



A Gospel Worker's Prayer

I go among unloving hearts, but go Thou with me there,
 and let me breathe Thy love all day, just as I breathe the air.

In all my long and weary walk among the homes today,
 Talk Thou, as when to Emmaus Thy words beguiled the way.

May I through all the noisy streets in Thine own peace rejoice,
 And hear above the noise and din, Thy Spirit's still, small voice.

And help, if when my body tires, my spirit, too, should sink;
 Thou who didst sit in weariness on Sychar's lonely brink.

Since Thou Thyself hast dwelt in flesh, my frame is known to Thee;
 And as a brother pitieth, I know Thou pitiest me.

Let spoken word and printed page I leave upon my way
 Be used of Thee in bringing some to light of clearer day.

I cannot serve Thee, though I would, like those strong ones above;
 Yet bless this day's poor, feeble work, and view it through Thy love;

And bring me safely home tonight, that I my rest may find—
 As Thou found'st rest at Bethany for Thine own weary mind.

So keep us all this day—each day through all the changing year;
 So sanctify our working life to glorify Thee here.

Yea, cleanse it all, cleanse thoroughly—who can be clean in part?
 "Wash me, but not my feet alone," "my hands, my head, my heart."

And when Thy church is wholly pure, Kinsman, Redeemer, come,
 And take us to the higher work, within our Father's home!

—Arranged and adapted by Ernest Lloyd.

Essentials of the Christian Life

ARTICLE TWO

● W. J. Westerman

"Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Peter 3: 18.

At the close of the preceding article entitled, "The New Birth," the necessity of growth in the Christian life was introduced. Every father and mother desires to see their child grow into a man or a woman. So in the spiritual life. God is anxious that His spiritual new-born children will grow to the stature of the fullness of Christ. "The change of heart by which we become children of God is in the Bible spoken of as birth. Again, it is compared to the germination of the good seed sown by the husbandman. In like manner, those who are just converted to Christ are, as 'new-born babes' to 'grow up' to the stature of men and women in Christ Jesus. Or like the good seed sown in the field, they are to grow up and bring forth fruit."

The first essential for the growth of the new-born child is breath. It is possible for the child to live for a considerable time without food, but only for a very brief period of time without air. The breath of the spiritual child is prayer, and it is impossible for us to maintain the spiritual life without it. "Prayer is the breath of the soul. It is the secret of spiritual power. No other means of grace can be substituted, and the health of the soul be preserved."—"Gospel Workers," pages 254, 255.

It is the privilege of every child of God to talk to his heavenly Father as to a friend for, "prayer is the opening of our hearts to God as to a friend." By accepting this provision made by the Lord, we thus maintain a living connection with God.

Conditions of Answered Prayer

"There are certain conditions upon which we may expect that God will hear and answer our prayers. One of the first of these is that we feel our need of help from Him. He has promised, 'I will pour water upon him that is thirsty, and floods upon the dry ground.' Those who hunger

and thirst after righteousness, who long after God, may be sure that they will be filled. The heart must be open to the Spirit's influence, or God's blessing cannot be received."—"Steps to Christ," page 95.

"If we regard iniquity in our hearts, if we cling to any known sin, the Lord will not hear us; but the prayer of the penitent, contrite soul is always accepted. When all known wrongs are righted, we may believe that God will answer our petition."—Ibid.

"We are so erring and short-sighted that we sometimes ask for things that would not be a blessing to us, and our heavenly Father in love answers our prayers by giving us that which will be for our highest good—that which we ourselves would desire if with vision divinely enlightened we could see all things as they really are."—Ib., page 96.

Our Father

Jesus taught His disciples to pray: "Our Father which art in heaven." He is desirous that we shall look upon Him as a loving heavenly parent. The father is the provider and protector of the family, and it is our privilege to remember that our heavenly Father sustains such a relationship to us—a **Provider** and **Protector**. The God who provided for Elijah in his distress still lives. He invites us to pray: "Give us this day our daily bread." In His sermon on the mount, Jesus endeavours to encourage our faith and relieve us from undue **anxiety or worry** concerning our temporal welfare, inviting us to "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" Matt. 6: 26.

If anxiety or stress comes our way, may this blessed thought encourage our hearts, that we have a loving Father who has promised to provide for His children, and He assures us that if we ask in faith we shall receive. The God who cares for the ravens and the sparrows, and all the fowls of the air will not forget us.

Our Protector

This heavenly Father who is our Provider is also our Protector, and how much we need to recognize Him as such! We are living in the closing scenes of this world's history—a time when the enemy of God and man is working with all power to deceive and destroy the people of God. We cannot defend ourselves, but we have "a shield and defender, the Ancient of Days," who is our Protector. We are admonished to resist the devil, and he will flee from us. And how are we to resist him? **Draw nigh to God**, and He will draw nigh to us. Just as the cry of the child brings mother to its side, so "prayer brings Jesus to our side, and gives to the fainting, perplexed soul new strength to overcome the world, the flesh, and the devil. Prayer turns aside the attacks of Satan." ("Christ's Object Lessons," page 250.) "No man is safe for a day or an hour without prayer."—"Great Controversy," page 530.

We are living in perilous times, and days of great stress. Many times we feel we are called upon to fight the battle of life alone. Darkness and trouble surround us; but, my dear reader, do not forget that we have a Father, a Protector. We can call upon Him in the day of trouble, and He will deliver us. Let your day be entered upon with prayer. We must have the Saviour with us, for we dare not walk alone. In response to fervent prayer, "His angels are ever by your side." "The angel of the Lord encampeth round about them that fear Him, and delivereth them." Though "the darkness of the evil one encloses those who neglect to pray," it is equally true that "Satan's hosts tremble at the sound of fervent prayer." In all our hard experiences, it is our privilege to look to our Father for protection, and in response to our petitions, "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him" (or, margin, "put him to flight"). Isa. 59:19. For He is our Father, our Protector.

As One Whom His Mother Comforteth

"A mother's love. How sweet the name!
What is a mother's love?
The noblest, purest, tenderest flame, en-
kindled from above."

This loving Father, who is our Provider and Protector, also appeals to us on the basis of the mother relationship, "As one whom his mother comforteth." The little child, when it falls and hurts itself, immediately runs to mother, and the magic touch of mother's soothing hand, and the influence of the **mother language** quickly soothe the child, and the little heart is comforted. So our Father, who loves us with more than a mother's love, will comfort the sorrowing hearts of His children when they come to Him for help.

When we come to Him in faith and present to Him His own promises, the One who said: "Peace, be still" to the troubled waters of the Sea of Galilee, will calm the storm in the human heart. "The wearied frame and tired brain will be refreshed; the burdened heart will be lightened." ("Education," page 261.) "A little talk with Jesus makes it quite all right." "Keep your wants, your joys, your sorrows, your cares, and your fears, before God. You cannot burden Him; you cannot weary Him. . . . His heart of love is touched by our sorrows, and even by our utterance of them.

Take to Him everything that perplexes the mind. . . . Nothing that in any way concerns our peace is too small for Him to notice. There is no chapter in our experience too dark for Him to read; there is no perplexity too difficult for Him to unravel. No calamity can befall the least of His children, no anxiety harass the soul, no joy cheer, no sincere prayer escape the lips, of which our heavenly Father is unobservant, or in which He takes no immediate interest."—"Steps to Christ," page 100.

Let us ask ourselves whether we avail ourselves of this wonderful privilege as much as we should. Shall we not resolve to breathe more of this heavenly atmosphere, for it is the spiritual life of our souls? We need to talk more to this heavenly Father who is our Friend, our Provider, our Protector, and our Comforter. We need to prove Him as such in our own experience. We are living in a time when our children greatly need our earnest prayers; for our youth are the special object of attacks by the enemy. How appropriate it is for parents to gather their children about them before the fast is broken to thank the heavenly Father for His protection during the night, and to ask Him for His help and guidance and watchcare during the day!

Think of this, parents. In response to our earnest prayers, He will make a hedge, a protection, a fortification around our children, and though the parent pass beneath the sod, the Lord still remembers the sincere prayers uttered on behalf of the children, for they "have found a lodgment in heaven." ("Testimonies," Vol. II, page 314.) He has promised, "I will contend with him that contendeth with thee, and I will save thy children." Isa. 49:25.

In conclusion, let me say again that just as breath is absolutely essential for growth in the life of the child, so it is just as necessary for the spiritual growth of God's new-born children to breathe the heavenly atmosphere of prayer.

"Prayer is the Christian's vital breath,
The Christian's native air,
His watchword at the gates of death;
He enters heaven through prayer."

The Spirit of Prophecy in the Advent Movement

M. N. CAMPBELL,

General Conference Vice-President.

What a privilege to have the direct leadership of God in the closing work of the gospel! This privilege was promised to the remnant church in the Book of Revelation: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17. The dragon is Satan, operating through oppressive governments. Verse 9. The woman is the church. Verses 1-6. The remnant, naturally, is the last end of the church of Christ in the last days, which is distinguished by the fact that it keeps the commandments of God and has the testimony of Jesus. The testimony of Jesus Christ is defined in Rev. 19:10. It is the Spirit of prophecy. In 1 Cor. 1:6, 7 is to be found the following:—

"Even as the testimony of Christ was confirmed in you: so that ye come behind

in no gift; waiting for the coming of our Lord Jesus Christ."

This testimony of Jesus Christ, or the gift of the Spirit of prophecy, is to be in evidence in the remnant church. In accordance with this promise, that gift made its appearance in this movement at its very inception. The counsels coming from God through that source have constituted a moulding, spiritual influence in the lives of Seventh-day Adventists, and have guided in the work of the denomination.

The Secret of Success

Other church bodies have earnestly sought from us the secret of our success in both home and foreign missionary projects. They seem to think that we are an exceptionally wise people to be able to do what others have failed to accomplish. But this is not the case. We are but a cross section of the intelligence of mankind.

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty." 1 Cor. 1:26, 27.

The secret of the success that has attended the progress of this movement is in the fact that the Lord has given us direct counsel through the gift of prophecy.

A Bulwark for the Coming Crisis

The church is entering the closing bitter crisis. This brief word picture is given by the pen of inspiration:—

"Perilous times are before us. . . . The enemy is on our track. We must be wide awake, on our guard against him. We must put on the whole armour of God. We must follow the directions given through the Spirit of prophecy. We must love and obey the truth for this time. This will save us from accepting strong delusions. God has spoken to us through His Word. He has spoken to us through the testimonies to the church, and through the books that have helped to make plain our present duty, and the position that we should now occupy. The warnings that have been given, line upon line, precept upon precept, should be heeded. If we disregard them, what excuse can we offer?"—"Testimonies for the Church," Vol. VIII, page 298.

Realizing the vital importance for each church member to receive at this time the help and encouragement God has intended for him in the Spirit of prophecy counsels, the leadership of this movement urges the faithful study of these heavenly messages.

Every Seventh-day Adventist home should be supplied with as many of the volumes of the Spirit of prophecy as possible. Our Seventh-day Adventist churches should have a full set of the books in their libraries for the use of those who have not yet been able to secure these valuable writings for their own homes. The church library, however, can never take the place of the home library. As Seventh-day Adventists renew their study of these precious writings, great blessings will come to each home, hearts will be warmed, missionary activity will be advanced, and the work of making a people ready to meet their God will be perfected.

News from Victoria

Days of Blessings

S. T. LEEDER

"There shall be showers of blessing." Eze. 34: 26. Three months ago, the writer was invited to conduct a special series of meetings at the Auburn church, with the object of directing young people and members of that church to get ready to meet their God. Commencing on Sabbath, April 29, the meetings were directed to an awakening and the necessity of having more of the Spirit's ministry in our lives.

It became apparent early in the season of meetings that there was an earnest seeking after God. The spirit of prayer seemed to possess many, and the attendance at the early morning prayer meetings was very encouraging. From the Wednesday night, it became evident that God's Spirit was with us in such a way as to produce deep conviction of sin. A call was made, and numbers remained for the after service, in which definite victories were gained, especially among young people. This gracious work was continued on every subsequent night. Many were burdened for their friends, and numbers prayed and fasted for a special manifestation of God's Spirit.

The spirit of expectancy was in the meeting on Sabbath morning. It seemed that the hush of God's Spirit was in the church right from the Sabbath school hour. The message of God to the Laodicean church was emphasized in the morning message. When the altar call was made, many obeyed the call. Two accepted the Sabbath message in that meeting, while many others came through to a larger surrender. Wrongs were made right, and a spirit of praise was manifested. The after meeting was made sacred by the presence of God.

A young married woman who was not an Adventist had attended the Auburn meetings during the week, and surrendered her life to the Lord. She was suffering from a very distressing infirmity called osteomyelitis. This disease was chronic, and her position was apparently hopeless. She had spent months in hospital. Pieces of bone had been taken away, and she suffered much pain. It daily became apparent that nothing but a miracle could restore her. For the previous six months, she had been able to walk only with the aid of irons on this leg. During this special week of seeking God, she felt a definite need to call for an anointing. The Lord gave her wonderful promises, her faith was strengthened, and she called for anointing. The sister came to the special service prepared by days of prayer and fasting.

In the presence of the elders, Pastor E. Rosendahl, and the writer, this sister was anointed for healing. Before the service she requested us to remove the irons from her leg, and to this act of faith we agreed. The healing began immediately. She walked home without the irons, and has never used them since. Her leg today is

completely healed. Since this manifestation of God's power first to save and then to heal, she has borne very faithful and powerful testimony to all whom she has met. Surely the miracle-working God still lives, and He still answers the prayer of faith.

Those who were privileged to be at Auburn that memorable afternoon, heard testimonies that had a note of victory such as is seldom heard. There was power in the witness of our newly consecrated youth; so much so that the Preston young people, having heard of the blessed meetings, banded together for urgent prayer for an awakening in their church. Many of Auburn's young people were now filled with a desire to tell others of what the Lord had done for them. A special meeting was planned for Preston on the Saturday night, when many bore witness to what the Lord had done for them. Such a thing had never been done before. Many, including the writer, tasted for the first time that night the real power that is behind the testimony of Spirit-filled young people. We are told in "Early Writings," page 279: "They had received the latter rain, or refreshing from the presence of the Lord, and the living testimony had been revived." Rev. 12: 17 took on a new meaning to us. That witness meeting at Preston on the Saturday night meant the birth of a new field of soul-winning service. Since then, scores have been led to surrender all by the power of personal testimony.

Meetings were conducted in Preston that week. Great freedom in prayer was experienced by our young people, and the Sabbath meeting witnessed almost the entire membership making a new surrender to God. Space does not allow us to tell of the marvellous victories gained, the pleasures forsaken, the wrongs made right by both old and young. Such an outpouring of God's Spirit I had never before witnessed.

The work had started. Many of our youth were now endued with a new spirit for service. The work must go. God's people everywhere must know that God is graciously visiting His people. The time came for the regular Week of Prayer. A



"He prayeth best, who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all."

number of young people bore their witness at North Fitzroy on the first Sabbath afternoon of this week. As a result of this meeting, conversions were seen, and a nucleus of youth sought God earnestly for His blessing upon their church. The spark was fanned into flame by the end of the week, and many powerful conversions were registered, especially among the young people. On the Sabbath, numbers came forward to the altar in a fresh consecration. Many who had for years been living respectable Christian lives gave God their lives in a new surrender.

A joy has come, and new desires for service are being experienced in many lives. The prayer meeting attendances have increased. Elsewhere in Melbourne during the Week of Prayer, longings after the deeper experience were seen in many churches. Numbers were led to seek God with all their hearts. Again the witness of newly consecrated youth bore fruit in our churches.

(To be continued)

This Hath God Wrought!

M. GARDNER

To testify to the saving power, the healing, and the way the Lord has blessed me, I must begin at the time when I first came in contact with the Seventh-day Adventists. Prior to this, I had given my heart to the Lord, but it was in a self-satisfied manner, with the result that I became a backslider.

It was in September, 1937, that I first took ill, and this led to twelve months in hospital, and six months in irons with an incurable disease, chronic osteomyelitis of the femur.

In February, 1939, I went to see an aunt, who since we last met had become a Seventh-day Adventist. On that very afternoon, after prayer and study, I accepted the Sabbath and went that evening to a meeting Pastor E. L. Minchin was having in the city as he was passing through to another state.

I returned the next day to New South Wales, having been in Melbourne regarding my leg. The doctors had told me that I could try and leave my irons off for an hour a day to see if my leg would stand it. After returning to New South Wales, I took my irons off for an hour a day for only four days, when I found a lump forming in the back of my leg, and I knew I would be unable to leave them off again. This lump continued to grow larger and more painful, and never a day or night passed without my having to take drugs to ease the pain.

I had been told to come to Melbourne and see my doctor in three months' time, but owing to the lump, which eventually broke out, I was forced to return to Melbourne at once, although I was 335 miles away.

On arriving there, my doctor said, "You know this will mean more hospital for you, and an operation." The only thing that stopped me from being admitted right then was the fact that my temperature was normal. After being X-rayed and examined again, my doctor told me he would give me a card to go to Mr.—, who was to perform the operation. When handing me the card he suddenly drew back, looked at me a second, and said: "I'll give you a few days; go home and go to bed, and come

in immediately if anything goes wrong." He gave me instructions regarding the treatments. I know it was the Lord that prompted him to do this, for He had other plans for me. Having prepared me some weeks before, He led me to town just at that very time when He wanted me to be there. My aunt whom I previously mentioned had invited me to stay with her while in town. I went out to her one Sabbath morning, which happened to be the first day of the revival week at Auburn.

During that week I surrendered all to my Saviour, and the question of my anointing arose, and I was making it a definite matter of prayer. On the Wednesday night, three pieces of bone came from the leg where it had been causing me pain. The pain increased, until I wondered if the Lord would really heal me, or if I should go to my doctor. However, after prayer and very helpful promises, I knew that I did have the faith to believe that the Lord would heal me. On the Sabbath, I was quite confident that this was the plan the Lord had for my healing, both to strengthen my faith, and as a witness to others.

Prior to the anointing, I took my irons off, and during the service I found I could draw my leg up, and afterwards walk with scarcely a limp. I walked into the meeting without my irons, and have never had them on from that day to this. The wound of which I have spoken, even an hour and a half after the service showed signs of healing all around the edge, and continued to heal till only a scar was left. A portion in the front of my leg which was also discharging, has also healed. I was told by doctors that that part would never close up.

A part of my leg was numb, and I could stick pins into it without feeling. This also has been restored to normal, and my health has improved wonderfully.

Since then another miracle has been performed by the Lord. My husband and I had been separated for eighteen months through drink, and after the Lord had blessed me with salvation and healing, a burden for my husband came to me. I knew he was drinking "Pinkie" very heavily, and his life was by no means an example to anyone. The burden was so great that I went with a friend to a down-and-out place where I thought he might be. After being told that he had not been there for some weeks, we left, not knowing how we could find him, when to our surprise we met him in the same street, and although not drunk, he was under the influence of liquor.

The following week was Pastor Minchin's convention in the city, and three nights my husband went to the front testifying to his desire to serve the Lord. He has since been face to face with temptation many times, but has had the victory each time. We are now reunited, and living happily together again.

My husband is now studying the message with me, and I am looking forward to the day when he with me will know the joy of serving the Lord in this message.

I hope that these few facts will encourage and help many to know that no matter how much sin has been in our lives, if we are willing to lay all on Calvary and have faith in our Saviour, there is nothing that He cannot do.

Sabbath School Workers Gather

ANNE ROCKE

Sunday, August 6, has been placed on record as a day to be remembered in the Sabbath school history of Victoria. Why? Because in view of the solemn awakening which has taken place among God's people, and the realization that the Sabbath school, the bulwark of the church, dare not miss its share of this vital experience, an urgent call was sounded through the Sabbath schools: "Teachers! Officers! Gather yourselves together to seek the Lord." Was the call heeded? Yes! They came together on August 6, 150 Sabbath school workers, besides numbers of other interested members.

Many were the prayers offered for days preceding the solemn occasion, and it was with the full assurance of the Holy Spirit's presence that this gathering entered into its first session at 11 a.m.

We were privileged to have with us Miss H. K. Lewin, the Union Conference Sabbath School Secretary, and following the season of earnest prayer, she spoke to the assembly. Her message, "Stewardship in the Sabbath School," was a challenge striking deep into the heart of the Sabbath school worker. At the conclusion of this inspiring talk, Miss M. Whittaker added a most beautiful appeal in song, "Into the Heart of Jesus."

Two other talks occupied the remainder of the morning session, namely, "The Obstructed Channel" and "The Cost of Service," the latter subject being presented by Pastor J. Pascoe, the Conference President. "The cost of service," he said, "is largely determined by the mental attitude of the individual toward the object of service!" What food for thought! Hearts were full as the morning session closed.

There is another side to the question of service—fellowship and unity of workers. What could be done to strengthen this bond? Follow the dispersing groups to an adjoining hall, and you will see how this question was answered. There an attractive luncheon was spread, to which the conference had invited Sabbath school teachers and officers. One hundred and twenty-six found their places around those long tables, and soon the murmur of quiet but happy voices bore witness to fellowship and unity indeed.

At 2 p.m. we reassembled. The afternoon session was in the hands of Pastor S. T. Leeder, and the Divine Presence drew very near as we sang, "Oh, for that flame of living fire, which shone so bright in saints of old."

The message of the hour was introduced by the rendering of the harmonious quartette, "Alone With God." We were indeed alone with God in that quiet upper room, ready and waiting to consider the serious question, "The Worker's Personal Relationship With God." This was discussed from the following angles:—

Holiness.
Living Faith.
Soul Passion.
Absolute Surrender.

"A worker for God must have a twofold preparedness," said Pastor Leeder, "first to God, secondly to his fellow men. Preparedness and efficiency are at a premium

today among the workers of the world, specialists are in great demand, and those who work for God must not come one whit behind. For our Sabbath schools to be soul-winning schools, as God intends them to be, officers and teachers must have such vital contact with God that His power can flow through them to men. Our God expects preparation of heart from all who work for Him on behalf of their fellow men."

Then the hour of consecration followed. Soul-inspiring testimonies were given. Workers told of their joy in the Sabbath school, and of their resolve to return to their great responsibility 100 per cent for God.

The last testimony was given, the closing hymn sung: "I gave My life for thee, what hast thou given for Me?" The day was over, but its inspiration and influence live on. Is this not the hope of the Sabbath school—men and women 100 per cent for God? Through such channels, the Mass. will fulfil His purpose and manifest His power in this divinely appointed institution.

SOUTH NEW ZEALAND

With Our Missions

L. C. NADEN,

President, South New Zealand Conference

The work is progressing around this conference in spite of weather conditions, which have been most trying of late.

Invercargill. Brother and Sister C. J. Griffin, who recently arrived in our conference, are now nicely settled in their new field of labour, and have already endeared themselves to the believers in Invercargill. Brother Griffin, with the help of Brother G. Weslake, plans to commence a mission in this town in the spring. In the meantime, they are conducting a mission in the church with encouraging results.

Dunedin. The workers in this city have been literally snowed in during the past few weeks. One of the worst storms in living memory recently completely isolated Dunedin. Scott's historic sleigh which he used at the South Pole was taken from its position in the Dunedin Museum, and used to carry supplies to people who were completely snowed under during the storm. In spite of the unprecedented weather conditions, our workers write as follows: "Time moves on! May it roll faster! Hasten on, O summer months, our extremities crave for thee. Such is the plea of the frost-bitten workers in Dunedin. Damp, but not discouraged; cold, but not conquered; moaning, but not morbid."

Our evangelist, Brother S. Uttley, with his loyal band of workers, consisting of Miss V. Parker and Brethren A. W. Macaulay and M. Anderson, are of good courage, and God is blessing them in their work. They report a good number of new Sabbath-keepers to date, and a growing interest.

Oamaru. Since Pastor W. J. Richards left for the North Island, Miss N. Knowles has been caring for the interest in Oamaru. She reports two or three new Sabbath-keepers, and hopes for more in the near future. Good for Oamaru!

Timaru and Waimate. There is very little doing in the town of Timaru at the present moment, but Brother E. Tucker hopes when the warmer weather comes along that he will be able to open up in a central position in the town. On the other hand, he reports a fine interest in the town of Waimate, and is beginning to see some definite results from his work there. We hope that we shall be able to organize a Sabbath school in this district before long.

Christchurch. The city of Christchurch, which has been well cared for in the past, has a scarcity of mission workers just now. However, Brother Wilbur Stewart is kept busy giving Bible studies, and after carefully studying his interests, I feel sure Brother Stewart will have another large company of souls for his hire this year.

Our veteran and much-esteemed worker, Pastor W. J. Smith, is kept busy in his pastoral duties around the city.

Blenheim. Brother S. Shell, and Brother Murchison have a good interest around Blenheim and Picton. While on a recent visit to the northern part of the conference, I had the privilege of associating with the workers there, and visiting their readers with them. On a very wet Sabbath afternoon, we had twenty strangers in one of the best homes in Picton. In another home, there were four men and a lady present who have left Catholicism, and are embracing the message.

Although Brethren Shell and Murchison have not had a large number attending their mission services, they are in the homes of a large number of interested people, and the prospects are good in this place.

Hokitika and Greymouth. Brother and Sister C. E. Summerfield are kept busy in their work in these towns. Brother Summerfield is studying with some fine people, and hopes for some more decisions for the truth in the near future. He has the happy privilege of helping these two companies in their plans for church buildings. A fine section has been donated by one of Brother Summerfield's new converts in the town of Hokitika. Another person has donated anonymously £200 toward the church building. Altogether they have £250 in cash toward their new church.

Greymouth also has a splendid section, and £350 in cash for their new house of worship. The question on the coast is, which company will have its church erected first?

Radio Friends. While visiting the little town of Westport a few weeks ago, the elder of our church there advertised a meeting for the Sunday evening to be held in the church. In the advertisement, he mentioned that the speaker was late of the Advent Radio Church, Sydney. Imagine my delight at meeting four of my radio friends who listen in regularly to our broadcasts from 2GB, and who came in to the meeting solely as the result of that advertisement. Here again we see something of the influence of our Sydney Advent Radio Church.

Colporteur Work. No report would be complete without a word concerning our literature ministry. The Lord has richly blessed the efforts of our faithful colporteurs during the first six months of this year. Orders taken reveal an increase of £440 over the corresponding period of last year. Books delivered also reveal an increase of approximately £369 on the corresponding period of last year. In one month

during the period already mentioned, our aim was reached two and a half times. Surely this reveals the prospering hand of God.

So many are desiring to enter the colporteur ranks just now that our Field Missionary Secretary, Brother J. W. Nixon, is hard put to it trying to train them all for service. One sister (who has two little children), working part time, after eleven hours' work in one week was blessed with orders to the value of £15 15s.

God is blessing us in South New Zealand, and we ask all our readers to remember the staff and believers in this conference, that we may be faithful and stand true to God and His message till He comes.

Dedication of St. Albans Church, South New Zealand

H. J. MEYERS

One more monument to the glory of our Lord Jesus Christ, and the triumph of this message in human hearts, has been erected in St. Albans, South New Zealand.

On Sunday, July 18, 1939, at 2.30 p.m., the church was filled to its capacity, and hearts overflowed with joy, for the day of the dedication of the new church had at last come.

The history of this building is traced from the year 1936, when Pastor C. E. Bird, now Superintendent of the North Queensland Mission, was instrumental in gathering out a number of people to honour God's commandments. At this time it was thought that under the blessing of God a church building should be erected in St. Albans. Consequently, loving hearts sought ways and means of laying a financial foundation for the project. It was discovered that many were willing to give of their means to see their hopes realized, and the building was commenced by a substantial donation by Sister Claxton, who has liberally given to the cause of God on many occasions. Since that time, however, the members have experienced many vicissitudes in the accomplishment of their hopes. Naturally, the eighteenth of July proved a red-letter day.

The service commenced with an organ solo by Miss V. Carpenter, the church organist, during which time the congregation had opportunity to reflect quietly on God's goodness. A suitable hymn and a prayer followed, after which Pastor W. J. Smith read a number of Scripture passages suitable for the occasion. The people were brought to realize that the glory of Jehovah still fills His temple on earth, not with outward manifestations merely, but in the lives of His followers also. The Secretary of the Conference, Brother A. S. Herbert, gave a brief outline of the growth of the work in South New Zealand from the time when it was organized into a conference, and said that the St. Albans church was the tenth one to be dedicated to God.

The dedicatory address was delivered by the President, Pastor L. C. Naden, and we were reminded of the great responsibility resting upon all to be lights for the truth in this hour of the world's need. The prayer of dedication was then offered by the writer, asking God to accept both the building and the worshippers in a complete consecration to His divine purpose. "Open the Gates of the Temple" was sung by Pastor L. C. Naden, after which "The Voice of the Pioneers" was heard in praise

and testimony. Many were present who had been a part of the original company in 1936. Several came even from the North Island for the dedication.

As an expression of love for the faithfulness of the builder, a Bible and an "Advent Hymnal" were presented to Brother and Sister Cross by the church elder, Brother A. A. Wilton, on behalf of the members of the St. Albans church.

WEST AUSTRALIA

Glimpses of Our Schools

B. H. McMAHON,
A.U.C. Educational Secretary.

Perhaps it would be of interest to our readers to take a brief glimpse at our West Australian schools.

Picturesquely set among the verdant hills of the Darling Range, about thirty minutes' run by car from Perth, stands the West Australian Missionary College. The well-kept buildings surrounded by the carefully laid out orchards with their rows of citrus trees present an inviting appearance.

Inside the College, we find a happy faculty and an enthusiastic band of students efficiently presided over by Brother T. C. Lawson, and united in the purpose of doing their utmost to secure the harmonious development of the students under their care.

Brother Les Wood, with the experience derived from years of association with our colleges and evangelistic work, is very ably carrying his duties as preceptor and teacher. It is his personal example that influences the boys chiefly. Sister D. Phillips exercises a kindly influence over the girls, and also carries a real burden for their spiritual welfare.

The catering department is efficiently run under the leadership of Miss C. Fletcher. Miss E. Thorpe is doing splendid work in the stenographic side of the business. Besides being successful in the Advisory Board examinations last year, all her students were successful in state examinations.

Miss Thorpe's influence was very helpful during the Week of Prayer, and she has had the joy of seeing many of her business students surrender to the Master and catch the true vision of service.

Brother H. Millist is doing sound work in the Mathematics and Science Departments, while Brother W. Chapman, the farm manager, has an orchard which is the pride of the College. The fruit nets over £2,000 each year, and commands high prices in the Perth markets.

Closely adjoining the College is the small Health Food Factory, under the leadership of Brother A. Gersbach. This of course provides work for the students, and greatly improves the financial standing of the College.

Recently a woodwork department was established, and the services of Brother North, who is a tradesman, were secured. The boys are doing some of the finest practical work I have yet seen produced in our colleges, and they are preparing all the window frames and various other fittings for the College extension and repair jobs.

Miss Grace Clark was on sick leave at the time I called, and Mr. Cecil Risbey was doing very acceptable work as bookkeeping teacher and accountant.

This College does sound work to Leaving Certificate standard, and we are fortunate in having available so qualified a teacher as Sister T. C. Lawson to call upon when her services are necessary.

The Week of Prayer at the College was a real inspiration. Freedom in prayer marked the opening meeting, and continued all through the week. On the first Friday night, quite of their own volition, the students arranged a continuous prayer band. As one band completed its prayer season, the next band was called up, thus enabling all the students to have a reasonable amount of sleep while intercession was being conducted throughout the whole of the night. The dominant thought of the week was "Practising the Presence of God." The Lord blessed the meetings, and much victory and joy came into the lives of all. The adversary endeavoured to upset the meetings with a visitation of influenza, and this at one stage confined all but one of the Boarding Department girls to their beds. Herein the boys were provided with a special opportunity of putting their Christianity into practice, and without being definitely asked to do so, they donned aprons and took over the whole of the washing up, cooking, and serving of meals. A little later it was discovered that they were to be allowed time for the work they were doing, but we heard that they were freely handing this over to the girls who had been so unfortunate as to be sick. We rejoiced to see that the pentecostal spirit brought pentecostal socialism into force among twentieth-century young people.

The Perth Central School is conducting eleven grades of work, with an enrolment of forty-four students, under the leadership of Brother A. L. Hefren. He is assisted by Miss Lois Giblett in the central grades, and in the primary school by Brother John Cernik. The attractive brick building with its three classrooms and teachers' room is one of the finest units we have. A very cheerful spirit of industry exists here. The response of the senior boys and girls in the devotional meetings was a real inspiration.

Brother H. Totenhofer is in charge of the Fremantle Central School, assisted by Brother D. Dyson, a junior teacher. The enrolment has dropped to twenty-four, but a very earnest spirit is manifested, and this school has the excellent record of retaining in the faith all our young people who have passed through it. The building here again is a neat brick one.

At Victoria Park, we find a happy family of twenty, with Brother Harry Lethbridge in charge. This building is the only one in West Australia in which we can take no pleasure. Brother Lethbridge, however, is doing much to create a fine atmosphere, despite the poor shell in which he is obliged to work, and is getting good results in all sections of his school. The State Inspector had visited just before I arrived, and had encouraged Brother Lethbridge with a good report.

Miss Gladys Clark, who holds the longest service record in the West Australian team, has a neat and efficiently run school at Bickley, which is about one mile from the West Australian Missionary College.

Last, but not least in its attraction, is Miss Helen Fletcher's school at Biddellia.

Here, situated almost two hundred miles south of Perth, in the mighty jarrah and karri forests, is a model little school. The room is eighteen by twenty-five feet, with twenty feet of windows. We found the work to be of excellent standard in all grades represented, which included three working on Grade VII high school work. Most of the children come from two families, and here we have co-operation in the true sense of the word. Every need of the school is provided by co-operative effort. For instance, Miss Fletcher has no trouble on the question of fuel. One of the uncles has been delegated to look after the supply, and plentiful supplies of well-cut wood are always awaiting the use of the school. I brought down sample uniforms, thinking that these country people might need some converting to the uniform idea, but imagine my surprise when I found every child neatly adorned in the standard uniform! The uniforms on the children seemed to be the finishing touch to a school gem set in the heart of the forest.

I know you would be inspired if you could visit some of these little units that day by day are faithfully doing their part in training men for God.

The College

T. C. LAWSON, Principal.

The week ending August 5 will be long remembered in the history of the West Australian Missionary College as a time when heaven came down to earth and God visited our mountain retreat in a very special way.

For some little time past there had been a burdened yearning for a deeper spiritual experience to come to all, and as a result of very earnest prayer and work, the way was prepared for the reception of a real refreshing from God.

When Pastor E. L. Minchin reached us with the spirit of revival in his heart, many were ready to step right in with the leading of God, but some held back. A deeper experience for those who were willing, and a victory for those who were not, was the burden of the work.

The Faculty realized the need, and unitedly they petitioned the throne of grace on their own behalf and on behalf of the family committed to their care.

In a quiet, unmistakable way, the Spirit came in and did a thorough work for us. Everything else became of secondary importance that the spiritual might be exalted. Students became burdened for their fellows, and a spirit of intercession such as has never before been witnessed took hold of them. Work, classes, meals, and sleep were forgotten while wrongs were made right, confessions were poured out, and hearts that had never known God, and those that had stubbornly resisted Him for years, found their way into the secret of His peace. A genuine cleaning up has taken place, and the school has been swept of everything that tended to separate from God, and the flames in the presence of the assembled school bore testimony to the fact that there was no retreat.

Can we ever forget that memorable Friday evening when the meeting which commenced at 7.30 p.m. slipped along almost to midnight before we were aware of it? And even then there were hearts that were too burdened to rest. Away in

the bush in the early hours of the morning could be heard the voice of triumph in the hymn, "What a wonderful change in my life has been wrought since Jesus came into my heart!" Some of the struggles have been great, and we thank God for the victories.

Our Week of Prayer was marred by one of the worst "flu" epidemics we have known, but God blessed us signally with the presence of His Spirit. However, there has come a fuller manifestation, and a latter rain has fallen upon us to the refreshing of all.

And now we stand 100 per cent for God, not one in the College family having held back. "This is the Lord's doing, and it is marvellous in our eyes."

We earnestly solicit your prayers in maintaining this experience, and in the holding up of these dear young people when the devil shall seek to cast them down; that there may go out from this place a mighty influence which knows no bounds, and that there might be developed here a company of Spirit-filled workers for God.

NOTICES

South New South Wales

The Forty-fourth Annual Session of the South New South Wales Conference will be held in Parramatta Park, October 3-15, 1939. A strong delegation from the Australasian Union Conference will be in attendance. We would remind all churches that we desire to receive the names of delegates and orders for tents as early as possible.

Plan to be present at this meeting and enjoy its blessings.

W. H. Hopkin,
Secretary.

Proposed Amendment of Constitution, South New South Wales Conference

Article 5.—Executive Committee.

The present Constitution reads as follows:—

Section 1. "The Executive Committee shall consist of the President of the Conference and six other persons."

Proposed Amendment:

"The Executive Committee shall consist of the President of the Conference, one other ordained minister of the Conference, the State Agent, and four lay members."

W. H. Hopkin,
Secretary.

Stanmore Church

A Spring Service will be held in the Stanmore church, N.S.W., on Sabbath, September 23, at 11 a.m. Pastor E. B. Rudge will be the speaker at this service. The officers of the church extend an invitation to all old Stanmore members to be present on this occasion. In the evening of the same day at 8 o'clock, the theme of the Spring Service will be continued. The church choir will render a bright cantata with orchestral accompaniment. A hearty invitation to be present at this evening service is extended to all fellow church members and their friends.

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OF SEVENTH-DAY ADVENTISTS

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WEDDING BELLS

MACAULAY - McINTOSH.—The Mont Albert church, Victoria, was the scene of a pretty wedding on February 13, when Dorothy Edna, second daughter of Sister McIntosh, of Surrey Hills, was united in marriage with Albert William Macaulay, of South New Zealand. Since receiving an education at the Australasian Missionary College, both of these young people have been engaged most successfully in direct soul-winning work. The bride has served as a Bible worker in North New South Wales and West Australia; and the bridegroom as an evangelist in South New Zealand. From these far sundered fields they came, and now South New Zealand has gained a valuable addition to its corps of workers.

J. J. Potter.

OBITUARY

PARKER.—The friends of the cause in Australasia will hear with great sadness of the death of Pastor C. H. Parker, who died July 20, 1939, lacking ten days of being seventy years of age. He left the United States of America for Fiji in August, 1898. He laboured in Fiji, and later in Tasmania, Victoria, and New South Wales, and is well known to many. And then, also, his term of service in the New Hebrides stands as a wonderful monument of loving and fruitful service to God.

He was an indefatigable worker, filled with the zeal of his Master, and like his Master also, a lover of mankind. His winning smile, his loving words, his intense devotion, his loyalty to the great principles of the message, made a strong appeal to those for whom he laboured. The many souls brought to the Master through his work in these various lands will hear, with saddened hearts, the record of his death.

Pastor Parker was a missionary hero, often in danger in angry waters in his journeys, and also among the savages of the New Hebrides. But he knew no fear but the fear of God; and although suffering much physically, often exhausted by toil, his body racked with fever, he was never known to murmur at his lot nor to leave his post of duty because of hardships. In all his toil and sacrifice, Sister Parker

shared gladly and uncomplainingly. It was only when both of them were worn by many years of labours that they could be induced by their brethren to lay down the work they loved so much; and so in 1933 they came home to retire. Sister Parker died the following year. Pastor Parker lingered on in great weakness. But at last the tired missionary hero is taking his well-deserved rest. Like the Master, it could be said of him, "The zeal of Thine house hath eaten me up."

Among his last words to the writer were, "I am so tired; I hope soon to rest." And so the Scripture applies, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." He sleeps peacefully beside his wife in beautiful Forest Lawn Cemetery, Glendale, California, awaiting the call of the Life-giver.

Many of our believers in the South Seas will mourn the loss of a dear friend and brother. Brother Parker is survived by one daughter, Mrs. Ramona Langdon, of Puente, California.

J. E. Fulton.

FRASER.—The death occurred on July 27 of Herbert Campbell Fraser, aged seventy-three years. Our deceased brother had been in indifferent health for many months. He was born in Inverell, and lived there all his life. He was loved and respected by all who knew him, and manifested confidence in the truth till the last. Brother Fraser was an active member of the Inverell church, in fact, one of the first Adventists in the district, having accepted the message under the labours of Pastor G. E. Marriott, who laboured in Inverell nearly twenty years ago. A very generous man, he placed himself as guarantor for the land on which our Inverell church stands, and it was off his farm that the bulk of the timber was cut that is found in the church at Inverell. He is survived by his wife and one son. Services were conducted in the church, and by the graveside in the Inverell Cemetery, the writer officiating.

O. K. Anderson.

HOOPER.—On August 3, having reached the age of eighty-one years, Henrietta Annie Hooper passed away at the home of her sisters the Misses Winder, of Carnegie, Victoria. Sister Hooper was one of the candidates in the first baptism at Williams-town over forty years ago, and she has remained faithful through the years. To her husband and sisters we extend our sincere sympathy. In the Cheltenham Cemetery we laid our sister to rest, there to await the call of her Lord and Master.

B. E. Hadfield.

JASPER.—Sarah Booth Jasper, aged sixty years, passed quietly to her rest at the Sydney Sanitarium on the afternoon of August 3, after a prolonged illness. Mrs. Jasper was the daughter of the late Mrs. E. Booth, one of the charter members of the Ballarat church, Victoria. In early youth, Mrs. Jasper accepted the Saviour, and for a time was a student at the Australasian Missionary College; later serving the cause as a Tract Society secretary and Bible worker. In the year 1902, Sister Booth journeyed to America, where she later married and made her home, and

where her son Edward was born. With the members of her family, she returned to Australia in the year 1920, a little later losing her husband through death. Twelve years ago she married Mr. Stephen Jasper, Senior, of Rutherglen, Victoria. A large circle of friends deeply sympathize with Mr. Jasper, Edward, and also with the members of the Booth family in the bereavement that has come to them. Sister Jasper passed to her rest firmly believing the advent message, and joyously expecting to share the rewards of the kingdom with the people of the advent movement. Pastors A. W. Anderson, H. C. Harker, and R. E. Hare were associated with the writer in the services at the Wahroonga church, and at the graveside in the Northern Suburbs Cemetery.

E. B. Rudge.

WILLIAMS.—On August 20, Mary Ann, beloved wife of the late Thomas Williams, passed away at the advanced age of eighty-nine. Sister Williams accepted the message in our Coburg mission four or five years ago, and was baptized in the North Fitzroy church at the age of eighty-five. Her loving, kindly Christian influence will be missed from the church. She was laid to rest in the Fawkner Cemetery, Melbourne. Brother A. Bullas, Pastor R. Tudor, and Brother L. Dyason assisted in the service.

E. G. Whittaker.

DAVIES.—At her residence in West Ryde, Marion French Davies passed peacefully away on August 21, after an illness of some months. Our deceased sister was the wife of the late Captain Davies, who for many years was elder of the Ryde church. It was through reading "Present Truth" and the help of a lady Bible worker in Manchester, England, twenty-six years ago, that Sister Davies accepted the message. Two daughters, one of whom was a devoted Bible worker in the South New South Wales Conference for some years, as well as five grandchildren, mourn their loss. We laid her to rest beside her husband in the Northern Suburbs Cemetery, where she awaits the call of the Life-giver.

H. C. Harker.

LAYZELL.—Our hearts were made sad by the accident which befell Norman Layzell, son of Sister Layzell, of Tuckimbil. Norman was riding his pony to school very happily, when he was thrown off and killed. The love and respect of the neighbours was shown by the deep, heartfelt sympathy expressed toward the sorrowing parents. Norman's little playmates at school formed a guard of honour, both at the Masonic Hall where the service was held, and at the graveside. The writer was able to point the mourners and the large, sympathetic gathering to the Lord Jesus Christ.

H. R. Steed.

According to Dr. Donald B. Lindsley, thought produces alpha waves in the brain which can be measured by the electro-encephalograph. This instrument reveals that infants first begin to think at about the age of three months. Dr. Lindsley's apparatus also reveals the significant fact that women think more rapidly than men.—"Present Truth."

News Notes

A Holiday in the East

(Concluded)

FLORENCE CHERRETT

Brother Arthur Parker and Dr. Parker arrived in Warburton on August 24 to connect with the Hydro.

Pastor E. L. Minchin has returned to Wahroonga from West Australia, where he conducted a series of revival meetings.

The "Wanganella," sailing from Sydney on August 25, carried Brother R. Pengilley, who has now joined the office staff of the Papanui Factory.

Prior to the Council, the Educational Advisory Board met for several days at Wahroonga, to give study to various problems associated with our educational work.

Miss Ida Stiddolph, formerly of the Sydney Sanitarium office staff, sailed by the "Awatea" on August 14 for Wellington, New Zealand, to connect with the cafe in that city.

Having received medical attention, one of the Sydney Sanitarium trainees, Miss Olive M. Smith, left by the "Wanganella" on August 25, for Hastings, New Zealand.

Transferred from Papanui to the Signs Publishing Company, Miss May Dawson arrived in Sydney by the "Awatea" on August 12, and proceeded to Victoria. She has now taken up her duties as stenographer.

We direct the attention of our readers to a series of articles on the Spirit of prophecy which will appear in our columns, commencing with this issue. Similar articles are being published simultaneously in other divisions; there being a general conviction that at this time we should give earnest study and heed to those things which are revealed for our guidance in the Spirit of prophecy writings.

We are glad to announce the opening of the evangelistic effort for the city of Kingston, which is being conducted in the Ward Theatre. Pastor R. Allen Anderson has been called from California to conduct this effort. Pastor Anderson is from Australia, but spent a number of years in London as city evangelist in that large metropolis. He is now the head of the Bible Department in the Southern California Junior College, and so can be with us only during the school vacation. The meetings opened at the Ward Theatre on Sunday night, June 18, with about eleven hundred people present for the 7 o'clock service. The sermon of the evening, "Crumbling Crowns and the Flight of Liberty," was repeated at 8.30 for a second congregation.—"The Jamaica Visitor."

REMEMBER THE DATE

Camp-Meetings

Lismore, N.S.W.: September 21-October 1.

Queensland: September 26-October 8.

South N.S.W.: October 3-15.

North N.S.W.: November 28-December 11.

Entering the harbour of Singapore, one feels instinctively that one is going to like the place—and one does. The sun shines brilliantly on beautiful white buildings, and on the hundreds of ships on the sparkling water. There are four miles of wharves, and every inch is occupied with shipping, while freighters, smaller vessels, and native craft crowd the waters of the harbour.

If there is any place in this world where east and west join, it is in Singapore. One can easily imagine it to be the most cosmopolitan city in the world.

Legend says that in the thirteenth and fourteenth centuries a powerful Malay principedom had its headquarters in Singapore. So proud were the Malay rulers of their town that they changed its Malay name "Temasek," to the Indian name of "Singapura," which means Lion-town.

Sir Stamford Raffles in the nineteenth century saw the strategical importance of Singapore, and bought the island from the ruler of Jahore, and made a treaty with the Sultan of Rhio, under which Great Britain obtained the right to establish a trading station. He set about organizing the settlement, and when he left in 1824 he wrote of it: "It is all and everything I could wish. If no untimely fate awaits it, it promises to become the emporium and pride of the East." And now, one hundred years later, Singapore is just that. And it is a free port!

It is very strongly fortified, and as the harbour is entered, guns may be glimpsed on the hilltops camouflaged to blend with the grass and trees. At night a dozen searchlights play on the sea and sky, lighting up the waves or clouds, and making an awe-inspiring picture. At dawn, gun practice may be heard. Yet, judging from the daily activities of city life, war seems far from the thoughts of the teeming population of that beautiful city. The inhabitants of Singapore number 400,000, and only two and one-half thousand of these are Europeans.

Our Division Headquarters for the East are in Singapore, and we have a large seminary there, with two hundred students. Brother G. H. Minchin is in charge of this seminary, and some very fine Chinese and other workers are being trained there.

Penang, an island at the northern end of Malay, has been described as the "Garden of Eden," and it merits such a description—that is, its natural aspect. There is, however, a part which more truly represents the entrance of Satan into the garden, and the result of the sin he brought with him.

In a narrow, crowded Chinese street, a clinic is being operated by the Seventh-day Adventist denomination. Many hundreds of patients come to see the white doctor—a continual stream of them. An old Chinese woman—a bag of bones—enters the consulting room. A Chinese nurse interprets for her. How pleading are her eyes as she fastens them on the doctor, hoping against hope that he will be able to make her better! Next, a Malayan, dragging his feet along the ground, and with a despairing look upon his face, enters the clinic. A male Malayan nurse interprets for him, and he is ushered

in to a cubicle for an examination. Then an Indian woman, with ornaments in her nose and a red spot on her forehead between the eyes, brings in a little skeleton of a baby. The doctor examines it and prescribes, and she leaves with hope renewed in her heart. And this is what goes on for hours every day. Upstairs are patients in bed receiving special treatment.

If any reader has ever entertained any doubts about missions, let him visit such a clinic as this, and he will realize what a blessing it is in a community like this, and what a worthy cause is that of missions. He will also honour those who have devoted their lives to such a cause. Only men and women with the love of God in their hearts could endure to work in such surroundings.

A trip to Java and Malaya induces very mixed feelings. There is so much to please in the way of scenery; so much to amuse in the way of unusual sights; so much to interest in the way of acquiring new knowledge; yet so much to sadden in some aspects of the peoples' lives.

In a Buddhist temple we saw what is considered to be the best image of Buddha in the world. It is many times life-size, carved out of one piece of stone. At his feet burns the incense offered by worshippers, but in vain are petitions poured out to him, for ears has he which hear not.

The Mohammedan mosques are magnificent edifices. Every Friday hundreds of thousands prostrate themselves on the floors of their temples in worship; but how cold here must be the response to burdened hearts!

Entering a Hindu temple, we were shown a god made of pure gold, and another of solid silver. Various offerings lay before them, and flaming torches burned eternally. In a circle seated on the floor were a dozen or so students learning from their teacher, all chanting or reciting aloud. No peace of mind here, surely!

In a Chinese temple, hundreds of "sacred" snakes and a huge python are the objects of worship. At Kuala Lumpur, 280 steps led to a cave in which several altars were erected, and to niches carved out of the walls, where incense and flaming torches burned. These are places visited by those whose hearts are heavy with grievous burdens, and who hope for release by making the pilgrimage here to specially petition their gods. How futile it all is!

Special religious ceremonies are conducted once a year, when those who have taken vows themselves, or whose parents have done so for them, submit to untold tortures in order to gain merit in the life to come. A Chinese woman stood by and watched the tongue of her husband being skewered to his lips; and long nails driven through both cheeks. The same operation was then performed on her son, and next she submitted to a similar ordeal. Some have spikes driven through the flesh by which heavy loads are drawn, while others support great weights on nails pierced through the flesh. These religious enthusiasts go about for days in this condition, many not being able to eat or drink by nature of the torture inflicted upon them. Whilst some collapse under the procedure, most bear it with great fortitude, believing merit will accrue to them through the agony they suffer. How dense is the blackness, and how deep the abyss in which they grope! What is Christianity doing to lighten their darkness?