



The DEADLY PERIL of

FORMALISM

H. C. HARKER

• *"Put yourselves to the proof, not me; test yourselves, to see if you are in the faith. Do you not understand that Christ Jesus is within you? Otherwise you must be failures." 2 Cor. 13: 5, Moffatt's Translation.*

THE question may be asked, What faith? The apostle answers: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." Jude 3. John the beloved replies, "the faith of Jesus." Rev. 14: 12.

How essential it is in all business to check up occasionally, to see if one is gaining or losing! The drivers of our locomotives realize the necessity of such an examination. We see them, after running many miles, step off the engine at some station and go along the train tapping the wheels to ascertain whether all are sound and safe to continue the journey. The owner of a motor-car every now and then runs his car into a garage, to have it checked over, to make sure the nuts are all tight and everything in order, to ensure safety. A careful driver takes no risks. How much more need have we to scrutinize our individual lives, to know whether we are running our course well! Eternity is at stake. "For we must all appear before the judgment seat of Christ."

In the Bible there are two kinds of righteousness brought to view—God's

righteousness and man's. The former is likened to pure white linen, the other to filthy rags. Both these are mentioned by Paul in his letter to the church at Rome, in Rom. 10: 1-4. The scribes and Pharisees had a righteousness of their own. It consisted of teaching the truth but failing to practise it themselves; of complying with mere forms and ceremonies. (Matt. 23: 1-3.)

In this chapter our Lord reveals formalism as the downfall of His ancient people, and in what scathing words He

denounced their hypocrisy! How God hates formalism! In His sermon on the mount He said, speaking to His people today: "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Here, then, is a very real danger. "Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity."

That this danger threatens us as a people is clearly seen by a statement in Isa. 33: 14: "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites." In 2 Tim. 3: 5 it is declared that formalism would be a sin of the last days. In "Testimonies," Vol. V, page 136, we read: "Soon God's people will be tested by fiery trials, and the great proportion of those who now appear to be genuine and true will prove to be base metal." Then how imperative that we heed the apostle's words, "Examine yourselves, whether ye be in the faith."

Some might ask, "On what should we examine ourselves?" There are many



things practised in the professed church of God which our forefathers never did; neither do we find them in "the faith which was once delivered unto the saints." Let us look into a few of them. We are told to "love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." What is involved in loving the world? Attending questionable places of amusement; in adorning ourselves to attract attention to ourselves instead of to Christ; feathers in our hats, rouge and lip-stick on our faces and lips; wearing superfluous jewellery; conforming to worldly custom. The early pioneers did none of these things.

Also, we must be very careful not to profane the Sabbath. Are we guarding the edges? Are we allowing merchandise to be brought to our homes on that day which should have been procured on the preparation day? What about the newspapers and common books—are they laid away during the sacred hours? Have our children been taught to lay aside their toys till after the Sabbath? Have all the necessary preparations been made before sunset? food cooked, shoes cleaned, clothes made ready, baths taken? These habits were seen even in Sunday observers years ago; how much more careful we should be on God's holy Sabbath, as we see the day of His coming approaching!

Are we wholly following the Lord, or are we becoming careless in observing the principles of health reform—eating and drinking those things which we know to be harmful? How many other practices I could mention that would be included in formalism! "How many I saw in the time of trouble without a shelter," exclaimed God's messenger in anguish. They had failed to examine themselves, to see whether they were in the faith.

Our Busy Programme Ends

THE EDITOR

At eleven-thirty tonight, September 8, Pastor Robert Salau boards the Pan American four-engined plane at San Francisco, U.S.A., on his return to the Solomon Islands via Fiji and New Caledonia. Thus ends our long and interesting visit in the interests of our South Sea Islands missions, which commenced with our arrival in England on March 24. By the time this appears in print we expect to be back in Wairoonga.

The past week our visit has been mostly in the north-western part of the United States, in some of the principal cities of the States of Washington, Oregon, and Northern California. This has given us the opportunity of seeing some of our largest institutions and hence our largest constituencies.

At Walla Walla College we were very favourably impressed with what we found.

The recently completed boys' dormitory at a cost of about 400,000 dollars is a fine building and is a real credit to the denomination. While there we addressed a gathering of about two thousand people assembled in the college auditorium. From here we were motored over to Spokane and had a very interesting reception at the Upper Columbia Conference office; for soon

The extreme danger of formalism is enlarged upon in the Spirit of prophecy, in the little book, "Christ Our Righteousness," pages 95-105. I shall quote this one statement, speaking of sin in our Lord's time:—

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

May our Lord save us all from formalism.



Pictures from the Gallery of Literature

PILGRIMS HOME AT LAST!

"In the Bible the inheritance of the saved is called a country. There the heavenly Shepherd leads His flock to fountains of living water. The tree of life yields its fruit every month, and the leaves of the tree are for the healing of the nations. There are ever-flowing streams, clear as crystal, and beside them waving trees cast their shadows upon the paths prepared for the ransomed of the Lord. There the wide-spread plains swell into hills of beauty, and the mountains of God rear their lofty summits. On those peaceful plains, beside those living streams, God's people, so long pilgrims and wanderers, shall find a home."—"Great Controversy," page 675.

after our arrival a gentleman walked in with a rather casual attitude and sauntered near to Salau, but being in civilian clothes, Salau failed to identify him as Chaplain Ayers, whom he knew on the island of Emira in the Territory of New Guinea. Once introduced, many happy incidents of their island experience were recalled and pictures and curios handled and discussed ad lib. The chaplain several times expressed his admiration for the work accomplished on the island by Salau and his colleagues.

At the public meeting that evening in the large Masonic Temple where we had about three thousand people present, Chaplain Ayers introduced Salau and me and made many eulogistic remarks concerning our mission work. He eagerly listened throughout our programme, and certainly was enlightened further on the extent of our missions in the Pacific.

At Seattle we held two meetings with between three and four thousand people present on each occasion. In addition to the meetings, we were interviewed by the press, and good publicity was given.

Coming on to Portland on Sunday, we had one of the largest gatherings in the north. Our ministers and laity for quite a distance had assembled and quite a number of the public were present. During the day we visited the sanitarium and found the staff busy. You can imagine how Pastor Salau's eyes opened when they

took him to the nursery where they had about forty babies in cots. One premature baby of two pounds' weight brought from him the remark in pidgin that "Supposing he born along island he no savvy live. But along here all 'e savvy look out im piccanniny good more."

Our schedule was supposed to end at Portland, but when we reached St. Helena, where Mrs. Stewart was awaiting us, we found our arrival had been widely advertised and a general meeting arranged for their large community hall. Here again the building was filled, with about two thousand people present.

While there we took Salau to "Elmhaven," now occupied by Pastor T. Everson and his wife. He is a veteran evangelist and once worked in Italy. During his ministry he baptized between four and five thousand converts. His health is failing now.

The home which God's messenger bought after her return from Australia about 1902 is where she mostly lived and wrote and finally fell asleep. It is so impressive to hear the Eversons say, "We feel there is a sacredness about this place, for the angel Gabriel came down and visited his hand-maiden many times. The rooms were frequently filled with light." There stands the chair in the corner where she sat with her writing-board across the arms rests, and several other pieces of furniture that Mrs. White used.

What a treasure the Adventist people have in the many inspired books written by this faithful messenger! May we prize them more and more as the days go by.

At St. Helena our first visit was to see our veteran minister, Pastor A. T. Robinson, who was once in Australia, and to whom I listened at the Ballarat camp-meeting away back in the last century. He recently celebrated his ninetieth birthday, and with the exception of hearing, his senses are well preserved.

Another happy reunion was with Sister Christine Manson, formerly of New Zealand, Wairoonga, and Warburton. She reminded us that in the days of her preparation, Pastor S. N. Haskell said to her, "Well, my girl, strive to be a first-class worker; there are plenty of second rate." She certainly has succeeded, and now, on the eve of retirement, after holding positions of responsibility in several of our leading medical institutions, she can look back with great satisfaction. She is held in the highest respect by those who know her.

While at St. Helena Sanitarium, we were entertained in the home of Pastor J. R. James, of Australia, who with his family lives near the Sanitarium. Their two boys are preparing to take medical training.

Last night in the Mountain View church we met Miss Leonard, who was a niece of Mrs. W. L. H. Baker, and was a worker in Victoria for many years.

Among other places of interest visited was the Pacific Union College. There I noticed a plaque bearing in relief the familiar profile of our much esteemed Professor C. W. Irwin, with the inscription, "With faith in his heart and a pickaxe in his hand he carved a college out of a hill-side." This was done after his return from Avondale, Australia, 1909-1921.

Then to our great delight we inspected the newly completed girls' dormitory, which has ample accommodation for two hundred students and is dedicated to the name of our worthy teacher and friend, Miss Hattie

Andre. Inside the hall, facing the door, hangs an enlarged portrait of this much esteemed and successful teacher, who did so much to help and inspire her pupils back at Avondale in what some of us like to refer to as "the good old days."

While writing from Mountain View, where we have just been through this well-known and busy publishing house, we are having a visit with Sister Minnie Hawkins-Crysler, who was also on the faculty of the Avondale School more than forty years ago. With her late husband she worked for many years in China. She was for over three years a prisoner of war in the Philippine Islands during the last World War. The Lord certainly intervened in their release.

All along the way the folk have been so kind and thoughtful. They seem to have enjoyed our meetings, and are now better acquainted with our field and its needs. The programme has been rather strenuous, and because we have been able to meet all appointments, and take in many other meetings outside the schedule, we again acknowledge the Lord's constant blessing and care, and dedicate our lives to His service.

We are now looking forward to being with you all again, and pray that God will richly bless our large family of "Record" readers.

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Welcome to Pastor and Mrs. N. C. Wilson and Family

Early in the morning of Thursday, September 22, Pastor and Mrs. N. C. Wilson and their two sons, Bruce (15) and Don (11), landed in Sydney from the United States, via Egypt and India. The same evening they were accorded a welcome in the social hall, Wahroonga, representatives of various branches of the church organization being present.

Following a delightful musical programme contributed by local and visiting artists, including vocal solos by Brother G. W. Greer and Miss Joyce Rollo, piano-forte solos by Mrs. Yvonne Howard and Solo Vox items by Mrs. F. A. Mote and Freddie, brief speeches of welcome were made by Pastors W. G. Turner, W. E. Battye, Dr. W. G. Murdoch, Brother B. O. Johanson, and Brother A. H. Forbes. Gifts from the institutions and branches they represented were presented to the guests in the form of: fruit from the Inter-Union; a cake from the Trans-Tasman Union; a box of vegetables fresh from the A.M. College garden; samples of all the Health Food products; a Delight box each for Bruce and Don from the Hunter Street Cafe; flowers from the Sanitarium.

In his reply, Pastor Wilson said he and his family were glad to be here, and he felt the finest response he could make would be to give years of loyal service.

We feel very honoured in having as our Inter-Union Conference president and his wife two who are esteemed and loved in several other countries where they have served, and also in their native America where they are best known.

Pastor F. A. Mote was a gracious and genial M.C.

OUR ISLAND FIELDS

The Child and the Book

WM. L. STIDGER

He who gives a child a book
Gives that child a sweeping look
Through its pages
Down the ages;

Gives that child a ship to sail
Where the far adventurers hail,
Down the sea
Of destiny;

Gives that child a vision, wide
As the skies where stars abide,
Anchored in
The love of Him;

Gives that child great dreams to dream,
Sunlit ways that glint and gleam
Where the sages
Tramp the ages.

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Literature for Island Groups

H. G. MOULDS

Secretary Publishing Department, Australasian
Inter-Union Conference

After visiting New Caledonia, Fiji, and Samoa, it was my conviction that in the hearts of the leaders and members in these islands there is a longing for our denominational literature, and that the whole of the Central Pacific Union Mission is open to literature evangelism.

With the exception of a paper after the pattern of the "Signs of the Times," printed on small presses, our people in the Pacific Islands have had very little of our church literature. The little they have had and the consciousness of their lack has created a desire for more papers and books, both for their own use and for distribution.

New Caledonia

Eight hundred miles due east from Townsville and thirteen hundred miles north-east of Sydney lies New Caledonia. Here is a French colony rich in good quality iron ore, nickel, and chrome, with a population of sixty thousand people. Approximately eighty-five per cent are French nationals; the others are largely Javanese, half-caste Arabs, Chinese, and New Caledonian natives. In loneliness and faithfulness, a true-hearted sentinel, Sister Guiot has stood at her post in Noumea. More than twenty years ago she said farewell to Pastor G. F. Jones, under whose leadership she worked for a period, when he left for other fields of service. Some fruitage of their united effort is still there and cared for by Sister Guiot. She is worthy of commendation for her self-sacrifice. The members are found mainly in the capital, Noumea, and at Poum in the far north, with two or three Adventists in between. At Poum there is a property on the bay which was given to us by the late Sister Williams for a mission base.

Sixty thousand people who have never seen an Adventist colporteur; who mostly do not know our books exist—we cannot

let them perish! Something must be done for New Caledonia. It is our purpose to reach out a helping hand and that with the shortest possible delay. A French national with a background of colporteur experience is essential for this territory. Initial steps have been taken with the expectation that God will point out the man.

Fiji

A journey of eight hundred and thirty miles across the sea and Fiji was reached. Pastor G. Branster was at the aerodrome with a welcome and the assurance that the steps being taken to begin literature evangelism in the group were strongly supported. Already an abridged "Great Controversy" has been translated into Fijian by Pastor S. W. Carr and an edition of three thousand printed. The best method of circulating these was the subject of study. Two Publishing Department secretaries have been appointed: Brother Cyrus Adams to care for the Fijian literature and Brother K. Brook to the responsibility of organizing the Indian colporteur department when literature is available. Both of these brethren have had experience in the Publishing Department in Australia. A small force of carefully chosen Fijians will comprise the nucleus of the colporteur staff for their own people. A decision was reached to call for a colporteur in Australia or New Zealand to work for the European and other English speaking people, numbering about thirteen thousand. As we met together in committee we were convicted that a new day was about to dawn for Fiji.

There is at the Fulton College a group of young men and women with a great potential. As young ministerial graduates and others leave the college, they will have an opportunity of entering the colporteur ranks, which will aid in their development.

Tonga

When the plane dropped down at Tonga, Brethren W. G. Ferris, J. Cernik, and two Tongan pastors were at the aerodrome. Almost the first words of the president, Pastor Ferris, were, "How soon will you be able to organize the literature ministry in Tonga?" That expression suggested a keen desire to have our Publishing programme extended to that part of the Inter-Union. Many of the people in Tonga both read and understand English. However, the brethren wish to have a book written in the tongue of the people. Some time ago a "Bible Readings" was prepared and distributed, but the number was not large, and the folks are asking for a reprint of this book and the publication of other literature. Translation problems have to be taken into account, but it is obvious that the people of Tonga are stretching out their hands for our books and papers.

Samoa

On arriving at Samoa I was glad to meet Pastor and Mrs. H. B. Christian, who were anticipating a profitable discussion on the possibilities of literature evangelism spreading out to embrace the Samoan

group. One hundred thousand people are there, including about five thousand Europeans. A great opportunity presents itself in that outpost of the mission fields. Money is flowing freely; the natives have probably never received higher wages than they do today. Copra is selling at a good figure, bananas are giving a satisfactory return, and cocoa bean cultivation is becoming a profitable industry.

Our members are wanting literature in their own language for circulation. When Pastor R. Reye was superintendent of Samoa he translated "Steps to Christ" into the native tongue. The manuscript for this book is at the publishing house, and authority is awaited from the Inter-Union to proceed with the printing of it.

The General Conference has made a contribution to help meet the cost of the production of this book, and from the overflow of the last Big Week campaign the Central Pacific Union received a sum which will enable it to meet the cost of printing. Our people in Samoa are glad that this book may soon be available for distribution on a modified colporteur basis.

Possibly, there has never been a more opportune time to enter the mission field with our literature. The call for it is there, the people have the means to purchase it. On the other hand there are problems. Considerable expense will be involved; men of the right calibre must be found to supervise, but we believe that the God who urges us to extend this department will show us what to do and whom to send.

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The Hope of a Blind New Hebridean Boy

Dear "Record" Friends,

Me fella been made ready for one district meeting along Aoba, where Pastor Gallagher is the leader. Me fella and four boys. How can four boys prepare for three hundred men? But we made a good preparation for them.

On Friday afternoon the "Nakalagi" brought in all the men from five or six villages to the district meeting at Redcliffs. In all our small villages there are plenty men and women.

In this company of people I found one boy whose name is Simeon. He is about nineteen years old. He is a poor blind boy. He was born blind.

Our meetings lasted for four days and this boy was in the church for every meeting. He listened quietly. He was glad for all the meetings. One day he asked me to lead him through the big church. He felt all around the windows and doors and rostrum. He asked me to play some hymns, and when I started to play he began singing. Voice belong him was very clear and sound very good. He said all the words from the stanzas without mistake.

I turned myself and talked to him when I heard him sing. "Where did you understand all these hymns?" He said, "Along my village. Time all students he come home all he sing along me." He knows the numbers of the different hymns. He can start the hymns when he calls out the numbers. He asked me to lead him up to a small hill to Pastor Gallagher's house, and he felt the house and around the big tank of water.

Now he turned and talked to me. "Me sorry too much. Suppose eyes belong me

he look (could see). Me glad look in the big church, and organ, and face belong all missionaries, and face belong you fella teachers too. But me glad where promise he stop, where by and by all blind men from every place he look along the new earth."

Why can this blind man say this? Because his heart was lighted up along the truth of God.

Now along the last meeting, minister he ask, "Who along you fella he glad to say some words? He can stand up on his feet and talk." That time me sit along rostrum and I watch who will be the first one to stand up. I saw some missionaries and teachers stand and speak. And to my surprise I find this blind boy was standing up. Men and women were looking and listening to him. And he said, "Thank you along God for all the good meetings where we hear Him. Me want too much make life belong me ready to meet Jesus and all people belong Him along the clouds of heaven."

I think the minister who took the meeting, he no savvy that boy he blind. But Jesus the Saviour He know him, because He says: "I know My sheep." If every one of us have this hope like this poor blind boy, Simeon, we will meet him in heaven.

Yours faithfully,

F. Japheth.

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Mission Panorama—North-East New Guinea

Resume of reports presented to the Coral Sea Union Committee

Speaking of the vastness of this area and its handicaps, Pastor Nolan mentioned that the ragged coastline, extending from the Huon Gulf near Lae, to the Dutch border away up near the equator, is more than 1,500 miles and is protected by treacherous coral reefs. Along this shore there are only two points where the advent light shines amid the darkness. These are at Sauri on the Rai coast, where Brother and Sister Grosser have recently established themselves against much opposition; and at Madang, now the headquarters for North-East New Guinea. Formerly it was the scene of Pastor and Mrs. Gander's pioneering labours. This large-hearted pair have now been delegated to pioneer along the mighty Sepik River.

In North-East New Guinea the aftermath of war is noticeable in the warped thinking of the native people, evidenced by such movements as "Cargo Cults," and "Yali Rule." These are gradually losing ground now, but have had a strong influence, prejudicing the people against government, white people in general, and missions and religion.

Inland, among the high mountain ranges and precipitous valleys intersected by swiftly flowing streams there are vast populations of primitive people, the estimated population in our territory being 1,500,000. A large proportion of these inhabit the highlands. Scattered widely in this vast hinterland are our eight little district stations, each with a band of faithful native teachers, upholding the torch of truth and pointing the way of life. This leaves many large gaps, and the calls for teachers far exceed the supply. From Goroka we learn of deputations coming repeatedly from long distances to request

teachers. They are ready and anxious to relinquish the old way, but they have no shepherd to guide them in the new path.

At Kumul, where Brother and Sister Stafford are situated among almost completely primitive people, quite large offerings of sweet potatoes have been given. This is about all they possess, but they are realizing the blessings of giving.

The Brennans and the Gilmores have established new stations in the Chimbu valley.

All these missionaries and their wives need our prayers and sympathies, for they are very isolated. Nearly every mission is a long distance from the local air strip, some as many as eight hours' walk away. But they work on cheerfully, and souls are won for God.

Of a teacher strength of ninety, we find that fifty-two come from outside our area; eighteen are men won from the highlands; and twenty are local helper teachers.

Brother L. I. Howell likened the aeroplane and its effective whirlwind qualities to the "sharp threshing instrument" of Isa. 41: 15, 16: "Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them; and thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel." Truly, in the highlands the everlasting gospel is going with speed.

At Bena Bena mission operations began during 1935, at the top of Sigioya Mountain, some 7,000 feet above sea level. Pastor Gander's movements were restricted, firearms were supposed to be carried at all times, and no journey was allowed if it entailed overnight camping. Just prior to the outbreak of war, with the introduction of Manus and Mussau teachers, the work began to expand noticeably. Today we find a large and very interesting programme developing. There are fourteen teachers employed at ten outstations, some as far as one and a half days' walk away from Bena Bena. An average of 350 people attend Sabbath school, and offerings have grown to more than £9 per quarter, an astonishing sum for such primitive people.

A little story shows that the natives are being educated to desire a higher way of living. One of the school boys who was offered mission employ thought he would like to be married first. On inquiry it was found that he had already made his selection of a bride. Sister Howell has about ten girls on the station, and upon these she has spent a lot of time and effort, until they are quite capable in the house. The one who is Mrs. Howell's chief help is the one chosen by the young man. He was told he must prove himself before he could be entrusted with such a prize, but that all other things being equal, his fond hopes would be realized.

Probably our most primitive area is Wabag, which is also our westernmost outpost. This has been established within the last two years. When Brethren Howell and Maberly first flew in there, they found these people still using stone axes and other crude implements. While our representatives were selecting a mission site, those who had given us the land were engaged in battle with those who opposed the grant. Later it was learned that this particular strip was their tribal fighting ground; so now, with the mission occupancy, they have

given up their fighting. When we first went to Wabag there were no other mission bodies in the area, but now there are already six European missionaries within a fifty-mile radius of our mission.

Brother Rudd told us the story of Omaura and Kainantu, as well as the developing stages of the new leper hospital at Mt. Hagen. Omaura has been the training school and three families have been stationed there. Many students from the school are now in service for the Master. The enrolment is over eighty.

The influence of Pastor A. J. Campbell's station at Kainantu reaches far out in the surrounding district, with teachers holding aloft the gospel torch in more than twenty villages. The cleanliness, improved house construction, and changes in other habits and customs of the people are pleasing evidence of the missionary's success in implanting heavenly principles. The people in the Kompori Valley pleaded to have Sam, their teacher, remain with them. So ignorant, yet so anxious to follow the better way are they, that they carry their tithe over rugged mountains for eighteen miles to the station. This would not be so astonishing were it not for the fact that their tithe consists of bags of sweet potatoes!

Our newest venture is the establishment of a leper hospital at Mount Hagen. This is a beautiful place, situated in a very fertile stretch of land between two mountain streams. Brother and Sister L. H. Barnard are pioneering there. Plans have been made for utilization of water for power and lighting. Timber is available at a little distance, and the people seem keen to have our mission among them.

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Looking Back Over Thirty-two Years

R. H. TUTTY

We were interested to revisit Kukundu, the site of the Amyes Memorial Hospital. There was no hospital when we cared for the district, but now there are a school and other European buildings as well.

Pastor W. R. Ferguson is in charge of the Western Solomons, including the Marovo, Dovele, Choiseul, Kolombangara, Ranonga, and Rendova. Dr. C. Palmer is assisted in the hospital by Sisters Long and Cooper.

Among the natives we recognized were such as Pana and Ale; but as it was fourteen years since we had previously visited there, the younger generation were unknown to us.

In the leper section we found twenty patients. In the doorway of one small hut sat an elderly native, his feet and hands deformed, his eyesight nearly gone. Yet when we spoke to him in his language his face simply beamed, and he reminded me that he was at our wedding in the Marovo Lagoon some thirty-two years ago. He has been in the leprosarium ten years. In his village he would have been an outcast, but at the hospital he had food and attention. We passed through the grounds where each leper has a small leaf house to the newly erected buildings which, when completed, will be the home and hospital for these patients. Returning by the beach, we met three lepers who requested that they might sing to us, so we stopped in

our walk. Holding a Church Hymnal they sang—

“Throw out the life-line across the dark wave,
There is a brother whom someone should save.”

It was a pitiful plea and one that will linger in our memories.

On Sabbath we went with Pastor Ferguson to visit two missions on the Duki coast. (Kolombangara is sometimes called Duki.) After Sabbath we went in the “Vinaritokae” to Choiseul, to the village of Ruruvae. Twenty-five years ago, Pastor H. B. P. Wicks placed Pastor Jugha on Choiseul. When he arrived there the natives were engaged in a big devil feast. It was here also that Brother and Sister D. Gray buried their little one, and Pastor A. J. Campbell established the school. Brother J. T. Howse later relieved him and taught the men to play brass instruments. Pastor Likaveke, a Choiseul man, is now in charge of this mission. The band played several pieces for us, and they were very good. The leader was a little discouraged because as soon as one of the men became efficient he was called away to another place as a teacher.

Next morning we crossed over to Dovele, the top of Vella la Vela. Here my wife and I pioneered with the advent message thirty years ago. In those days the natives had securely fortified their village by tying a creeper across every road, to keep the evil spirits away. Pigs, dogs, filth, and disease were everywhere. The only method of communication with the people was to speak to Pana in his language, he repeated the message to the only man who knew an intermediate language, and he interpreted in the local tongue, Dovele. Only one man then owned a loin cloth. These were the natives who laughed at the picture of Christ on the cross, because in their heathenism they knew how to torture and kill their victims by staking them and cutting them up alive and eating them! Every man carried his fighting axe, called a kilikili, though there was no actual fighting, because the Government's firearms were superior to their weapons.

God certainly worked through signs and wonders to prove that He was God. We were there when the pneumonic flu swept through the island and thirty natives died around us. This time we were warmly welcomed by the Dovele natives, who greeted us as their father and mother. Bambu, the Government chief, was on the wharf. He was decorated for bravery by the Allies during the war. He was the same Bambu that we once knew, but now grey-haired. Many faces were missing.

Fiji J.M.V's in Need of Books

Miss Eunice Thompson of the Central Pacific Union Mission office in Suva, sends this plea:—

“My J.M.V's are in need of books on Bible stories, told in very simple language, such as we would give to children of eight or nine years. The children here in Suva have no home background of religious training, nor is there a church school, and all the help they get is from the J.M.V. classes. So any gifts of the kind mentioned would be much appreciated.”

The address is G.P.O. Box 270, Suva, Fiji.

The people assured me that they were planning to build a large school on the site from which, as they said, “We drove the devil out of Dovele.” How we wished that our brethren and sisters in the homeland could visit these people! Their faces reveal that they have found the Saviour.

The population seemed small to me, and the natives said it was two hundred. So the next question was, “Where are the rest?” They answered that one hundred and thirteen were away as ministers, teachers, students, etc. We then requested a list of those who were absent from the district. It consisted of the names of twelve teachers (four of them ordained ministers), two captains of vessels, fourteen students at Kukundu, and ten at Honiara, in the training school. The rest were their wives and children. These natives could earn much more money if they stayed in their home villages and cooked their coconuts into copra. Those at their homes were paying an honest tithe, which ran into hundreds of pounds.

The Sabbath School Teacher

GEORGE BUTLER

Sabbath School Secretary, Australasian Inter-Union Conference

“An eminent educator has made the following classification of teachers:—

“Those who think without doing.
Those who do without thinking.
Those who neither think nor do.
Those who think, and do as the result of their thinking.”

“High-priced Teaching: I used to teach,” said a church member one day, “but I gave it up. I was not a success.”

“And that set me thinking. Not a success! I wonder why? He seemed to be above the average in some ways—good face, brains, clean life, many friends. Really now, why shouldn't he succeed?”

“There, I see it! It is the price of the thing, isn't it? A person can get a good many things if he is willing to pay the price. I wonder if that is what is the matter with some Sabbath school teachers I know. Success is to be had, but it comes too high.”

“What is the price of successful Sabbath school teaching? Does it come too high for most of us to get it? Perhaps if I can really find out what it does cost, I shall make more effort to secure it.”—“The Soul-winning Teacher,” by Flora Plummer.

Making the Lesson Practical

“Let the teachers enter heart and soul into the subject matter of the lesson. Let them lay plans to make a practical application of the lesson, and awaken an interest in the minds and hearts of the children under their charge. Let the activities of the scholars find scope in solving the problems of Bible truth. The teachers may give character to the work, so that the exercises will not be dry and uninteresting.

“Teachers do not make as earnest work as they should of the Sabbath school exercises; they should come close to the hearts of the scholars, by aptness, by sympathy, by patient and determined effort to interest every scholar in regard to the salvation of the soul.”—“Counsels on Sabbath School Work,” pages 113, 114.

To enable our Sabbath school teachers to develop in their work in the two phases quoted above, the General Conference has prepared a course of twelve lessons in the form of a bound book of 380 pages. It is written by specialists in teaching, and the language is simple. All who can read will receive valuable help. There are a few words, which, if seen separately on a piece of paper, some may not know the meaning of, but these are merely a summary or introduction to the topic, the context of which makes them clearly understood by any who are willing to pay the price in time required to read the pages.

Among the twelve chapter (or lesson) headings are:—

The Three Foundation Stones of Successful Teaching.
The Study of the Teacher Himself.
Attention and Interest.
The Art of Asking Questions
The Use of Illustrations.

Infantile Paralysis and Fomentations

G. K. ABBOTT

Medical Director, St. Helena Sanitarium, California, U.S.A.

Those who were trained and able to give hydrotherapy treatments during the great pandemic of influenza in 1918 and 1919, saw many life-saving results from these simple methods. In 1941 hydrotherapy was again to astonish this country by saving the life of a few patients taken suddenly with infantile paralysis in its worst form, the type which attacks the nerve cells of the respiratory centres in the spinal cord.

Four persons sent into a large hospital in Minneapolis to be put into the "iron lung" (the Drinker respirator) were treated instead with "hot fomentations" by Sister Kenny, and all survived. Four others, put into this apparatus, died. Some in whom the disease attacked the nerve centres of other muscles recovered entirely under hydrotherapy treatment, with no permanent paralysis. Here is an outstanding accomplishment, for this disease has failed to yield to the united research of hundreds of men of science who have sought and are seeking a knowledge of the disease and the virus that causes it.

In 1924 I saw a little child who had been attacked by this disease, which affected the heart and respiratory centres. The doctor was first called at midnight, and by two o'clock the following day the child was dead. Thousands of crippled adults and children the world over attest the terrible ravages of this great plague. Yet in equally severe cases the simplest kind of fomentations seem to have prevented such dire results. What does moist heat do to accomplish such astonishing results?

Arthur Locke discovered by experimentation that animals with a vigorous heat mechanism, so that they could recover from severe chilling in twenty minutes, could destroy in thirty to sixty minutes highly virulent pneumococci injected directly into the blood stream, and ninety-two per cent of such animals revealed no symptoms whatever of fever or infection. Here again is something far more efficient in life-saving results than all the sulphonamide drugs

Mothers who have read the book have said they would not be without it, even though not actively teaching, because of the help it gave them in child training in the home.

Instructions on how to handle the lively children, how and where to place such in the class circle, accompanied by illustrations, are very valuable to teachers in the lower divisions. There are also hints on how to arrange the lesson, to illustrate it, how to ask questions, how to gain and hold the interest, and hundreds of others that every teacher and preacher would appreciate.

It is titled "Teaching Teachers to Teach"—easily remembered by four T's. Why not secure a copy now through your Book and Bible House, and be ready to join a class in this course beginning early in the new year. Your conference secretary will gladly explain further details.

that have been produced in the last five years.

Effective Results of Fomentations

Research work regarding the heat mechanism of the body, the effects of heat on oxidation, relief of congestion, oedema, and the oxidation effects of vitamin C, give a fuller explanation of the means by which the Kenny "fomentations" produce such remarkable results. This treatment, including the nonuse of splints, and its programme of rehabilitation, has now received the endorsement of the National Foundation for Infantile Paralysis. An editorial in the "Journal of the American Medical Association" for December 6, 1941, also endorses the Kenny methods of re-education and the nonuse of splinting. Sanitarium-trained nurses who have read of the Kenny technique will recognize that the larger, thicker-wrapped fomentations they have been taught to use retain heat much longer than the smaller, unwrapped "fomentations" and produce more surface derivation.

Like many such hydrotherapy methods, the technique is not difficult to learn. I personally trained and used scores of mothers, daughters, and even a few fathers, to give similar treatments during the pandemic of influenza in 1918-1919. Here again is another tribute to the science of hydrotherapy and its vastly superior results over many another agency which has been used to treat diseases of an infectious nature. Dr. W. J. Mayo years ago said: "When the relationship of bacteria to infectious disease was first brought to the attention of the scientific world, for a long time the specific germ was the chief object of study. Experience soon taught us, however, that in combating infectious disease, it is even more important that we familiarize ourselves with those conditions of the body by which nature combats disease." And another who has given us greatly enlightened counsel states further: "Fever cases have been lost, when, had physicians . . . put their wits to work, and wisely and persistently used the Lord's own remedies, plenty of air and water, the patients would have recovered."

In the early days of the Seventh-day Adventist denomination, hydrotherapy and

(Concluded on page 8)

In Memoriam

W. G. TURNER

Following a full life of active service in the cause of God, Pastor Albert W. Anderson, well known to our church members in Australasia and in other fields as a preacher, musician, editor, and author, gently breathed his last at the Sydney Sanitarium and Hospital on Sunday, September 18, 1949.

Pastor Anderson was in his eighty-second year, and until quite recently was remarkably active both in mind and in body. Following what appeared to be an unusual recovery from surgery a few weeks ago, he returned to his home and was seemingly gathering strength. He was suddenly seized with cerebral hæmorrhage, and after lingering for some days he quietly passed away at the Sanitarium surrounded by his wife and other members of his family.

Few, if any, of our workers in Australasia were better known and more highly regarded than was Pastor Anderson. He accepted the truth while a young man engaged in business in Melbourne, Victoria. In 1898 he and his wife were invited to connect with the organized work. In that year he was appointed to Tasmania as our first resident minister in that field. His interest in the distribution of our literature led the Echo Publishing Company in Melbourne to ask for him to be lent to that organization for six months in order that he might promote the sale of our tracts and small literature. This six-month period lengthened into seventeen years, during which time he served with the Echo Publishing Company in Melbourne, and with the Signs Publishing Company when our publishing work was transferred to Warburton. At some time during this period he was editor of the "Signs of the Times," editor of "Life and Health," manager of the Periodical and Book Department, and manager of the Publishing House.

Pastor Anderson was sufficiently versatile to always carry a number of responsibilities. In addition to his other heavy duties, during the early days of his work at Warburton he pioneered the church school and the Warburton Sanitarium. He actively engaged in the general welfare of the new community, and was a member of the local Shire Council. He was largely instrumental in opening up the whole district in Warburton, including Donna Buang, as a tourist resort.

In 1916 Pastor Anderson was called from Warburton to link up with the Union Conference headquarters at Wairoa. This was his location for the last thirty-three years. Throughout these years, in addition to editorial work and the writing of a number of books, he gave a strong lead at various times to our Education, Sabbath School, Home Missions, and Religious Liberty departments.

The great value of his work in connection with Religious Liberty in the Australasian field is beyond computation. Largely through his activities the Federal Constitution for the Commonwealth was amended to provide for religious freedom in this country, the securing of our young men from military training on the Sabbath and in obtaining from the Government an amendment to the Defence Act granting to non-combatants the privilege of engaging in non-combatant duty in a time of war.

Upwards of twelve months ago he visited America and England in company with his

wife, and while there, in spite of his advanced years, he in no way spared himself. He happily and vigorously conducted a large number of meetings in both North America and England. He also gathered much material while abroad which he intended to employ in the writing of a book on the history of our work in Australasia. His unexpected death prevented the completion of this task.

Pastor Anderson's life was one of zeal and devotion to duty during the whole period of his fifty years of service. He travelled extensively, and was well known to all our people throughout Australasia and abroad. He was a man of unusual versatility. He was a kindly counsellor, an understanding and sympathetic friend, a very approachable man, and a man of unusual cheer. He was a loving husband,



The late PASTOR A. W. ANDERSON

a noble father, and was highly esteemed and much loved as a minister and leader by his fellow workers and our church members generally. Of him it can be said: "I have fought a good fight, I have finished my course, I have kept the faith."

Seventeen years ago Pastor Anderson suffered the loss of the companion of his early days and the mother of his children. He remarried, and leaves to mourn him his devoted wife; his daughter, Mrs. R. G. L. Cooper; his sons, Pastor O. K. Anderson of Australia and Pastor R. A. Anderson and Dr. Clifford Anderson of America.

At the service, which was conducted at the Wahroonga Church, Pastor C. H. Watson paid a high tribute to the life and example of our departed brother. Pastor S. V. Stratford read a brief life sketch of Pastor Anderson and his activities through the years. Much of this is embodied in this obituary. Others taking part in the service at the church were: Pastors R. E. Hare, E. H. Guilliard, A. H. White, R. Tudor, and W. G. Turner. Pastors F. A. Mote, W. E. Battye, and W. G. Turner officiated at the graveside, where a large concourse of people also assembled to pay their tribute to one of Australasia's pioneer ministers. Scores of very beautiful floral

wreaths were sent by Pastor Anderson's many friends. He now lies by the side of his former wife awaiting the call of the One whom he so faithfully served, and so consistently loved.

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A Tribute to the late Pastor

A. W. Anderson

C. H. WATSON

Forty-seven years ago I first met Pastor A. W. Anderson. Little did I then think that our meeting was the beginning of a close, warm friendship that would continue without a shadow to the end of his life. Still less did I think that we would be closely associated in the ministry and leadership of our church for almost forty years.

But all those years are crowded with happy memories of the manly man, the Christian gentleman, the true-hearted minister, the sincere friend, and the loyal and lovable comrade that I know our beloved brother to have been.

It was never difficult to be friendly with Brother Anderson, for he was a friend to us all, and particularly to those whose hearts were burdened. Rejoicing or sorrowing, we went to him and never failed to find ready sympathy and kindly understanding and helpfulness. No effort was ever too great for him to make for us, and no need of our lives was ever thought by him to be unimportant. He identified himself with all our needs and lived to be helpful.

He was an example to us all of personal uprightness and of faithful ministry. His passing will be mourned throughout the length and breadth of the Australasian Inter-Union Conference. We shall all miss him. The influence of his kindly counsel will remain; the uplift and inspiration of his messages will never fade from our lives.

Pastor Anderson was richly endowed with natural talent, and throughout his long life all those fine qualities of mind and heart and nature which were his, he unselfishly and unsparingly devoted to the service of others. His talents were reborn in his children, and continue to be exercised fruitfully in the ministry of his sons. This was one of the crowning joys of our beloved brother's life. We deeply mourn his passing, but he is in the keeping of the One who has promised to exchange beauty for ashes and the oil of joy for mourning.

Throughout his ministry, Pastor Anderson was the trusted confidant and counsellor of our young people. Far more than most, he was able to enter with them into their life's experience and win their respect and trust. Age did not seem to change his active interest in our youth, or his unusual ability to see life's problems through the eyes of youth. Though he lived for more than four-score years, his spirit was youthful and he still loved to be with our young people. They gave him their hearts and will greatly miss him.

Indeed, there is no phase of the organization in which he will not be missed, for he served efficiently in practically all of its branches. He will be keenly missed from the music of our church, for his talented leadership in that feature of church worship was outstanding for more than fifty years. He will be missed from every plat-

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form in our field. His stirring sermons and thoughtful studies helped and encouraged us for half a century. He will be missed in the field of our literature, to which his able pen contributed so much. He will be missed in our island mission field, to which his editorial strength contributed year by year. He will be missed, greatly missed by those at whose side he walked, and whom, by the habits of his life, he greatly encouraged.

Sincerely do we thank God for Brother Anderson's life with us, and humbly and earnestly do we pray that the God of all comfort will abide with those whom he loved and has left.

The treasurer of the South New Zealand Conference acknowledges with thanks receipt of £3 anonymous tithe.

WANTED for use in church school work, a set of the volumes "Bible Pictures and Stories." Please reply stating price to W. D. Dyson, Bickley, W.A.

WANTED.—Nurse, male preferred, with practical knowledge of health principles and treatments to care for elderly country gentleman. Ideal living conditions. Reply F.E.B., care private bag, Geelong, Victoria.

GLENFERRIE PRIVATE HOSPITAL.—307 The Mall, Leura, Blue Mountains, N.S.W. Rest home for tuberculosis patients. Fees on application to Ida Broadfield, Matron. Phone, Katoomba 37.

WARBURTON Sanitarium and Hospital has vacancies for domestic workers. Ideal working conditions. Wage schedule forty-hour week. Seniors, maximum £5 10s. 9d. per week; Juniors 72s. 6d. to 89s. 6d. per week. Accommodation provided at nominal award rate. Address all inquiries to the Manager.

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BREVITIES

Dr. E. G. McDowell, having completed successfully his course of study in the United States, and having spent a year teaching at the La Sierra College, is now visiting in Europe with Mrs. McDowell. They expect to be home again within a few months.

On the 20th of September, Pastor and Mrs. R. H. Tutty and Dr. C. Evans landed in Sydney, having travelled from the Solomons aboard the "Morinda." After more than thirty years of missionary pioneering, the Tuttys are now planning to retire. Wherever they choose to live we know they will be an inspiration and a blessing. Miss W. Koglin, who spent an extended holiday with Pastor and Mrs. Tutty on Manus, has now returned to Sydney also. Dr. Evans, who has been in charge of the Amyes Memorial Hospital in the Solomons, expects to do some post-graduate study in England.

The Congress for Australasia's Youth

ALFRED W. PETERSON

The meaning of the forthcoming Youth's Congress, December 28 to January 1, on the Campus of the college at Avondale, may best be seen when viewed in the light of prophecy. Over and over again we are told that the youth of the church are to finish God's work in the crisis at the end.

"In the closing scenes of this earth's history, many of these children and youth will astonish people by their witness to the truth, which will be borne in simplicity, yet with spirit and power. They have been taught the fear of the Lord, . . . and will do a work in proclaiming the truth to the world, that at that time cannot well be done by the older members of the church."—"Counsels to Teachers," pages 166, 167.

"When heavenly intelligences see that men are no longer permitted to present the truth, the Spirit of God will come upon the children [and youth] and they will do a work in the proclamation of the truth which the older workers cannot do, because their way will be hedged up."—Id., page 176.

Our youth, the children of the church, are to do a special work for God in the crisis at the end. This Youth's Congress is the marshalling of a mighty army of Adventist youth in Australia. The signs of the times proclaim the soon coming of Christ. God is now calling and preparing our young people for the scenes of trouble and triumph at the end. "He has chosen the youth to aid in the advancement of His cause. To plan with clear mind and execute with courageous hand demands fresh, uncrippled energies. Young men and women are invited to give God the strength of their youth, that through the exercise of their powers, through keen thought and vigorous action, they may bring glory to Him and salvation to their fellow men."—Id., page 535.

"Today He is calling for young men and women who are strong and active in mind

Dr. T. A. Sherwin has just completed a tour of the Queensland Conference churches, giving health lectures. He tells us that this year he has also spent extended periods in New Zealand, Western Australia, and South Australia, and during October plans to preach the gospel of health in North New South Wales. His method of inviting questions following the service has been very helpful to our members everywhere.

Pastor C. A. Reeves reports that the interest in the Sydney mission is the best he has had in Australia. Not only is the attendance maintained on Sunday night, but the Thursday night meetings are growing in both attendance and interest, well over eight hundred people being present at the Assembly Hall. On the 22nd September the offering and sale of literature were the biggest yet. By Friday, September 23, three thousand seats had been booked for the meeting the following Sunday night when the subject was, "The Change of the Sabbath." This was the fifth Sunday night of the series. All the staff are made happy because of the interest evinced by the fine class of people whom they are visiting.

and body. He desires them to bring into the conflict against principalities and powers and spiritual wickedness in high places, their fresh, healthy powers of brain, bone, and muscle."—Id., page 538.

"Never before was there so much at stake; never were there results so mighty depending upon a generation as upon these now coming upon the stage of action."—Id., page 536.

"God calls for you, young men [and women]. He calls for whole armies of young men who are large-hearted and large-minded, and who have a deep love for Christ and the truth."—"Messages to Young People," page 224.

The purpose of this Youth's Congress is:—

1. To recruit young men and young women for God's work.
2. To lift their vision to see the magnificent work which young people are doing around the world and what they may do for God in sharing their faith.
3. To show them how to work successfully for God in various ways. There will be demonstrations to show how to meet people and invite them to gospel meetings, how to sell successfully our truth-filled books, how to give a convincing Bible reading, how to prepare for and conduct a cottage meeting or lay effort, and how to make your Missionary Volunteer society more effective in winning and holding the youth of the church.

Prophecies of the Revelation

A SPECIAL OFFER

To all who enrol during the month of October the Advent Correspondence School offers the Course in the Book of Revelation at a specially reduced cash fee of £2 10s. This will be an invaluable aid in the study of the Sabbath school lessons.

This Youth's Congress will be a time when young people, the future workers in Australasia, may become personally acquainted with the present leaders of God's work and when the leaders may get acquainted with young people. It will be a meeting which will stimulate and inspire, a meeting which will bind Australia's youth together in the great purpose of finishing God's work.

Let every church elder and every worker encourage senior young people to "take the Congress trail to Avondale."

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Infantile Paralysis and Fomentations

(Concluded from page 6)

diet were considered almost an essential part of their religion and faith. Here is a mysterious disease in which both of these are basic factors in treatment and prevention. Man's failure through the years to stay the ravages of this disease has served to make more prominent and decisive the success of very simple means—fomentations, fruit, and vegetables. Yet back of it all is a physical and chemical basis which reveals a little of the depth of God's own means of protection and treatment, which is far superior to any that man has or can devise.

The scientific basis of both hydrotherapy and diet is fundamental, co-ordinated, and far-reaching. They protect against many different infections, viruses, and toxins and give methods of treatment of wide application. Even more notable is their superiority to man-made germicidal chemical poisons, such as the sulphonamide drugs, in that they do not damage the delicate mechanisms of human physiology. The red cells and haemoglobin are not deranged in function, nor destroyed, as they may be and often are, by the coal-tar and sulpha drugs. The multiple protective mechanisms of the white blood cells and other body cells are not damaged by fomentations and vitamin C, as they may be by such drugs. Rather, they serve to supply the body cells with the much-needed element, life-giving oxygen.

In this feature lies a marvellous co-ordination of the Creator's handiwork. Men's researches have indeed discovered some very wonderful things, and the scientists are deserving of much honour. But it is God alone who devised these mechanisms, and then revealed to man in these last days just where he might, by searching, find something of the greatest stores of wisdom and knowledge. Might we not, by heeding the God-given instruction given to us and studying nature's mechanism of protection, discover many more wonderful means such as was almost by chance discovered by Sister Kenny with her "hot fomentations"?

(N.B.—One of our members has suggested that in treating polio, instead of using hot fomentations to the spine, one may use a wet towel the length of the spine, wrapped up in a dry towel, and then two hot-water bags to cover the length of the spine. They should be changed every twenty minutes, and the treatment continued for two hours. Sister Sandeman of Victoria is said to have used this treatment with one hundred per cent success, and it is much easier and simpler.)