protection now.' So we prayed and went on unharmed. The coast watch, Mr. Evans, was astonished to see us come through. He was very sad because he felt that we would not get through. The people had been watching us and were astonished to see us safe. I told them that God heard and answered our prayers; for He said that in time of trouble, when we cry unto Him, He will deliver us. These were not our people; some were heathen and some were of another mission on Wanawana. They said, 'Now we know that the God you worship is the true God, for He has certainly helped you because you trusted in Him.'



JIMURU

"So I remained there for two or three days, giving injections and caring for the 600 people who needed attention at that time.

"Then we decided to return to Kolobangara. Just before we reached the mainland, a Japanese barge came speeding down between us and the land. Again we were desperately afraid. My companions thought we might be killed or taken prisoners by the Japanese; but I said, 'God protected us in the midst of the battle, and He will not forsake us now.' When the barge turned toward us we were amazed to hear one of the Japanese singing in the barge, 'We'll Tarry by the Living Waters.' I felt that man must have been a Christian.

"One time we heard a battle being fought in the air away on the other side of the mountains. The report came through to me that one of the big planes had been shot down, so I sent runners immediately to find it. They found the burnt plane, but no trace of any of the men. Under a big tree they saw a water-bottle and other equipment that airmen carry. They came back and reported this to me. I felt the men must be somewhere around, so I sent the runners to make a further search. This time they looked up into the big tree and saw a man suspended away up in the branches by his parachute. He had been there a full day and a night. The boys built up a mound of ferns and leaves, and they called to the airman, 'Master, you come down along tree!' The master did not know whether they were collaborators with the enemy and he hesitated. Then he let himself down within forty feet of the ground and dropped. His arm was badly broken and his head cut. The runners carried him unconscious over the mountains for some hours until they reached my hiding-place. By that time he was able to talk. I tried to feed the airman with mashed banana, but he would not eat. We men don't know how to cook; we like something that the women cook. I remembered what the nurses used to do in the hospital. I beat up some eggs with coconut milk, and the patient drank it. I bathed his wounds and set the bones and told him I would have to sew him up if he wanted to live, but I didn't have anything to put him asleep. The women don't like to be sewn up without something to put them to sleep, and neither do the men. The airman said, 'Go ahead; I do want to live.' I took a long thorn and a vine like raffia, sterilized them, and then began to sew up the wounds. The man cried out with the pain, but when it was all finished he went to sleep. After two days there was an opportunity to get him away where he could have better attention. He wanted to stay for he was afraid of the enemy. I assured him that we would not let the enemy get him. We prepared a large canoe and made a little house over it, camouflaging it with ferns and branches of trees, and putting some baskets of food on top. We set off at night, passed through the enemy's territory, and reached the American air base.

"Before I left the Solomons I had a letter from this airman. He said, 'I can never forget those days of sickness, for the scars are on my face and the marks where you sewed. Those marks remind me of what you did to keep me alive, and I want to thank you for it all.'

"After the Japanese left and the Americans came, I asked my officer to let me go back to the Aymes Memorial Hospital, but he would not. I asked the second and third time and they said 'No.' But I said, 'I must go.' They asked what I wanted to do. I said, 'Mission work.' The officer said, 'No missionary has come back to this island.' I said, 'If the missionary does not come back I must do the work the missionary gave me to do.' Then the officer came and saw the hospital and asked me, 'What are you and your boys doing?' We said, 'We are doing mission work.' He asked, 'Who is going to pay you?' We said, 'Never mind about the pay. We have to work for the mission.' Then the officer went away and another one came. He said we could go on with the mission work. So I carried on until Pastor Ferris arrived.

"I am glad to be here. Perhaps you know of me and my work, but I do not know all of you. God will bless me in my work in the Solomon Islands."

Jimuru's wife and four children have been at Viru for two years, and he has seen them only at intervals. But when he resumes his work at the hospital they will join him again.

The Challenge to Service

(Concluded from page 3)

It is doubtful whether at any period during the evening, industrious salesmen or saleswomen wished for respite as enthusiastic buyers stripped the shelves.

Behind the goodwill and cheerfulness that were everywhere in evidence, there existed a thoughtful recognition of the evening's purpose. The tabernacle of ancient Israel was constructed from the the freewill offerings of a redeemed people. Today another temple is in process of growth. It is a temple dedicated to the poor, the hungry, and the sick, and its progress will be determined by the offerings of means, time, and ability as given by believers in the third angel's message. The net takings were approximately £300.

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Progress in the Murrumbidgee Irrigation Area

DOUGLAS I. JENKINS

No doubt many of our dear people will be encouraged to hear something about the proclamation of the gospel in the Murrumbidgee irrigation area.

First of all, a brief description of this section of New South Wales will be interesting to readers. The area lies about 400 miles by rail south-west from Sydney, or about 110 miles west of Junee. Rough, undulating country between Griffith and Leeton, the two large towns, actually divides the irrigable land into two separate sections, each being about eighteen miles by fifteen miles. Griffith and Leeton are well-planned towns, boasting modern buildings and several prosperous commercial concerns. The M.I.A. was opened in 1919 as a soldiers' settlement.

Fruit and vegetables are grown on allotments fifteen to fifty acres in extent; while further out, farms of two hundred acres and more produce a large tonnage of rice annually. The water used for irrigation is brought from the Burrunjuck Dam, a great distance away, by a large canal, and distributed over the area by an intricate system of lesser channels. Then the surplus water is carried away from the area by another complex system of drainage channels.

It is beautifully green here, and there are glorious scenes everywhere, especially during the blossom time and harvest. The climate is extreme and very changeable, but healthful. A great variety of fruit and vegetables is produced. One finds Australians, Englishmen, and a large number of Italians here, most of whom are prosperous.

In September, 1942, my wife and I were led by the Lord to leave Cooranbong and reside at Griffith. Brother H. Sprengel and his family at the same time acquired an irrigation farm in the district. Farming was then my means of livelihood. With another brother, we distributed the "Signs of the Times" for about three years, visiting the householders weekly. Gradually an interested person was found here and there, and in their homes Bible studies were held.

Since there were no other Adventists here, we held the services every Sabbath in the home of Brother Sprengel. A year later the conference sent us Pastor D. H. Wyborn and Brother Christian, and a mission was held in a theatre in Griffith.

The opposition rule strongly here in both commercial and other interests. Progress was slow, and at times we had disappointments. A number of prospective converts found it necessary to leave the district for different reasons. However, the Lord blessed the work, and four persons were baptized by Pastor C. A. Wrigley, stationed at West Wyalong (Pastor Wyborn having been transferred to Queensland fifteen months previously). More interested families are receiving studies, and we are looking for another baptism to be arranged toward the end of this year.

For approximately three years we have held our services in the C.W.A. Hall in Griffith. We also hold mid-weekly prayer meetings in different homes. Now we are making moves to build a church on a central site in the same town. The Sabbath school enrolment averages thirty. A pleasing feature is that an alert missionary spirit exists amongst our members, and the children are no exception.

After working here for some time on the farms, I entered the canvassing work. The good book "Desire of Ages" and the ever helpful "Ladies' Handbook" are now in the homes of many of the people in Griffith and the surrounding district. My wife assisted with part-time work on "Ladies' Handbook." After six months' work, the report shows seventy-seven "Desire of Ages" and eighty-five "Ladies' Handbook" delivered or on order. As well there are numerous "Steps to Christ," other booklets, and many tracts and pamphlets in the homes. Surely this good literature will bring many more people to realize their need of a Saviour. The territory is not finished yet, and we pray for a powerful work to be accomplished by the Holy Spirit as He moves minds and hearts to accept salvation.

"Thank God every morning when you get up that you have something to do that day which must be done, whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance and self-control, diligence and strength of will, cheerfulness and content, and a hundred virtues which the idle never know."

—Charles Kingsley

In some homes I was told they had from one to five of our books which had been procured from faithful colporteurs years ago. A keen interest is generally evinced in the Advent Radio Church.

One gentleman said he spent about six months reading "Great Controversy," which greatly altered his outlook on religion. He ordered "Desire of Ages" from me.

I relate the following experience to show how some people will sacrifice to obtain something of real value. I canvassed an elderly lady in a home that showed poverty; further, she was practically blind, as was also her eldest daughter. An order was placed, much to my surprise. On delivering the book I found that the purchase meant sacrifice. The only means of livelihood for mother, and I think, four children, was invalid pensions and welfare support, there being no husband. The book was carefully wrapped and placed in a drawer. A younger girl was to read portions to the family during the evenings. Silently I prayed the Lord to richly bless this family.

On one occasion a lady desired her husband to see the "Desire of Ages" before purchasing it. While waiting for him to return home she telephoned a friend and introduced the book. When the husband returned a cash sale was transacted. Then I proceeded to the home of the friend who had been contacted by telephone, and was received most cordially. "Desire of Ages" in the black leather binding was immediately purchased, as she believed it to be an excellent book for both their young people and themselves.

Quite a number of people have proclaimed this wonderful book as the great need for the homes of today. I was happy to find one family ready for me to conduct Bible studies in their home, despite their being agnostics.

On a few occasions I have had "Ladies' Handbook" eagerly taken out of my hands and the money paid on the spot, when quite often I had presented only half the contents. Most people admit our books to be the very finest from the point of view of the beautiful illustrations, binding, style, and language.

I am sure the Lord has guided and blessed in this great work, but I feel a great insufficiency when I see what has yet to be done. I also testify that canvassing and the experiences connected with it lead one on to higher ground, and make it necessary for one to live in a continual atmosphere of prayer; and also make one realize one's own weakness and sinfulness. This is a wonderful training school, and the gain is far exceeding the sacrifice and hardship.

I trust that the Lord will water the seed sown and provide a rich harvest of souls. Let each and every one of us work the harder, and be fully consecrated, to the merciful work of saving poor souls for that glorious kingdom soon to come.

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Touring in Queensland

SASA RORE

After the very interesting meetings in Avondale with the College students, Pastor and Mrs. N. A. Ferris and I left on Sunday night for Brisbane, on my way to North Queensland, and the next day we arrived in Brisbane. Pastor Petrie met us there and took us into the Canberra Hotel, for this is the third time I stayed in that high building. It was delightful to stay in this beautiful hotel.

On Wednesday morning at 4 a.m., Pastor Ferris came with me in King Street to get a bus to the aerodrome. At 5.30 a.m. we got into the plane and flew over the great city of Brisbane, and it was a beautiful sight to see all kinds of lights—green, blue, red, and white in the streets. After we passed Brisbane the sun rose in the east, and as we looked through the windows it was a beautiful morning, no wind, no cloud. We flew up 6,000 feet above the sea level. We came to Rockhampton and left some passengers and the mails, and from thence to Mackay, and we took some passengers for Townsville.

When we flew over Bowen the two pilots of the plane wanted me to go to the place where they were sitting, and I sat down by their side. It was a wonderful view.

AUSTRALASIAN RECORD

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I could see the islands far away and the mountains way yonder in North Queensland, and the beautiful rivers and white sand along the beautiful shore. When we came near Townsville I went back to my seat. Then we landed in Townsville and there Pastor Peacock and Pastor Lawson were awaiting me.

I was pleased to meet Pastor and Mrs. Peacock again and their two daughters Maureen and Joyce, for they had been in the Solomon Islands over twenty years ago. Then Pastor Peacock and I visited all the churches in North Queensland Conference. In Ayr, Innisfail, Monamona Mission, back to Cairns, Charters Towers, Mackay, Bowen, Finch Hatton, and Dalrymple Heights. And also I was pleased to meet Pastor and Mrs. Borgas and Warren, for they have also been in the Solomon Islands as a superintendent. And I was glad to see all the North Queensland Conference workers, and the Australian aboriginals, and many natives who came from the islands many years ago. Some of them came from Guadalcanal and Malaita. I appreciated seeing all these natives, and they made me think back of the islands when I talked to them.

It was good to see the people of God, those who walk in the pathway of the heavenly land, and it reminds me of a text in Rev. 14: 12: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

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Experiences Told at the General Conference

(*Continued from page 3*)

the faith. The Japanese upon entering Rangoon hunted for all English books and papers. Before our depot in that city they made a great bonfire of all our stocks found within this building. The people were directed to bring all the Bibles, hymn-books, and other literature, and all were destroyed. With nothing left to read, the people of the land became desperate. In the heart of this lay sister there was born a determination to do something to prepare matter. To secure paper, practically non-existent, she prayed. In a few hours her prayer was answered. Guided by the Spirit of the Lord she commenced to write until a tract came from her pen. She then asked the Lord for direction in the placing of this tract.

The next morning someone came to whom she was impressed to hand the tract. She continued to write, and there came forth tract after tract until her paper was exhausted. More paper was provided in answer to her prayers, and

(*Concluded on page 8*)

WEDDING BELLS

WELLS-ROBSON.—On July 16, 1946, in the Peter Pan Hall, Oamaru, New Zealand, a very pretty wedding was celebrated when Brother Cyril Wells and Sister Elizabeth Robson were united in the sacred bonds of matrimony. Brother Wells is one of our faithful colporteurs, doing part-time evangelistic work in the Oamaru district. As he and his wife unitedly give their lives to God's service, we wish them much of His blessing. W. J. Richards.

MITCHELL-SCHICK.—In the home of Sister Gersbach of Temora, N.S.W., on July 11, 1946, Laurice Joyce Schick reciprocated vows of matrimony with Bertram Alfred Mitchell, son of Pastor and Mrs. A. I. Mitchell of Victoria. The bridegroom during his stay in Temora has been a helpful member of that Sabbath school, and as he and his bride make their home in the district, the desire of their many friends is that they will be unitedly blessed in upholding the honour of God's name. J. A. Charlton.



HARDY.—On July 17, 1946, in the Rookwood cemetery, Sydney, we reverently and solemnly laid Brother Robert Hardy to rest in his dusty bed. His wife is left to mourn her sad and lonely lot. To her and other mourners words of comfort and confidence were spoken at the funeral parlours and the graveside by Pastor E. R. Whitehead and the writer.
M. H. Whittaker.

RUMBLE.—On July 29, 1946, the funeral of Mr. George Rumble of Wauchope, N.S.W., took place, he having died in his sleep, aged forty-one years. Only three days before his death a service was held in his home and I believe the Lord spoke to his heart. His wife has been a constant attendant at our Sabbath services for months. At the graveside a service was conducted by the writer, assisted by Brother C. V. Bell. Those present were directed to Him who is our hope of eternal life, and who has promised to return and take to His heavenly home all who believe in Him. W. D. Smith.

PHILLIPS.—On July 11, 1946, Sister Amelia Ann Phillips of the Thebarton church, S.A., passed to her rest after a painful and distressing illness, which was borne with cheerful Christian fortitude. Sister Phillips accepted the message of present truth about seven years ago, under the labours of Sister R. Stratford and the late Pastor F. MacFarlane. Her life was an inspiration to those who were acquainted with her, and they confidently look forward to the day when God will bring again His loved ones from the land of the enemy. Services were held at her home and at the graveside in the West Terrace cemetery, Adelaide. To her son we offer our sincere sympathy in the loss he has sustained; but we realize that he sorrows not as those who have no hope.
S. C. Butler.

O'MALLEY.—Sister Eliza O'Malley found relief from suffering when the Lord gave her rest on July 25, 1946. The last few years of her life were clouded by sickness and distress, and it is a comfort to those who mourn to remember that "He giveth His beloved sleep." Our sister had reached the seventy-eighth year of her life when she passed away. The message of truth was brought to her and her husband by Pastor L. J. Kent about two years ago, and it was the means of bringing great comfort to her. Our sympathies go out to our dear Brother O'Malley, who so devotedly cared for his companion during all the years of her sickness. Two sons and two daughters are also left to mourn the loss of an affectionate mother, and at the funeral service in Adelaide these sorrowing ones were pointed forward to the great reunion day when Jesus will restore to us the loved and lost ones.
S. C. Butler.

BARLOW.—On August 2, 1946, Mr. Thomas Barlow fell peacefully asleep in Jesus at the age of eighty-eight years. He was born at Bradford, England, and with his parents left the motherland in 1866. Sickness on board ship caused the death of his parents just prior to reaching Brisbane, and thus introduced him to a life of hardship. Having married in Queensland, he came with his family to Victoria in 1894. His wife accepted the advent message, and for fifty years prayed that her husband might find peace and rest in Jesus before his death. Her prayers were graciously answered several months ago, and the joy of knowing that a soul had been born into the kingdom of God was more than compensation for the loss of a partner who had stood by her side for over sixty years. To mourn their loss there remain his widow, two sons, and four daughters, two of whom, Mrs. Irvine and Miss Mabel Barlow, are well known to our believers in Victoria. He was laid to rest in the Burwood cemetery. Pastors Butz and Whittaker assisted the writer in the services at the home and the graveside. H. S. Streeter.

STAMPS! STAMPS!—Used stamps, especially Peace Issues, urgently required. Help rehabilitate our Island Mission Work. Address "Mission Stamps," Box 1231, Christchurch, New Zealand.

YOUNG MAN, age 19, S.D.A., wants work on citrus orchard on the coast of New South Wales. Apply to A. R. Brunner, Rocky Valley, Peak Hill Road, Dubbo.

WANTED.—Woman with nursing experience to look after patient in the country. Good wages and good home. Apply B100, care "Record," Union Conference, Wahroonga, N.S.W.

PIANOFORTE, VIOLIN.—Mrs. C. Roworth, Pianoforte; Clement Roworth (from Jascha Gopinko Studios), Violin; will take pupils at their residence, 6 Harle Street, Hamilton South, and Studio, 299 Hunter Street, Newcastle, N.S.W.

SIGNS! SIGNS!—Used "Signs of the Times" wanted urgently for mission work, any quantity provided clean. Postal rate, 1d. every six ounces from Australia; 1d. every eight ounces within New Zealand. Address W. A. Stewart, Box 1231, Christchurch, New Zealand.

BREVITIES

A cable from Samoa brings word that Pastor Raymond Reye has doctor's orders to leave the island immediately. We regret to learn that our brother's health makes it necessary for him to return to Australia, but trust that with skilled medical care he may soon be restored.

Word has been received from Pastor Rudge that the date of his departure from England has been deferred until August 31. It has therefore been decided to postpone the date of the Annual Meeting for one week. The meeting will now begin on October 1. Pastor Rudge reports that the British Union Session was a very good meeting.

"For the past three years," writes Pastor S. M. Uttley of Auckland, N.Z., "we have been conducting all-the-year evangelical efforts. With the tent battened down, heated, and artistically decorated, and an attractive choir, we have survived the elements and held 150 to 200 listeners through summer and winter. Three times a week in the summer and twice in the winter has been our programme, and whilst no attainment is excellent, we are pleased with the results attained."

Seven of our New Guinea natives have arrived in Sydney as a crew for one of the new boats being built. One is from Bougainville, two are from Matupi, and four from Mussau. Most of them have been in the work for a number of years, and have some gripping stories to tell. Speaking in the Wahroonga Sabbath school, Kovas, from Bougainville, expressed gladness in being brought out of darkness into light, and offered thanks to the members of the Sabbath schools who made this possible.

"The most attractive mission pavilion I have seen in my travels," was Pastor W. G. Turner's verdict after seeing the new canvas pavilion erected at Parramatta, near Sydney. Some of the improvements are: A wooden tabernacle front, the floor covered with straw-padded hessian, and the place made cosy with four electric radiators placed head-height at each pole. On the opening night, August 4, Pastor L. C. Naden spoke to a well-filled tent on "The World's Last Chance." The following Sunday night Pastor N. A. Ferris interpreted for Jimuru, the place being overcrowded even with eighty extra seats. Pastor J. B. Conley was the third speaker, and he presented to a large and attentive audience the subject of Daniel 2. The series will be continued by Pastor M. Grolimund and his staff, including Miss F. Grolimund, Mr. A. R. Fraser, Mr. K. Meade, and Mr. L. Hawkes.

A Note of Cheer from England

Brother H. J. Harris, of the Union Conference treasury staff, has received a letter from Pastor J. H. Bayliss of England, written on the 28th July. Among other things he says:—

"We are very glad to know that a number of Australian brethren are going to be with us for the Union Session to commence next week, and that some of them are going to work with us in the future. May God bless them in their labours and make them very fruitful.

"Some years ago we had the Anderson brothers, who came to us from 'down under,' and they endeared themselves to the hearts of the British people. We hope that these brethren will follow in their steps.

"The work in this country has never been easy. The war exaggerated the problems of evangelism, but we kept going. We are glad that the awful curse of war is over, but many of the difficulties which war brought still remain. We go forward, however, with the consciousness that the God who has called us to take the gospel to all the world will also provide the necessary power to have His perfect will accomplished.

"We are most indebted to our brethren and sisters in Australia who have interested themselves in our temporal needs. We have received three parcels during recent months containing valuable things which we appreciate. While we are rationed on most food-stuffs, we have sufficient. Our great lack has been fruit. But since the close of hostilities we have certainly had consignments of oranges, apples, bananas, and there has always been a supply of nuts for vegetarians. The bread rationing just started may be a hardship to people who depend upon sandwiches for their lunch, but generally there will be sufficient for most ordinary people.

"I do feel, however, that when the government has built up a good export trade, and has secured for itself a substantial market overseas, we shall see a great difference at home. Indeed there are many things on the home market which were unobtainable during the war, and things are coming back fast."

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Appreciating the "Signs of the Times"

"When the war was on, we had a large number of soldiers in our district, and amongst them were several Seventh-day Adventists. We had a weekly fellowship meeting in our home, which the men enjoyed. After they left, one of the soldiers ordered the 'Signs of the Times' to be sent to us, and I felt I would just like to write and tell you what a blessing that paper has been to me and also to many others that I have passed them on to. I hope you will always let me have the paper, as I so much enjoy it."

"For quite some time your wonderful little paper has been coming to my dear mother. I have always enjoyed it and found it helpful, but in my thoughtless way I have just left it at that, like lots of things in my general drift. . . . It was not till I was involved in a serious motor accident seventeen days ago that I was prompted to take stock of my life. I can't describe the great comfort that has flowed to me from an old school Bible that has remained practically unopened for twenty years. . . . Please find a belated appreciation of your paper."

"I thank you sincerely for sending the 'Signs' to me. I do enjoy reading them, and do get blessed and cheered through them. There is no other reading I enjoy more. The person I live with said the same today. I always pass them on to her. Sometimes I read a piece out of one of them to the Guild members. I do love the beautiful poetry."

"I would like personally to thank the kind unknown person who has been making this gift [the "Signs"] to me. So far her name is unknown but I want to say that I have had much spiritual good from the paper, and would miss it very much if it did not come."

"This is to acknowledge with many sincere thanks, the arrival of the 'Signs' at the above address with each incoming mail—a service which is controlled by weather conditions, with gaps of, at one period, twenty-four days. I have been 'on duty' here for the past nineteen months and each issue has been read, marked, and inwardly digested. My six-year-old daughter demands the reading aloud of her section at least twice. I am being transferred to the —— Lighthouse in the near future and I hope to find the same kindly service from the people who are responsible for the sending of this much-valued journal to the lighthouse station."

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Experiences Told at the General Conference

(*Concluded from page 7*)

writing-ink and pens were made available. One tract was placed in the hands of a delegate attending a Baptist gathering. This was passed from hand to hand, and there grew a movement that opened doors for many an Adventist sermon in Baptist ears. She wrote on the second advent, on the redeeming love of Christ, and many topics. Supplies of paper and material never failed. Prayer meetings were commenced in her home, and friends poured in for prayer and help. Even Japanese officers and troops have been led to kneel in her presence for prayer, while British officers and soldiers, after the Japanese were driven out, attended her meetings. Many lives were transformed by the power of the living God. Each tract was written in Burmese, in beautiful characters, and Brother Tarr had two of them with him at the Session. Thus light shone and dispelled the darkness in Burma.

In Burma numbers of our people had to dispose of their clothing and furniture in order to purchase food. Records of the tithe on the sale of these things were all kept, and made intensely interesting reading. Their faithfulness should shame some, who, careless of their privileges and responsibilities, neglect their duties to God's cause under conditions in every way more favourable. Such experiences noted above show beyond any question the loving care of a living Saviour toward those who make Him supreme in all their ways.

From the agony and destruction of war there has arisen a great cloud of witnesses who, living or dying, have testified to the glory of God. For such as live freedom is now dawning and doors are opening for the full and unfettered proclamation of divine truth. May the dear Lord impress the hearts, and fill the lives of His workers and people everywhere with such a spirit of sacrifice and service that with no delay they shall go forth into the waiting fields of ripened grain and gather the harvest for the kingdom of God.

Do our own hearts respond to such a task?