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BEHIND every accomplishment in this world, every action, every spoken and written word, lies the power of thought.

It is a well-recognized fact that the thoughts of the mind influence the physical being. To a greater extent they also influence the spiritual life. The trend of the thoughts determines the degree of Christianity, and though the mind be ninety-nine per cent clean, the one per cent which is not clean, if persistently cherished, will infiltrate all the good and ruin it. Cleanse the fountain-head, and the stream will be pure.

In His Word, God has told us of these facts: "As he thinketh in his heart, so is he." Prov. 23: 7. "Keep thy heart [mind] with all diligence; for out of it are the issues of life." Prov. 4: 23. "The thought of foolishness is sin." Prov. 24: 9. The intelligent, sanctified use of the powers of the mind transmitted into action determines success in this life and possession of the life to come.

POWERS OF MIND MUST BE EXERCISED AS AN AID TO CHRISTIAN LIVING

Christians frequently pray for grace to be overcomers, for strength to be better men and women, for help to do right, for victory over besetting sins, etc., and then go away and wonder why they are no different. If you and I do this we are asking the Lord to work a miracle, and do for us that which we must do for ourselves. We are like the little girl who fell down and asked the Lord to pick her up. She lay there waiting for the answer to her prayer, when all she needed to do was to use the powers God had given her and get up. The answer to our prayers for holier living lies to a certain extent with ourselves. We must exercise our will-power in the direction of right thought control.

IT IS OUR DUTY TO EXERCISE THOUGHT CONTROL

In 1 Peter 1: 13 we are instructed, "Gird up the loins of your mind." "Few realize that it is a duty to exercise control over the thoughts and imaginations. It is difficult to keep the undisciplined mind fixed upon profitable subjects. But if the thoughts are not properly employed, religion cannot flourish in the soul. The mind must be preoccupied with sacred and eternal things, or it will cherish trifling and superficial thoughts."—"Counsels to Parents, Teachers, and Students," page 544.

We are further told in God's Word to "Bring into captivity every thought to the obedience of Christ." 2 Cor. 10: 5. "Every unholy passion must [Please see page 2.

Thinking

Our Way to HEAVEN

• Myrtle O'Hara



be kept under the control of sanctified reason through the grace abundantly bestowed of God." (Id., page 257.) If we fail to do this we shall become the slave of our thoughts. "Wrong habits of thought, when once accepted, become a despotic power that fastens the mind as in a grasp of steel."—Id., page 402.

"But every man is tempted, when he is drawn away of his own lust, and enticed." James 1: 14.

We should control our thoughts. This will not be an easy task; we cannot accomplish it without a close and even severe effort. Yet God requires this of us; it is a duty resting upon every accountable being. We are responsible to God for our thoughts. If we permit our minds to dwell upon wrong subjects we are, in a degree, as guilty before God as if the thoughts were carried into action. All that prevents the action is the lack of opportunity. This is borne out in the teaching of Jesus in His sermon on the mount. The imagination must be positively and persistently controlled if the passions and affections are made subject to reason, conscience, and character.

Right Thinking Is a Bulwark Against Temptation

If, however, one's mind is pure there will be no response to the suggestions of Satan. Jesus said, "The prince of this world cometh, and hath nothing in Me." John 14: 30. "Those who do nothing to encourage temptation will have strength to withstand it when it comes; but those who keep themselves in an atmosphere of evil will have only themselves to blame if they are overcome and fall from their steadfastness."—Id., page 257.

Replace Wrong Thoughts With Right Thinking

It is of no use simply to cleanse the mind of its wrong thinking and stop there. Our Lord told a parable of one who did that. The devil who had been turned out came back, and, finding the house swept and garnished, brought along seven other devils with him, so that the last state of the individual was worse than the first. We must replace the evil with something better. The Bible says, "Overcome evil with good." Rom. 12: 21. This will demand time and persevering effort. We cannot get the good by simply asking God for it. We have daily to assimilate good thoughts by a whole-hearted study of God's Word, coupled with sincere and earnest prayer.

"Communion with God encourages good thoughts, noble aspirations, clear perceptions of truth, and lofty purposes of action." ("Testimonies," Vol. IV, page 624.) Our souls are to be surrounded by the atmosphere of heaven. There is need that much time be spent in secret prayer. Eternal vigilance is the price of safety. We are counselled to set our affections on things above, not on things on earth.

"A failure to study God's Word is the great cause of mental weakness and inefficiency. . . . The understanding adapts itself to the comprehension of the things with which it is familiar, and in this devotion to finite things it is weakened, its power is contracted, and after a time it becomes unable to expand."—"Counsels to Parents, Teachers, and Students," page 441.

The Texture of Life is Woven According to the Pattern of the Thoughts

"Men are changed in accordance with what they contemplate. If commonplace thoughts and affairs take up the attention, the man will be commonplace. . . . It is the law of the mind that it will narrow or expand to the dimensions of the things with which it becomes familiar. The mental powers will surely become contracted, and will lose their ability to grasp the deep meanings of the Word of God, unless they are put vigorously and persistently to the task of searching for truth."—Id., pages 460, 461.

In order to keep the mind pure we need to guard well the avenues of the soul. We shall have to become faithful sentinels over our eyes, ears, and all our senses. Isa. 33: 15 tells that among those who shall see God are people who stop their ears from the hearing of blood and shut their eyes from the seeing of evil. We must resolutely shun all sources of contamination. Right thinking lies at the foundation of right action.

We Must Be One Hundred Per Cent on the Side of Right

Everyone is to recognize his weak points of character and guard against them. "If we have some strong points of character and but one weak point there is yet a communion between sin and the soul. The child of God must search out the sin which he has petted and indulged himself in, and permit God to cut it out of his heart."—"Messages to Young People," page 91.

The Redeemer will not accepted divided service.

Enlist the Aid of the Will

Pure religion has to do with the will. "There is no such thing as following Christ unless we refuse to gratify inclination and determine to obey God. We cannot control

our impulses and emotions as we desire, but we can control the will and make an entire change in the life. The whole nature will then be brought under the control of the Spirit of God, and even the thoughts will be subject to Him."—Id. page 152.

Wrong Actions Are the Outcome of Wrong Thoughts

Wrong thinking always precedes wrong action. "A long preparatory process, unknown to the world, goes on in the heart before the Christian commits open sin. The mind does not come down at once from purity and holiness to depravity, corruption, and crime. It takes time to degrade those formed in the image of God to the brutal or the satanic. By beholding, we become changed. By the indulgence of impure thoughts, man can so educate his mind that sin which he once loathed will become pleasant to him."—"Patriarchs and Prophets," page 459.

It is Satan's act to tempt us, but it is our own act to yield. There is no excuse for sin.

The Influence of Our Thoughts Extends to Others

Our thinking affects others as well as ourselves. We should live in this world with reference to others. "Every man, woman, and child that is not under the control of the Spirit of God is under the influence of Satan's sorcery, and by his words and example he will lead others away from the path of truth."—"Messages to Young People," page 278.

Heaven Is a Constant Witness of Our Thoughts

"All things are naked and open unto the eyes of Him with whom we have to do." Heb. 4: 13. If we knew that all our thoughts were to be projected on to a

(Concluded on page 8)

My Experience in Healing

F. A. MOTE

Secretary, Australasian Inter-Union Conference

In response to numerous requests I have decided to give a little summary of my experience in healing, some years ago, trusting that it will help someone to have more faith in divine healing, and in the power of God.

After becoming a Seventh-day Adventist, I began my canvassing experience on July 7, 1918. For three and a half years I spent my full time canvassing in the states of Indiana and Kentucky. This experience kept me close to God, for I found that it was only when I had a real close walk with God that I could be successful in my colporteur ministry. A number of times our denominational leaders suggested that I attend one of our schools, so as to get some training which would better prepare me for service in the Master's cause.

Finally I decided to attend Indiana Academy for one semester. At the close of this first experience in one of our schools, I again entered the colporteur field with a group of other students. We had a successful summer in the distribution of our wonderful books. Several scholarships were earned, and we returned to Indiana Academy. As a result of hard work, and because of being in typhoid-infested re-

gions for several months, I soon became sick with typhoid fever, and I also had malaria. This greatly weakened me physically, and after being in bed for many weeks, my heart and lungs became seriously affected.

Three doctors, one of whom was a Seventh-day Adventist, another a specialist, and the third an atheist, were working on my case. It seemed as though nothing could be done to help me regain my former health. In addition to all the difficulties which I had experienced, the doctors found that I was suffering from pleurisy. Being too weak to be removed from my home to a hospital, the specialist from the city of Indianapolis came, and assisted by the atheist doctor, withdrew five quarts of pleural fluid from my chest cavity. Because of this fluid my heart had been forced over on the right side of my chest for a period of ten days. When the fluid was removed, my heart returned to its proper place; but the doctors found that it was greatly enlarged and impaired, and the valves were leaking. My left lung was soon completely destroyed by tuberculosis, nearly half of the right lung was also affected. The doctors told my parents that my condition was hopeless.

In consultation, the doctors finally agreed that in order to lengthen my life somewhat, it would be well for me to be

removed to a sanatorium in Indianapolis. I was told of the seriousness of my condition, and advised to go to this sanatorium. I had never felt that I would die even though I knew I was very sick. While in this serious condition, I promised the Lord that if He would heal me and restore me fully to health, I would be willing to serve Him in any capacity anywhere in the world. I also asked for anointing and prayer in harmony with the instruction of God's Word.

Early one morning, just after my brothers and sister had gone to school, and while the atheist doctor was present, I lost consciousness. I was told later that my temperature was 105.5 and my pulse rate 166. For days an electric fan had been placed close to my face to force some air into the little lung space which was still being used. The doctors told my parents that I could not live long, and suggested that the other members of the family be called immediately. My brothers and sister were called in from the academy. The principal and the Bible teacher arranged for the academy students to meet in prayer bands whilst they hurried to my bedside to anoint me and pray for my healing. When they reached our home they found the doctor and my parents working over me. My jaws had already set, and my fingers had stiffened and were turning a dark colour. The doctor stood helplessly by while our ministers knelt by my bedside, anointed me with oil in the name of the Lord, and prayed for my recovery.

Immediately I regained consciousness, and within a few moments my pulse rate was normal, and my temperature dropped to 98.6 degrees. The doctor was amazed. He stood there by the bed wondering just what had happened. Although I was not given complete strength immediately, yet I was healed instantaneously. We all knew it.

My atheist doctor said to me, "Fred, I do not understand what has happened to you. You were dying. I do not believe in your God, or in your religion, but I want you to know that I am not responsible for what has happened to you today." He would not rest until he had taken two chest X-rays to satisfy himself that I was well. He found my heart and lungs to be normal in every respect. From that day on the Lord has been very good to me. I have never been able to forget that promise which I made while on my "death-bed."

In our many years of mission work, and while working in different lines of conference work in America, as well as in Australasia, I have found that my own experience, as here related, has been a real source of strength to me in dealing with others who are sick and in need of help such as human beings are unable to give. I have seen many people who were very sick with different diseases healed through earnest prayers, both in my homeland and in foreign mission service. I fully believe in God's plan for healing the sick. Not always is it best for the individual to be healed, but when we place our cases in God's hands in faith, and in harmony with Bible instruction, His will is always carried out.

Much more might be said, but I trust that this brief account will help someone to have more faith in God. May we be true to Him and serve our Maker and our fellow men faithfully until the end.

Ingathering for Missions

ELLEN G. WHITE

Letters of inquiry have come to me regarding the advisability of carrying out the plans outlined (for the Harvest Ingathering campaign). In answer I would refer all to the experience of Nehemiah. When about to journey to Jerusalem with the hope of restoring the walls about the stricken city of his fathers, he frankly told King Artaxerxes of the work he contemplated doing, and requested help to ensure the success of the enterprise. He obtained a letter to the keeper of the king's forest in the mountains of Lebanon, directing him to furnish such timber as would be needed for the wall of Jerusalem and the buildings that were to be erected. And the means which he lacked he solicited from those who were able to bestow.

In writing on this subject in years past, I have said: "The Lord still moves upon the hearts of kings and rulers on behalf of His people. Those who are labouring for Him are to avail themselves of the help that He prompts men to give for the advancement of His cause. The agents through whom these gifts come may open ways by which the light of truth shall be given to many benighted lands. These men may have no sympathy with God's work, no faith in Christ, no acquaintance with His Word; but their gifts are not on this account to be refused.

"The Lord's work might receive far greater favours than it is now receiving, if we would approach men in wisdom, acquainting them with the work, and giving them an opportunity of doing that which

it is our privilege to induce them to do, for its advancement. If we, as God's servants, would take a wise and prudent course, His good hand would prosper us in our efforts.

"Some may question the propriety of receiving gifts from unbelievers. Let such ask themselves, 'Who is the real owner of this world?' 'To whom belong its treasures of rubies, and lands, and gold, and silver?' God has an abundance in our world, and He has placed His goods in the hands of all, both the obedient and the disobedient. He is ready to move upon the hearts of worldly men, even idolaters, to give of their abundance for the support of His work; and He will do this as soon as His people learn to approach these men wisely, and to call their attention to that which it is their privilege to do. If the needs of the Lord's work were set forth in the proper light before those who have means and influence, these men might do much to advance the cause of present truth. God's people have lost many privileges of which they could have taken advantage, had they not chosen to stand independent of the world.

"In the providence of God, we are daily brought into connection with the unconverted. By His own right hand God is daily preparing the way before us in order that His work may progress rapidly. As co-labourers with Him we have a sacred work to do. We are to have travail of soul for those who are in high places; we are to extend to them the gracious invitation to come to the marriage feast.

"Although now almost wholly in the hands of wicked men, all the world with its riches and treasures belongs to God. 'The earth is the Lord's, and the fullness thereof.' 'The silver is Mine, and the gold is Mine, saith the Lord.' 'Every beast of the forest is Mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are Mine. If I were hungry, I would not tell thee: for the world is Mine, and the fullness thereof.' O that Christians might realize more and still more fully that it is their privilege and their duty, while treasuring right principles, to take advantage of every heaven-sent opportunity for advancing God's kingdom in this world.

"Why not ask the Gentiles for assistance? I have received instruction that there are men and women in the world that have sympathetic hearts, and who will be touched with compassion as the needs of suffering humanity are presented before them.

"There are men in the world who will give of their means for schools and for sanitariums. The matter has been presented before me in this light. Our work is to be aggressive. The money is the Lord's, and if the wealthy are approached in the right way, the Lord will touch their hearts, and impress them to give of their means. God's money is in the hands of these men, and some of them will heed the request for help.

"Talk this over, and do all in your power to secure gifts. We are not to feel that it would not be the thing to do to ask the men of the world for means; for it is just the thing to do. This plan was opened before me as a way of coming in touch with the wealthy men of the world. Through this means not a few will become interested, and may hear and believe the truth for this time."—(Taken from a tract entitled "An Appeal to Ministers and Church Officers." Printed in 1908 by the Pacific Press.)

ONE GLORIOUS MORN

STANLEY COMBRIDGE

One glorious morn

The smiling sun will rise to set no more;
A new day born,

The silent night will be for ever o'er.
The shadows of this earth will pass before the light,

And faith and hope will then give place to
clearest sight,

And things we do not understand made plain
and bright,

One glorious morn.

One glorious morn

Those souls asleep in Christ will rise to die no
more,

Those who were borne
By weeping friends into the grave, He will
restore;

No shadows will be there within the earth made
new;

Our undimmed sight will bid all mysteries
adieu,

And we shall understand the past when in
review,

That glorious morn.

One glorious morn

The guardian angel who has watched us all
the way,

When heaven-borne,
Will welcome us as we ascend upon that day;
But best of all our blessed Saviour we'll behold;
And as the beauties of the earth restored un-
fold,

His presence will to us bring peace and joy
untold,

That glorious morn.



Around the CONFERENCES

MEMORY

"There's not a heath, however rude,
But has some little flower
To brighten up its solitude
And scent the evening hour.

"There's not a heart, however cast
By grief or sorrow down,
But has some memory of the past
To love and call its own."

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North New Zealand Camp- Meeting and Session

O. H. TWIST, Secretary

For twelve days from January 3, 1951, one thousand Adventists came together for the North New Zealand camp-meeting. This was the first meeting to be held on the new conference-owned camp site, which is located at Ardmore, twenty-five miles south of Auckland. Comprising fifteen acres of flat grassland set in an area of native bush, the grounds are beautifully situated, and provided a setting designed to draw the heart closer to God and make it receptive to the spiritual messages of the meetings.

Preparations for the camp commenced in October, and thanks are due to those who gave so generously of their time in getting the grounds ready. In the short space of three months, a large kitchen, office buildings, and twenty-one dwelling huts were erected, and electricity, water, and sanitary services provided. God wonderfully blessed our efforts, for at a time when building materials were in short supply, we never lacked. Electricity, which is rationed to industry and private consumers, was readily made available, and key tradesmen, with other work on their hands, always came when needed.

With so many evidences of the blessing of God, it was appropriate that "Haskell Park," in honour of the first Seventh-day Adventist missionary to New Zealand, should be chosen as the name by which the grounds will be known.

The conference membership at November 30, 1950, was 2,983, and 184 baptisms were reported for the eleven months. During the same period, the tithe amounted to £49,438; offerings to foreign missions were £11,763; and the Appeal for Missions reached the record figure of £13,000.

The newly elected executive committee is: R. J. Burns, A. G. Judge, L. D. Vince, H. O. Belworthy, F. B. Goulton, J. M. Ker-shaw, J. Rigby, and O. H. Twist.

Work for the year 1951 will include twelve public evangelistic efforts, and has been planned as follows:—

Auckland: L. D. Vince, T. L. House, E. Robinson, Miss B. Mitchell. Auckland Pastoral: A. G. Judge. Wellington and Hutt Valley: J. F. Coltheart, D. F. Thoresen, D. H. Davies. Wellington Pastoral:

P. Glockler, D. Ferris. Kaitala: A. G. Jacobson. Kaikohe: N. Smith. Whangarei: V. Noveley, R. Robinson. Huntly: L. H. Blair, G. Helsby. Pukekohe: S. H. Wood. Hamilton: A. Parker. Rotorua: H. L. Tolhurst. Whakatane and Opotiki: M. C. Bland. Tauranga: E. J. Brownie, T. Potts. Gisborne: D. A. Whittaker, K. E. Satchell. Napier and Hastings: E. B. Ibbott, R. Kent. Palmerston North: D. K. Down, J. Richardson, L. Parkinson. Stratford: I. E. Trevena, B. Townend. New Plymouth: A. G. Ratcliffe, J. Baskin. Taumaranui: E. F. Giblett. Masterton: J. A. Mitchell.

We are grateful to the members of the Union Conference delegation, Pastors W. E. Battye, R. E. Hare, J. B. Conley, and L. C. Naden, who gave such a spiritual uplift to the camp. During the last week-end Pastor F. A. Mote was a welcome visitor. In response to the invitation to assist in the work of the mission field, over £2,409 was pledged.

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South New Zealand Session and Camp-Meeting

H. J. WINDEYER, Secretary-Treasurer

Some six hundred members from the South New Zealand Conference churches assembled at the showgrounds, Addington, Christchurch, on January 18, 1951. The meetings, held from January 18 to 28 inclusive, were a real inspiration and blessing to all the delegates who attended, and we understand that some of these meetings also made a profound impression on interested people near by.

We were favoured this year with a strong delegation from Australasia as follows: Pastors W. E. Battye, J. B. Conley, L. C. Naden, R. E. Hare, J. Moala, and H. L. Tolhurst. Pastor F. A. Mote was with us for the first portion of the meeting, and Pastor A. V. Olson for the latter portion.

The reports presented indicated that the conference has progressed during the past year, and that the work of the gospel is spreading in South New Zealand. A few figures gleaned from the various reports will indicate in a brief way the development of the conference during the past year. The membership at December 3, 1950, stood at 1,197; 88 had been received into church fellowship during the year by baptism or profession of faith and previous baptism. The tithe for 1950 amounted to £20,539 13s. 8d., which was an all-time record. The balance sheet for the year

A man's purpose of life should be like a river, which was born of a thousand little rills in the mountains; and when at last it has reached its manhood in the plain, all its mighty current flows changeless to the sea.—H. W. Beecher.

showed an increase in present worth of £4,725.

The Home Missions Department reported on the good work that had been done with the contact literature. It was mentioned that items to the extent of £2,515 had been used in Dorcas work. In the 1950 Appeal for Missions £5,419 was collected. The report on the Twentieth Century Bible Correspondence Course indicated that two new courses were now available. Up to the present time, from the inception of the course, fifty-six people have been baptized as a result of taking the studies.

The Press Bureau secretary reported that during the year 1950, 232 separate news stories had appeared in the papers of South New Zealand. These stories amounted to 1,533 column inches. During the camp period also, various items of camp activity received wide publicity in the newspapers.

The sales in the Book and Bible House reached an all-time record of £8,836, and their operating fund showed an increase of £1,192 after making appropriations of over £650 to the conference.

The Sabbath School secretary reported a total of eighteen Sabbath schools in the conference, besides the sixty family Sabbath schools amongst the isolated members. Thirty of the people who had been baptized during 1950 had come from the Sabbath school, showing the importance of this department as a recruiting ground for church members.

The M.V. and J.M.V. Department report told of the development of this important work amongst the youth, and indicated that South New Zealand has fifteen organized societies. Investiture services were held during the year for the various groups, and many vocational honour tokens issued. It was reported that a Youth Camp held just prior to the camp session had been an inspiration and blessing to our young people. The printed page is being distributed extensively in this conference, as revealed by figures presented by the Publishing Department secretary. The orders taken by our colporteurs for 1950 amounted to £17,956, and the deliveries to £13,281. These figures amount to 359 per cent of our aim for orders and 351 per cent of our aim for deliveries.

On the morning of the first Tuesday of camp a field day was held, giving opportunity to our members to contact the public and speak with them on the wonderful themes of the Bible. The praise and testimony service which followed this meeting spoke volumes as to the value of this avenue of missionary work, both to the people contacted, and also to the church members themselves.

The missionary service was conducted on the first Sabbath afternoon by Pastor F. A. Mote, and in response to the appeal for mission funds, just over £1,600 was given in cash and pledges to the support of our foreign mission programme.

The conference officers and departmental secretaries for 1951 were elected as follows:—

President, Religious Liberty secretary, Education secretary: A. R. Mitchell. Secretary-treasurer, Book and Bible House secretary: H. J. Windeyer. Assistant Education secretary, Miss M. M. Smart. Publishing Department secretary, H. C. Barritt. Home Missions secretary, Press Bureau secretary, Twentieth Century Bible Course

secretary, Temperance secretary: W. A. Townend. Sabbath School secretary, M.V. and J.M.V. secretary: J. T. Howse.

Executive Committee: A. R. Mitchell, H. J. Windeyer, F. L. Taylor, L. J. Steele, R. E. Colwill, L. A. Piper, L. Millist, J. H. Wade.

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Hook Bush Camp

ALFRED W. PETERSON

Perhaps no institution devised by the church is more effective in shaping the attitudes and plans of young people than our Missionary Volunteer camps. A youth's camp, properly run, is set up with certain specific objectives, some of which could be enumerated as follows:—

1. Bringing the unconverted to a decision for Christ.

2. The creation of attitudes which make young people eager to give themselves to the Master's service.

3. The study of some of the basic problems which young people meet, such as the choice of life work, the choice of friends, Christian recreation, the choosing of an education, whether it shall be from the world or in a Christian school, the Christian's dress, the duty of young people toward their home church, the responsibility of youth to the paternal home, and many other problems.

4. The pursuit of honour class work, with its stimulating experience and happy fellowship, binding our young people to the church.

The objectives of the youth's camp can only be attained if the environment is carefully controlled and conditioned to fulfil the objectives set up. The plan of conducting youth's camps has been followed for many years in many parts of the world, and with the same satisfying results. God has been leading in the development of these plans. These camps are effective evangelizing agencies, and Providence guides in planning for them. God's guidance is seen in the following experience from Pastor W. A. Townend:—

"The story of just how we secured the camp site for our recent Hook Bush M.V. camp is a story of an example of human motivation produced by divine aid. After thoroughly combing miles and miles of foothill country for a suitable site, we had to admit failure. I made inquiries regarding Hook Bush (where we had held a camp some five or six years previously) and was told that the property had recently been sold, and that the new owners were living in the house. Despite these facts, I felt impressed to make a call there. This I did, only to discover that the new owners were indeed living in the home. After chatting for a while, I suggested, with a smile, that perhaps they could go away for a holiday and thus make their home available to us. It was a pretty bold statement, admittedly, but after a laugh or two with them, and a further appeal to their altruism, the idea clicked, and, believe it or not, these folk decided to move out of their home, and store their furniture in the wool shed that we might have the use of their property for our youth camp. You can well understand that I was able to preach with some effect on the subject of Ebenezer at the opening meeting of the camp. The camp slogan was 'God Can Do It.' This camp, by the way, was the largest ever held in South New Zealand!"



Our ISLAND FIELDS

Omens of the Coming Day

E. L. MARTIN

Lar-hor awakened one night from a vivid dream, overwhelmingly impressed that unless he quickly changed, he would not be ready for the soon coming of Jesus. That he was unprepared, and the strong impression of the imminent return of the Master, must have been forcefully portrayed in the night vision, for early next morning he wrote to one of our out-station teachers expressing in no uncertain tones his desire to return to the fold of God, if only someone would show him the way back.

In the past, Lar-hor had been associated with our mission, in fact had spent some time in our schools, but had, through the years, drifted away.

That the Master was leading in this experience there can be no doubt, for, with my head station teacher, we left the Vaiala Mission on the very same morning that Lar-hor had written and sent his letter off. Soon after leaving home that morning, we walked into torrential rain, which seemed to increase as the day slowly wore on. Several times I felt that it was folly to continue, for our out-station teacher would not be expecting us in such heavy rain, but strangely from within there was something urging us on and on. We arrived at the teacher's house shortly after Lar-hor's letter had been delivered to him, and there in our rain-drenched clothes we listened to the story of Lar-hor's dream, and read and re-read his letter.

We felt very certain that this was God's leading, and that in some way help should be sent immediately to the one who was groping in the darkness, trying to find his way back.

After writing to Lar-hor, urging him to return again to the shelter of the fold, and inviting him to my home to talk over the things that count for eternity, I gave the letter to Mai-kau, the out-station teacher, and asked him to deliver it as soon as possible to Lar-hor, who lived many miles away in a coastal village.

Early next morning Mai-kau was on his way; but was greatly astonished when, less than half way, he met Lar-hor and his wife coming towards him. Instead of the usual greeting Lar-hor asked immediately for his letter. "How do you know I have a letter for you?" asked Mai-kau. Then the following story was told:—

"Just before going to sleep last night," Lar-hor said, "I knelt once again in prayer, after many years, and told the Saviour that if someone would invite me, and show me the way back, I would gladly give my heart fully to the Lord. During the night the Lord spoke again to me by dream, and in it I saw Mai-kau coming along the coast bearing a letter inviting me back to the paths I once loved."

Lar-hor determined when he awoke, with the dream so vividly impressed on

his mind, that as soon as he could see next morning he would be on his way to meet the bearer of the glad tidings.

This story would not be complete unless mention were made of the fact that Lar-hor is fulfilling his part of the contract made with the Redeemer of men; for today, should you pay a visit to the Vaiala mission station, you would find Lar-hor in the intermediate school preparing not only to meet the Master, but for a part in the finishing of His work.

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Publishing Work in the Coral Sea Union Mission

R. A. McFARLANE, Publishing Secretary

God has called out a people—Seventh-day Adventists—from the nations to carry the gospel message of a soon-coming Saviour to the world in a few short years. Many methods are being used to accomplish this purpose, and one of the most rapid, economical, and effective, is the literature ministry. "The world is to receive the light of truth through an evangelizing ministry of the Word in our books and periodicals. . . . Our publications should go everywhere. Let them be issued in many languages. The third angel's message is to be given through this medium and through the living teacher."—"Testimonies," Vol. IX, pages 61, 62.

There are hundreds of thousands of natives and numerous dialects within this large Union, but in the coastal areas the possibilities are at present much greater than those of the interior, and may be contemplated with a large degree of enthusiasm. Nevertheless, the Spirit of prophecy assures us that "In every town, city, and village, there are persons who would embrace the truth if it were brought before them in a judicious manner."—"Testimonies," Vol. II, page 113.

Western Solomons

The first record of colporteur evangelism comes from the Western Solomons Mission. Prior to the commencement of the camp-meeting, held in October, 1950, Pastor Sejama, the newly appointed Publishing Department secretary, together with five selected colporteurs, was given instruction in the fundamentals of our literature work, and trained in the art of handling and presenting our gospel literature to the people who inhabit the many islands of the Coral Sea. These men displayed a keenness to learn, and enthusiastically absorbed the material presented. At the conclusion of the camp each was given a supply of books and sent forth to his field of labour.

The first report came in a week later, when Pastor Sejama told how he and Pati made visits to an island in the Wana Wana Lagoon. God greatly blessed this adventure. Some good contacts were made, and a copy of "Bible Stories" was sold to

the government chief, who not only praised their work and their books, but also gave them freedom to work among the people. He ordered a copy of "God's Way Out," for a later delivery. Thus it is our pleasure to place on record the name of Pati as being the first national colporteur to sell books in the Coral Sea Union. His report covers four days' travelling, two days' selling, four books sold, value £2 1s. 6d.

Contracts in this field lie over a very wide area, and communication is very infrequent. Reports may be irregular to begin with, but we trust that delays will be compensated by faithful work done at all times.

Eastern Solomons

At a meeting of the Eastern Solomons committee, Paul Hudi, a graduate from the Betikama Training School, was appointed to the colporteur work in the eastern section. It was resolved that he commence his labours after a short vacation with his people. Before leaving for his village, however, he spent a week in the field at Honiara, where he sold sixteen books to the value of £3 7s. 6d. We look upon this as an omen of productive colporteur work in the future. Pastor Panda-hite will assist this man in planning his work.

Papua

Attention was next directed to this section of the field, where seven volunteers were given a short period of training and sent forth to labour in Port Moresby and adjacent villages. One of these colporteurs is a woman, and it is expected that she and her husband will do good work. Not all these colporteurs are able to serve in a full-time capacity as yet, but it is hoped that some may decide to make it their life work. Initial sales were most encouraging, and a further visit was made in order to strengthen the work already begun. Quite a large amount of literature had been sold, and some good contacts made. This field was able to report £140 5s. in literature sales to December 31, 1950.

We are happy to report something in the way of colporteur first-fruits from this section. One colporteur sold a copy of "God's Way Out" to a native who later sought him out to make inquiries concerning some of the things he had been reading. The result was several Bible studies and an invitation to attend Sabbath school. This man not only attended Sabbath school, but stayed for the remainder of the Sabbath meetings. The following Sabbath he returned with three of his friends. He himself has announced his intention of linking up with the people of God.

Bismarck Archipelago

Here four colporteurs have been appointed. Two will work on New Britain and two in the Mussau and Kavieng areas. Three of these men were given their introduction to the work in Rabaul, where they succeeded in securing thirteen orders of "God's Way Out" and selling a number of books for cash during the first week. Total sales for the week amounted to £31 15s. 9d.

Sale of Literature at Camp and District Meetings

Our literature has been displayed and offered for sale at these different meetings during the year:—

At the Bena Bena camp-meeting held in August last, great interest was shown in the small stock which was displayed, and

books to the value of £40 were quickly sold, mainly to teachers.

A large book-house, measuring thirty-seven feet by twenty-two feet, with drop down sides, was erected near the large pavilion at the Western Solomons camp. This was staffed by the newly appointed colporteurs, and books and Bibles were displayed on large racks on three of the four sides of the building. Prior to opening, a talk on our publishing work was given to some three thousand natives attending. After the meeting a general stampede took place. The book-house was literally besieged, and four hundred Bibles were sold in a remarkably short space of time. Hundreds were disappointed because there were no more available at the time.

Mussau held its district meeting during the month of December, and a bookstand was erected not far from the place of meeting. This was the object of much interest while preparations were being made, and brisk business followed the opening. Another £160 worth of our good books found their way into the homes of our people. It should always be remembered that our own people are grounded in the faith by the reading of our books and periodicals. Colporteur and camp sales together totalled £801 15s.

One man bought sixty different books

HOME COMMISSION

A father of my acquaintance plays rough-and-tumble games with his three. When he thinks the scramble has gone far enough, he says in a matter-of-fact way, "That's enough for this time." Then it's all over. Another father plays the same way with his children, but when it is time to quiet down, his brood are unwilling to do so. He'll scold, usually without effect. All too often a spanking will be his only means of exacting obedience. That, of course, nullifies the happy time they had together.

One mother says: "You just wait till your father comes home; he'll attend to you." But a wiser mother expects her children to mind her just as readily as they mind their father.

Why is there this contrast in parents' behaviour? Does it not lie in their mental attitude? The successful parents are those who are sure of themselves. They are understanding; they know when to be stern, when to laugh off a grievance, when to forgive, when to conciliate, when to be uncompromisingly just, when to be generous; but they do expect **obedience**. They consider themselves the highest authority in the home. They feel it is their responsibility to establish and maintain law and order. And they cannot be persuaded to renounce that responsibility by a rebellious child.

These quietly authoritative parents nevertheless know that the individuality of their children should not be crushed. They are willing to talk things over—to adjust differences as fairly as possible—but when an adjustment has been agreed upon they see that it is carried through. The children have learned this, and obedience follows as a matter of course.

Blessed is the child who is thus taught one of the most important lessons of life. —National Kindergarten Association.

and Bibles so that people in his village who were not able to attend the meeting and purchase, would not be disappointed. Thus is the interest shown toward the printed page in these islands.

I am greatly enjoying my labours for, and association with, the native people of this Union. God has greatly blessed, and I am happy to use the knowledge and experience I have gained to the furtherance of His cause among men. The task has been made easier by the kindly assistance and willing co-operation of all the workers in the different sections of the field.

A triumphant note of victory is coming from all parts of the world field. Many are the rich experiences enjoyed by our faithful, God-fearing colporteurs, who are going forth to their work filled with the Spirit. The hardest hearts cannot fail to be touched by the stories retold by these devoted workers.

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Devil Medium's Renunciation

JOEL, Ambrym Native Worker

I have just returned from a "walkabout" in south-east Ambrym, where it was my privilege to visit three villages. There are still ten villages which have not yet been visited nor had the opportunity of learning the three angels' messages. I am the only one who has visited these three villages, which have a total population of 327 souls.

When I held a meeting with them on this particular occasion there were fifty-seven men, women, and children who came to the Bible study for half an hour. These people had never before heard the advent message.

It was at this time that I found a man who was in contact with the devil. He prayed to the devil, heard him talk, and had actually seen him. He had received supernatural powers of healing, and had restored to health many of the men, women, and children of that area. If a person was sick, and it was feared he would die, one of his friends would take money to this devil-possessed man and give him the name of the sick person. The devil doctor would then place the money under his bed and in the night would behold visions or dreams of the devil giving back to the sick one life and health. In the morning the friends of the dying one would arrive early to receive the message. Because this custom had been carried out for so long a period, and with such success, many were the people who submitted to this devilish practice, and believed.

During the meeting with this man and his family I studied with him from Gen. 1: 26, 27, where we are told that it was only God who made us in His image, and it was the devil who brought all the sickness and pain and death to trouble us. I then told him the story of Acts 8 in which Simon the sorcerer believed, and then sought to buy the power of the Holy Spirit, as exhibited by Peter and John. At the close of this study he came to me and expressed his determination never to return to the devilish practices, but to seek the God of heaven, who alone is the giver of life in this world and the world to come. His final words were: "Now I desire that my wife and family and myself shall be Seventh-day Adventists."

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WEDDING BELLS

RACE-DAWSON.—On January 29, as the summer sun shone brightly through the windows of the beautifully decorated college chapel at Avondale, Edgar Race and Enid Esme Dawson joined hands in marriage. Many friends were present and later at the wedding breakfast to wish the happy couple Heaven's blessing as they journey together to the city of God.

G. Burnside.

GROSSER-MULLER.—On January 1, 1951, in the Wollongong S.D.A. church, Marne George Grosser and Coral Evelyn Muller, both of Millicent, South Australia, were united in marriage. A large number of relatives and friends gathered at the home of the bride's parents in Wollongong to wish the young couple Heaven's richest blessing, as they walk together through life.

Reuben E. Hare.

CAMERON-RABE. — On February 13, 1951, at 7.30 p.m. William George Cameron and Maureen Joyce Rabe, both of northern Tasmania, were united in the sacred bonds of matrimony in the neatly decorated Launceston church. A large circle of relatives and friends were present to wish these young people God's richest blessing as they set up their home in Mole Creek, Tasmania.

Claude D. Judd.

POCOCK-FRENCH. — On Thursday, February 1, 1951, in the North Sydney church, Herbert John Pocock of Cooranbong and Ethel May French of Roseville, were united in marriage. A large assembly of friends and well-wishers attended the ceremony at the church, and at the reception that followed a hundred guests gathered together to rejoice with these popular young people. We wish Herbert and Ethel much of God's blessing and true happiness as they walk life's way together.

J. B. Conley.

GOLDSMITH-DARKO.—The Warburton church was well filled with friends and well-wishers, when Rhonda May Darko was married to Alwyn Nelson Goldsmith on Sunday, February 18. The bride is the eldest daughter of Mr. and Mrs. H. Neil Darko, whilst the bridegroom is the second son of Mr. and Mrs. Oliver Goldsmith. As they set up their home at Cooranbong, and Alwyn completes the ministerial course at the Australasian Missionary College, their many friends join in wishing them the Lord's richest blessing.

Llewellyn Jones.

THRIFT-ZANOTTI. — The Moonah church, Tasmania, was beautifully decorated on the evening of February 7, 1951, when Yvonne June, elder daughter of Mr. and Mrs. B. N. Zanotti came to the altar to exchange marriage vows with Alan George, eldest son of Mr. and Mrs. C. F. Thrift, of Carmel, West Australia. Both these young people are former students of the Australasian Missionary College, and have a very wide circle of friends. As the happy couple establish their home in Cooranbong, New South Wales, and devote their musical talents to teaching, we join their many friends in wishing them Heaven's choicest blessings.

H. W. Hollingsworth.



SIMPSON.—On Sabbath morning, December 30, 1950, Brother William Simpson was laid to rest in the Northern Suburbs (Sydney) cemetery. At the service at the funeral parlours Brother A. Carrick, elder of the North Sydney church, spoke appreciatively of our late brother's long and faithful service in that church. To his widow, sons, and daughter, we offer our sincere sympathy, and the comforting assurance of a glad reunion on the resurrection morn.

A. E. Watts.

CARR.—It is with deep sorrow that we record the death of Brother John Carr of Abermain, N.S.W., whose life was cut short on February 14, as the result of a mining accident. Our late brother became a follower of the lowly Nazarene about six years ago. Services at the church and the graveside were conducted by Pastor R. B. Mitchell, and the writer. We extend our sympathy to his wife and four children and other sorrowing relatives, and pray that the Lord will give them hope and comfort in their sad loss.

A. E. Magnusson.

SHAW.—Mary Elizabeth Shaw passed to her rest on Thursday, January 25, 1951, aged eighty-nine years, at Cooranbong, New South Wales. Mrs. Shaw had been confined to her bed for a long time under the loving care of her devoted daughter, Mrs. M. E. Tank. The funeral services were conducted on Friday, January 26, 1951, by Pastor E. E. Rosendahl, assisted by the writer, in the Avondale village church and cemetery. Words of comfort were spoken at these services which helped to console the bereaved ones. To Mrs. Shaw's two daughters and son we extend our sincerest sympathy.

R. A. Salton.

CONOLLY.—James M. Conolly, beloved husband of our Sister Conolly of Concord church, New South Wales, died suddenly at Homebush, N.S.W., on Monday, January 22, 1951, at the age of seventy-eight years. Besides Sister Conolly, there are three sons and seven daughters who will miss his kindly presence. Services were conducted by the writer at the funeral chapel at Burwood, and in the Rookwood cemetery, N.S.W. Our sympathies go out to Sister Conolly and her family in their hour of sorrow, and we pray that God will sustain and uphold them till life's journey is done, and Jesus comes for His redeemed.

R. A. Salton.

RETURN THANKS

Pastor and Mrs. W. N. Lock and family wish to thank the many brethren and sisters who have sent letters, telegrams, and cards expressing their very deep sympathy in the tragic loss of Maynard, Letty, and their two children, in the Mount Lamington disaster in New Guinea. We have appreciated more than words can express the deep love and sympathy shown in these messages of comfort. We find it impossible to reply personally to all who have sent messages, and would therefore ask that they accept our very sincere thanks, through this announcement.

WANTED URGENTLY, at any price, the book "A Solemn Appeal," by E. G. White. Reply to B. Hawke, Sydney Sanitarium, Wahroonga, N.S.W.

FULL BOARD offered young lady; share room, new home, Wahroonga area; few minutes from railway. Write to "Home" care "Record" Office, 148 Fox Valley Road, Wahroonga, N.S.W.

POSITION VACANT. — For refined young Adventist lady in business house, Pitt Street, Sydney. Some typing experience necessary. Good wages. Apply first instance, Editor, "Record" Office, 148 Fox Valley Road, Wahroonga, N.S.W.

WANTED.—Board for two children, aged two years and five years, for two or three months from April 1, 1951. The home must be within the metropolitan area. Apply "J.B.," care "Record" Office, 148 Fox Valley Road, Wahroonga, N.S.W.

WANTED.—To rent (or buy) small house close to schools at Cooranbong for family of three. Must be clean with plenty of water. Good references. Could inspect. Reasonable rent. Urgent. Reply to "Parents" care S.H.F. Company, 43 Elizabeth Street, Hobart, Tasmania.

WANTED HELP.—A good position for Adventist young lady in a home with two small children. No house laundry work; own bathroom, and radio provided. Treated as one of the family. Good wages. Inquiries: Mrs. Milston, 3 Neval Flats, 1 Longworth Ave., Point Piper, Sydney.

FOR SALE.—At Bickley, West Australia, modern fully furnished asbestos cottage for immediate vacant possession, comprising two bedrooms, lounge, large kitchen, dinette, back and front verandas, bathroom, shed, fowl run, well-assorted fruit trees. Block comprises half acre. Close bus, school, college, shop, post office. Apply K. H. Adair, Nairn Road, Bickley, W.A.

QUEENSLAND CONFERENCE SESSION

The forty-seventh session and camping of the Queensland Conference of Seventh-day Adventists is planned to convene at our camp ground, Zillmere Road, Zillmere, Brisbane, from March 20 to 31, 1951, when the conference annual report and balance sheet will be presented. Under the present constitution all church members in good and regular standing are delegates to this session, and their attendance will be much appreciated.

W. W. PETRIE, Secretary.

BREVITIES

Pastor C. P. Southwell and family have recently come to the Greater Sydney Conference from West Australia. Pastor Southwell is joining up with the Rockdale mission.

By invitation of the Greater Sydney Conference, Pastor C. S. Palmer and Mrs. Palmer have now reached Sydney, where Pastor Palmer is commencing his pastoral work in Wahroonga and nearby districts. We welcome these workers to our midst, and pray that God will richly bless their united service.

A further word from the devastated area near Mount Lamington, Papua, advises that the bodies of Mrs. Maynard Lock and one of the children have been identified, and were subsequently buried by Bishop Hand. Pastor and Mrs. Lock very much appreciate the many expressions of sympathy they have received in their sad bereavement.

A foreword from the recent session of the Central Pacific Union Mission advises of a division of the Fiji Mission territory into two missions—East and West. Pastor J. B. Keith has been elected president of the Western Mission, including Suva, while Pastor W. A. Ferris has been elected president of the Eastern Mission. Brother R. L. Aveling has been appointed Home Missions and Sabbath School secretary for the Central Pacific Union, as well as Publishing Department secretary.

Cameos from Papua

R. M. ELLISON

How many of our native believers set us an example in giving! In Motu the word "uraheni" literally means, to want to give; and in common usage it expresses love. The aptness of this definition may be gauged by the following story:—

As Wari Kai and Kila Galama were inspecting the eastern village schools around Abau, they found that the time allotted for this visit had been utilized, and that they must move quickly down the coast in time to meet the "Diari." They left Apaeva hurriedly about seven in the evening, and commenced to paddle down the Robison River, keeping near to the mangroves because of the incoming tide. When they had gone about five miles, they were astonished to hear voices calling behind them. Although they were not afraid now, they took note of their heathen days and considered that it was an evil spirit.

After an hour had passed they heard another strange sound. This time it seemed as though a number of people were talking together, and they supposed it to be the call of a bird. By this time they were approaching the mouth of the river, and hoped to pick up the land breeze to take them on to Abau. Then, out of the darkness came, "Kila! Kila!" and the laughing call of girlish voices. Upon his companion answering, Wari shone his torch

in the direction of the voices and saw five girls doing their best to overtake them.

As the canoes at last drew together, the girls explained that Apaeva village had forgotten to give them their offerings, and so the girls had volunteered to bring it through. It was now eleven o'clock. This was their second quarter's offering for Sabbath school, and included a special offering for the printing press. The amount was £10. What a courageous effort for a little village of just twelve houses! And, then, have you ever tried working a small river canoe against a five-knot current? I think they really wanted to give, don't you agree?

Whilst at Korela in July of last year, a most pleasurable experience was mine, and I am sure you would like to share it with me. One night I was called out to see a group of boys, and in the semi-darkness I recognized Kila Galama. He stepped forward and explained that the whole group of twenty-four teachers were there to express their appreciation for the little time that they had been able to go to school again. He went on to say that they had prepared a song if I would listen. Of course I would listen! I don't remember the tune now, but the words ran like this: "Now we part, but we hope to see you in the glory land. . . ." There were several verses and a chorus, and it was very pleasant to hear. Surely the angels drew near to us and taught us again the meaning of those words, "co-workers with Christ."

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J.M.V. Camp-Fire and Investiture Ceremony at Fulton Missionary College

R. L. AVELING

On the evening of December 12, 1950, it was the writer's privilege, in company with the Central Pacific Union Mission M.V. secretary and Fiji Mission M. V. secretary, A. W. Martin and C. S. Adams respectively, to attend a camp-fire and Investiture ceremony at Fulton Missionary College. With a background of coconut palms waving gently in the evening breeze, the assembled body of students, visitors, and faculty were arranged in groups on the close-cut grass. Sparks and flames were by now shooting up from a first-class camp-fire, the light of which played on the faces of the boys and girls sitting each side. Let me assure you that the boys and girls in Fiji enjoy the thrill of a camp-fire every bit as much as we do in Australia.

Soon choruses and songs, loved the world around by J.M.V.'s, were floating heavenward. They were getting a great "kick" out of a recently learned action song, illustrating the experiences of the wise and the foolish men of Scripture—how one built his house on the rock and the other on the sand. "Onward Christian Soldiers," and "Dare to be a Daniel," were sung with enthusiasm as the time came for the evening programme to commence.

Following the opening prayer, Pastor C. S. Adams gave a stirring message, expounding the high ideals of the J.M.V. organization, and challenging the young people to prepare for the work that God

would have each of them do before Jesus comes.

Pastor A. W. Martin then delivered the charge, basing his message on the commandment which says, "Thou shalt not steal." He pointed out that there are many things stolen besides money and valuables, such as a man's good name, his reputation, and his time. The loss of these things could have far-reaching consequences to those concerned, not only in this life, but in the life to come. The stealing of God's time, in relation to the Sabbath, and His tithes and offerings, were also dealt with.

Finally came the long-awaited moment when the badges and medals were brought forth, and for the next few minutes Pastors Martin and Adams were very busy pinning these symbols of achievement over the joyful hearts of fifty-eight Friends, twenty-three Companions, and two Guides. It was indeed a happy occasion, and after the concluding items, we went home realizing that under God, the J.M.V. work is exerting a powerful influence for good in the lives of the young people of every nation.

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All Things Grow from the Roots of Thought

(Concluded from page 2)

screen for all the world to see, we would soon exercise more control over them; yet God and the angels continually behold them. Moffatt's translation reads that the very thoughts and conceptions of the heart are scrutinized. We shall have to meet them again in the judgment, and stand under the penetrating eye of our Creator. If we were continually conscious of the presence of God in our lives we would exclaim like Joseph, "How can I think this wickedness and sin against God?" The psalmist cried, "Create in me a clean heart, O God; and renew a right spirit within me" (Ps. 51:10), and Paul admonishes us in Phil. 4:8, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

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WHOLE-HEARTED CONSECRATION

"Those who consecrate body, soul, and spirit to God, will constantly receive a new endowment of physical, mental, and spiritual power. The inexhaustible supplies of heaven are at their command. Christ gives them the breath of His own Spirit, the life of His own life. The Holy Spirit puts forth His highest energies to work in heart and mind. The grace of God enlarges and multiplies their faculties, and every perfection of the divine nature comes to their assistance in the work of saving souls. Through co-operation with Christ, they are made complete in Him, and in their human weakness they are enabled to do the deeds of Omnipotence.

"The Redeemer will not accept divided service. Daily the worker for God must learn the meaning of self-surrender."—*"Gospel Workers,"* pages 112, 113.

"You can give without loving, but you cannot love without giving."