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The Fullness of the Spirit--Is It Yours?

WHAT will the coming season of prayer and intercession mean to this church? What will it mean to you? To participate in such a week is a grave responsibility, and cannot leave us just as we were previously. The Word of truth never leaves us as it finds us. Without doubt this time will tell in the lives of scores of our people in Australasia. Do we sense our supreme need at this solemn hour?

God is doing a great work in many dark lands. His Spirit is being poured out. Is He doing this for us? Here in the homeland the lack of something is felt. Many in the church find that their experience is not what they expected it to be. Instead of power there is weakness; instead of victory it is oft-recurring, dreaded defeat; instead of satisfaction it is soul hunger; instead of deep, abiding peace, it is disquiet and discontent; instead of advancement it is losing ground.

For this widely felt need among God's people the definite remedy is a fullness of the Holy Spirit's presence in the heart of every believer. For this we should be praying. This power, we are told, awaits our demand and our reception. Perhaps we have been content to talk about this power without experiencing it. The Holy Spirit makes Jesus a living, conscious, loving presence in the soul. Let us note this solemn statement:

"It is not because of any restriction on the part of God that the riches of His grace do not flow earthward to men. If the fulfilment of the promise is not seen as it might be, it is because the promise is not appreciated as it should be. If all were willing, all would be filled with the Spirit. Wherever the need of the Holy Spirit is a matter little thought of, there is seen spiritual drought, spiritual darkness, spiritual declension and death. Whenever minor matters occupy the attention, the divine power which is necessary for the growth and prosperity of the church, and which would bring all other blessings in its train, is lacking, though offered in infinite plentitude." — "Acts of the Apostles," p. 50.

Is the fulfilment of this promise seen in your church? Is there spiritual drought, spiritual darkness, spiritual declension and death? Just think of it! This power offered in infinite plentitude will bring all other blessings in its train. We shall hear less about backsliding and church troubles

when the church is fully equipped with this Fullness provided by a gracious Father.

"Since this is the means by which we are to receive power, why do we not hunger and thirst for the gift of the Spirit? Why do we not talk about it, pray for it, and preach concerning it? The Lord is more willing to give the Holy Spirit to those who serve Him than parents are to give good gifts to their children." — "Acts of the Apostles," p. 50.

OUR BIRTHRIGHT

"Then Peter said unto them, Repent, and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off,

*"What is our calling's glorious hope
But inward holiness?
For this to Jesus I look up,
I calmly wait for this.*

*"I wait till He shall touch me clean;
Shall life and power impart;
Give me the faith that casts out sin,
And purifies the heart."*

even as many as the Lord our God shall call." Acts 2:38, 39.

This is our birthright. What have we done with it? Have we claimed it or are we, like Esau, despising it? If not despising, are we neglecting it? The Scottish bankers have published the fact that they have lying in their vaults a sum of forty million pounds in unclaimed deposits. Some who owned a share of this money have died in want, some may be living now in direst need and they may have their money for the claiming, but they do not know it is theirs. Jesus is God's treasury. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Rom. 8:32. What vast, unclaimed deposits are lying in God's treasury! Some of His chil-

dren have died spiritually poor, while some today live like spiritual paupers in a hand to mouth existence, when they might live as spiritual millionaires. What have we done with our deposits? Remember, the reckoning day is coming! "After a long time the Lord of those servants cometh, and reckoneth with them." Matt. 25:19.

A PREPARATION NECESSARY

Before Pentecost, as the disciples waited for the fulfilment of the promise of the Holy Spirit, there was much humbling of heart in true repentance; unbelief was confessed. "As they called to remembrance the words that Christ had spoken to them before His death, they understood more fully their meaning. Truths which had passed from their memory were again brought to their minds, and these were repeated to one another. They reproached themselves for their misapprehension of the Saviour. Like a procession, scene after scene of His wonderful life passed before them. As they meditated upon His pure, holy life, they felt that no toil would be too hard, no sacrifice too great, if only they could bear witness in their lives to the loveliness of Christ's character. . . . These days of preparation were days of deep heart-searching. The disciples felt their spiritual need, and cried to the Lord for the holy unction that was to fit them for the work of soul-saving. They did not ask for a blessing for themselves merely. They were weighted with the burden of the salvation of souls." — "Acts of the Apostles," pp. 36, 37.

When the way was prepared, the blessing came upon these waiting, praying disciples. So it must be today: there must be a definite, daily renunciation of all known sin, every wrong habit and questionable practice. This is fundamental. A spirit of unity and love must prevail. There must be a greater humbling of self among us and a more positive warfare waged against our triune enemy — the world, the flesh, and the devil. What results followed the experience of the disciples at Pentecost? "The sword of the Spirit newly edged with power and bathed in the lightnings of heaven, cut its way through unbelief. Thousands were converted in a day." The blessing came because the price was paid. From being timid, weak, and often cowardly professors of Jesus, "with great power gave the apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all." Acts 4:33.

ENTER IN BY FAITH

Is the fullness of this blessing an experience for a select few? Remember, the promise was made "to ALL that are afar off." It is for all believers. Yes, for you, for me. Then how do we enter into it? By faith, the same as we received forgiveness of sins. There may be no ecstasy of feeling, but a quiet, confident trust. If we prepare the way by confession and renunciation of all known sin, the blessing will come. If the vessel is emptied, God will fill the vacuum by His Spirit. Open the shutters, and the light will dispel the darkness. Victorious living is nothing more nor less than complete abandonment to God's will, and utter renunciation of all self-will.

EVIDENCE OF A SPIRIT-FILLED LIFE

Following are the evidences of a Spirit-filled life:

1. It is a life of abiding peace. "Peace I leave with you, My grace I give unto you; not as the world giveth, give I unto you." John 14 : 27. There will be conflict, but there is peace through conscious victory in Christ. He does not continue in the practice of wilful sin.

2. It is a life of habitual victory. "But thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Cor. 15 : 57. He who can keep you from sinning for one moment, can keep you from that sin for a day or a month. It is not that the possessor of this victory is "not able to sin," but he is "able not to sin."

3. It is a life of supernatural power. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1 : 8. Here is the secret of power to overcome sin, and to witness before men, and to call down conviction on sinners. Is the working of this supernatural power manifest in your life and works?

4. It is a life of constant growth in Christ-likeness. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." 2 Cor. 3 : 18. Dear friend, are you reflecting as in a mirror, the glory of the Lord?

5. It is a life in which is manifested the fruit of the Spirit. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Gal. 5 : 22, 23. What a cluster of nine wonderful graces! All nine are essential to reveal the beauty of true Christlikeness. "Those who receive the seal of the living God and are protected in the time of trouble, must reflect the image of Jesus fully."

Holiness is a heart of pure love for God. The calm of God will be mirrored in the face, His holy quietness manifested in the voice, and His holy graciousness expressed in the manner.

AN ILLUSTRATION

The following story illustrates what God will do through a Spirit-filled life, and that it is His special delight to take apparently hopeless material and turn it into an object of His love and grace.

"Dr. Wilbur Chapman tells the story of Mrs. Whittemore and Blue Bird and its effect upon his own life. Mrs. Whittemore turned away from her social position, gave up her home temporarily, and devoted all her time and her strength to the rescuing of 'fallen girls.' She literally prayed up her first 'Door of Hope,' an institution which is a refuge for all such; and there never was a night so dark or so long but the door of this home was open to the wanderer.

"One night at midnight, leaving her home, going out on an expedition through the slums of New York, she held in her hand a beautiful pink rose. She said to one of her friends, 'I will give this rose to the vilest girl I meet in my wanderings.'

"She made her way to Mulberry Street, a place which was a veritable hell. It was a place where men and women go when all hope is fled from them and they are ready to throw themselves into perdition.

"In one of the sub-cellars, surrounded by some of New York's worst characters, was the girl whom Mrs. Whittemore, in her mind, had been seeking.

"This was the description she gave of her. Her hair was torn out as if she had been in a recent brawl, as they found out afterward she had; her face bore the marks of sin; her clothing hung in rags from her poor, thin shoulders; her feet were pressing their way through her old shoes; her eyes were as blue as the sky, and for that reason she was called by her companions 'Blue Bird.'

"Mrs. Whittemore said that as she stood looking at her, the vilest profanity she had ever heard was falling from her lips. She pushed her way through the crowd of men and placed in the girl's hand the pink rose, saying as she did so, 'My dear, if ever in your life you want a friend, come to the Door of Hope and I will be a mother to you.'

"The girl at once replied, 'I'm too sinful to be saved or helped.' But Mrs. Whittemore left her that night with the prayer that she might come.

"Several days after, just as she was going into the Door of Hope she found 'Blue Bird' looking more miserable than before. The first thought was one of discouragement, and the second almost a determination to put her out into the street, for it did seem impossible, even with God, to help her.

"Then she said, 'I looked down at her in her misery and thought, "Here is a soul for whom Jesus died, and if she had been the only lost one in the world He would have suffered and died for her." I forgot her misery, and my heart was filled with love for her. I stooped and, taking her sin-stained face in both my hands, I kissed her first upon one cheek and then upon the other, and that broke her heart; she fell sobbing before me.'

"They put her in bed, nursed her back to a semblance of strength, and then she went forth herself a missionary, down into the Mulberry dives, out into Sing Sing prison, everywhere she felt she might win a soul for Christ. She went by day and night. After a few months of active service God laid her to rest, but she had been instrumental in leading over 100 girls like herself into the knowledge of our Saviour.

"Dr. Chapman asked, 'How did Blue Bird look, was she beautiful? The reply was,

'If you had seen her in repose you might have said she was homely, for her face still bore the marks of her sin; but if you had seen her in the Water Street Mission, heard her tell the story of her conversion, and then seen her stand with face uplifted, as if she was looking into the very face of Him who made her free, and heard her as she repeated His name over and over — Jesus! Jesus! Jesus! — you would have said that she looked like an angel.'

"Then Chapman asked, 'What was the secret of her power?' The reply was, 'First of all, she was thoroughly converted; and then she was filled with the Spirit. Blue Bird had never a thought of her own; she belonged to Him, body, soul, and spirit.'

"Chapman, when alone, knelt down and said: 'Blessed God, if Thou canst take a poor fallen girl and so fill her with Thy Spirit that she could be transformed into a soul-winner, Thou canst fill me.'"

WILL WE PAY THE PRICE?

Dear friend, are you approaching the Week of Prayer thirsting for a fuller manifestation of God's power in your own soul? Are we prepared to forget our ease and our fleshly desires and see what God will do? He will revive His people if they will, like the early disciples, humble themselves and join in prevailing prayer. "A revival need be expected only in answer to prayer." Such praying must be intense and real. Like Jacob we must cry, 'I will not let Thee go, except Thou bless me.'

ENOCH'S EXPERIENCE

The godly character of Enoch, we are told, "represents the state of holiness which must be attained by those who shall be 'redeemed from the earth' at the time of Christ's second advent." "In the midst of a life of active labour, Enoch steadfastly maintained his communion with God. The greater and more pressing his labours, the more constant and earnest were his prayers. He continued to exclude himself, at certain periods, from all society. After remaining for a time among the people, labouring to benefit them by instruction and example, he would withdraw, to spend a season in solitude, hungering and thirsting for that divine knowledge which God alone can impart. Communing thus with God, Enoch came more and more to reflect the divine image. His face was radiant with a holy light, even the light that shineth in the face of Jesus. As he came forth from these divine communings, even the ungodly beheld with awe the image, of heaven upon his countenance." — "Patriarchs and Prophets," pp. 72, 73.

O, may the Lord teach us the secret of such a wonderful experience! Dear reader, "great possibilities and high and holy attainments are placed within the reach of all." We must enter into an experience which many have not thought of obtaining. The Lord's coming will not long be delayed. The greater the iniquity, the more earnest must be our longing for the home of God. Shall we be found reflecting His image fully? May God graciously visit His people at this time. Let us go all the way in responding to His call. Let us move into line, and make way for a more glorious manifestation of His power to save His people, and to present them "faultless before the presence of His glory with exceeding joy."

E. L. MINCHIN.



"The Gospel in Practice"

"The gospel in practice," is the phrase used by the Lord's servant when referring specially to our health reform principles. When this great reform movement was first presented, the scripture found in Isaiah 61: 1-4 was quoted: "The Lord hath anointed Me to preach good tidings . . . to comfort all that mourn . . . to give unto them beauty for ashes, . . . the garment of praise for the spirit of heaviness."

Thousands in the world today would gladly exchange their sufferings for health and happiness, and it is upon this people that God has placed the responsibility of calling the attention of the world at this time to our health-giving principles. When the disciples were sent forth they had the promise of being able in His strength not only to cast out unclean spirits, but also to "heal all manner of sickness." In these days great reforms are called for. Intemperance in both eating and drinking prevail, but to God's people has been given a sensible reform diet which, if studied and practised, would alleviate much suffering and disease.

"I was shown that this work would progress. God declared that He Himself would go before His people in this work."

In the early days of the message God gave light that our people should establish health institutions, which were to be used in bringing understanding to His people in regard to reform principles; and not only to our people, but also to the world at large, especially those who could not be reached otherwise. The same message was repeated to the church in Australasia, and although funds were scarce, a beginning was made in 1895, when a small cottage was rented in a suburb of Sydney, and work was conducted by two Australian nurses who had previously received instruction in our Battle Creek Sanitarium.

This small beginning soon proved that those who were treated were satisfied with

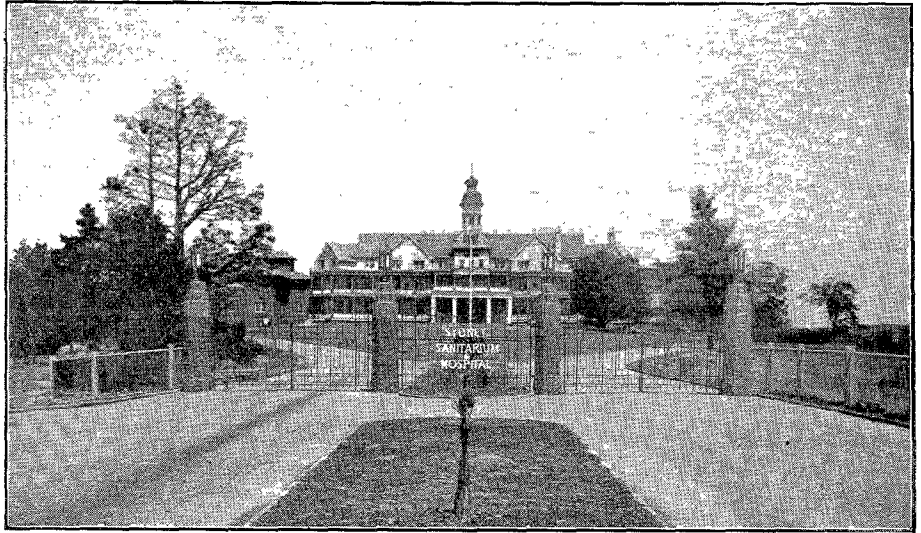
the change, and it became evident that a larger place was necessary. So a sixteen-roomed house in Summer Hill was secured, Sister E. G. White occupying one of the rooms as an evidence of her faith in going forward with the work. Other leaders in the cause at that time also sacrificed a good deal in order to meet expenses while the work was being established.

From 1896 to 1900 there was a steady growth, and the need of more trained nurses became apparent. Brother and Sister George Shannan, graduates from Battle Creek Sanitarium, were called from U.S.A.

was officially opened with a bed capacity for 70 patients.

As revealed through Sister White, a number of influential citizens availed themselves of the treatment and diet and heralded abroad the advantages of such an institution. The present Minister for Health in our Federal Government was, and still is, a patron and advocates reform principles constantly through the daily press.

The main building shown in the centre of the picture accommodated the patronage about seventeen years, but in 1919 it became necessary to enlarge, and what is now



Entrance to the Sydney Sanitarium

to carry responsibilities in this work. Sister Shannan, after instructing hundreds of nurses, is still doing as much as her strength will permit.

In 1900 the servant of the Lord gave light received concerning the establishment of a "Home of Health" away from the city. Consequently the present site of 75 acres at Wahroonga was purchased, and the work of building proceeded under the direction of Dr. M. G. Kellogg. The training school was transferred to this place, and on January 1, 1903, the main building

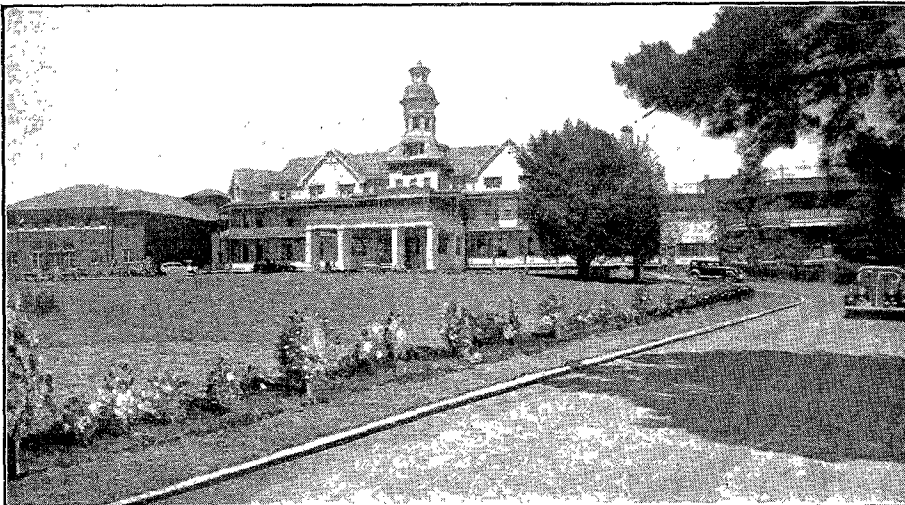
known as the west wing or surgical building, shown on the right in the picture, was built. The continued growth of patronage called for further additions, and in July of 1933 the medical and obstetrical ward shown on the left of the main building, was officially opened.

The main building with its tower was built in wood over thirty years ago, and was due for renovations. A porte cochere has been erected of brick and cement, adding greatly to the appearance, besides providing shelter from the weather for the large number of cars arriving and leaving daily. In connection with this, the front inside vestibule has been enlarged and furnished and made attractive with large plate glass windows. This extra space is greatly appreciated by the patients who are able to avail themselves of its privileges.

On top of the porte cochere are a very fine look-out and rest quarters. Invalids can be readily wheeled out on this roof garden.

When the main building, especially the tower, is illuminated by flood lights at night, it presents a very picturesque appearance, and can be seen for miles around. It is a landmark which may be viewed from parts of the Pacific Highway and the Pennant Hills Road, which are main arteries of traffic to and from Sydney.

In addition to the new entrance, gates have been erected, the old ones having well served their time. They have given way to a more rapid and efficient service of an exit and an entrance gate. The new gates themselves are worked in wrought iron, hung on four piers, octagonal and



The Building as It Appears Today

pyramidal in shape, built of small, richly textured bricks. These piers are surmounted with spun brass lanterns of uplifting design, from which ample light is focused upon the surface of the driveway, with complete absence of glare, which is greatly appreciated by vehicle drivers.

The name of the institution is given in iron letters, forming part of the centre fence, and they are painted in gold, contrasting with the dark green of the rest of the iron work.

Comprehensive treatment of the foreground to the buildings has received special attention. Trees and shrubs have been artistically planted, and the whole area surrounding the Sanitarium is in character and setting one harmonious whole, which in time should afford a landscape setting of great beauty. G. S. FISHER.



"He Is Our Doctor"

The cry of "Sail-Oh! Mizpah!" from the happy group of children congregated in the verandah of the teacher's home tends the air at Buri, Solomon Islands. The cry is caught up by the whole mission family, and old and young run to vantage points to catch a glimpse of the little boat as she glides over the water, homeward bound.

"Isn't she loaded! Look! there isn't much free board," says one excitedly, while another breaks in, "Didn't you know she had gone to Dovele to bring a load of men to work on the hospital grounds at Duke?" Soon every one is guessing how many are aboard, expecting that in a few minutes they will be able to count them at the wharf. To the surprise of all, instead of entering the home harbour she passed by and anchored at the mouth of the river, where stood a forest of sago palms.

Splash! Splash! One after another, without waiting for the dinghy to be lowered, these Missionary Volunteers jumped into the water and with the agility of monkeys were soon up to where the large fronds were waving in the afternoon breeze. Slash! Slash! went their knives, and to the waiting ones below fell what was destined to be the roof of one of the large leaf houses on the site of the "Amyes Memorial Hospital." For three hours the enthusiastic company worked, some cutting limbs from the trees, others stripping leaf from the branches, while others busied themselves taking out the long, thin, stiff rib from the centre of the leaf.

The conch shell sounded, and all hands made for the "Mizpah" once more. Hearing the sound, the young people of Buri were again astir, and like little hares they raced to the wharf to ascertain the number aboard. Thirty, forty, fifty, — yes, fifty strong, willing workers. We all assembled on the little jetty, and there thanked God for His love and watchcare, and asked that Dr. Finkle, his wife, and children be cared for and brought safely to the Solomons to help those who are so much in need of his assistance.

Next morning before daylight all were astir again, and all day long leaf and cane were prepared and assembled, until there was sufficient for a house thirty-six feet long and twenty-four feet wide. Into every available spot in the boat this was placed, until there was some question as to the safety of crossing over the twenty-five miles of sea between Buri and Kulabangara. "If we get away by four o'clock in the morning we shall have no trouble." was the unanimous decision, finally.

At 3.50 a.m. the conch shell again broke the silence, and in a few minutes the tut-tut of the engine told that all was in readiness.

"How long do you think it will take to complete the house, Rore?" was the question asked.

"We cannot tell, but we intend to work early and late. We want to build a good house, for it is the first, and we know that others are to be built." The finalities through, the "Mizpah" was off.

Four and a half hours afterwards, with axes and knives in hand waiting, the same willingness was seen as on arrival for the leaf. Scarcely had the anchor dropped at the hospital site than all were off. In no time piles and necessary timbers were on the way to the selected spot. No time was lost, for all "had a mind to work."

Five days passed, and for the energies expended an excellent house with a built-up coral and sand floor stood ready to accommodate forty or fifty natives.

Later all the Dovele company were landed safely back at their homes. With equal enthusiasm the Buri people then entered into the building of another house exactly the same size, and at the end of a similar working period they had just such another structure to their credit.

"He is our doctor, and we are willing to do all we can to have things in readiness for him," is the unanimous voice of the Gizo district. From one end of the district to the other the brethren and sisters have shown their willingness to help. Some have spent days felling the jungle, others planting native foods, and still others gathering piles for the European buildings. The other day the old chief of one village said to me, "Here we are. As soon as you tell us you want us, we will be there to help."

As the young people in the homeland are working and praying for the Solomon Island field this year, I would say, Dear young people, pray and work on. We have every reason to believe that ere long we shall have in the Solomon Islands a hospital that will be a credit to the denomination and a wonderful soul-winning agency. By your gifts you will help to supply the needed help to some poor soul, so we would say again, pray and work on.

J. D. ANDERSON.

A Literature Ambassador

"Do you like canvassing?" This question was put to one of our successful lady colporteurs recently on the camp ground. Notice her reply:

"If it was only canvassing, No! But I thank God that He permits a poor, humble, uneducated woman to work in His vineyard, making contact with people who are interested in spiritual things. This makes the colporteur work a wonderful privilege."

J. R. KENT.

Colporteur Work

Work of First Importance

Do we all realise that it is a work of first importance—"that of getting our publications before the public, thus leading them to search the Scriptures"? ("Colporteur Evangelist," p. 80.)

I am thankful to say that more than 3,000 colporteur-evangelists throughout the world field believe it is, and through the accomplishment of "getting our publications before the public" one-third of our membership stands as a reality today.

"Wonderful!" you say. It certainly is; but have we done all that it is possible to do in "getting our publications before the public"? No; for the servant of the Lord has written, "From the light given me, I know that where there is one colporteur in the field, there should be one hundred."

"God has His workmen in every age. The call of the hour is answered by the coming of the man. . . . A great work is to be done in our world, and human agencies will surely respond to the demand."

The demand is great, not only because this work is of first importance, but because the harvest is ripe and the labourers are few.

SPECIAL POWER IN THE TRUTH NOW

"Now is the time for the last warning to be given. There is a special power in the presentation of the truth at the present time; but how long will it continue? — Only a little while. If there was ever a crisis, it is now. All are now deciding their eternal destiny. Men need to be aroused to realise the solemnity of the time, the nearness of the day when human probation shall be ended. Decided efforts should be made to bring the message for this time prominently before the people. The third angel is to go forth with great power. Let none ignore this work, or treat it as of little importance." — "Testimonies," Vol. 6, pp. 16, 17.

"Some may say, 'I am not a minister; I cannot preach to the people.' You may not be able to preach, but you can be an evangelist, ministering to the needs of those with whom you come in contact; you can be God's helping hand, working as the disciples worked; you can ask those you meet if they love the Lord Jesus."

To be a true disciple and to work as they worked, we must have the love of Jesus in our heart. Thousands are longing for some one to show them that love.

The world's greatest need is to come in contact with men and women who have that love burning in their hearts, and who will go out into the highways and byways and by their lives and the work they do, testify that they love Jesus.

"God calls upon His people to act like living men, and not be indolent, sluggish, and indifferent. We must carry the publications to the people and urge them to accept."

"God will do the work if we will furn-

ish Him the instruments."—Vol. 9, p. 107.

Thank God we all can have a part in finishing the work, by scattering the truth-filled literature like the leaves of autumn.

"When the church takes up her appointed work, she will go forth — 'fair as the moon, clear as the sun, and terrible as an army with banners.'"

God has appointed to every man his work. He is depending on you and me to do our part and co-operate with the heavenly intelligences.

"All who engage in ministry are God's helping hand. They are co-workers with the angels; rather, they are the human agencies through whom the angels accomplish their mission. Angels speak through their voices and work by their hands." — "Education," p. 271.

"To be connected with the third angel's message in the humblest place, is greater honour than the world can offer in its highest position. Every missionary is a prince or a princess of God, and will be so honoured in the day of final reward.

G. WESLAKE.

Stn. N.Z. Field Missionary Sec.

Converting a Murderer

In South Africa Sister Leisching had a remarkable experience which she related as follows:

"Years ago I read in the daily newspaper the sad story of a man who in an evil moment murdered his wife and four little ones. He was condemned to death. I felt sorry for him.

"Just then I was reading that beautiful little book 'Steps to Christ,' and I felt impressed to send the copy to the condemned man, praying that in some way the Lord might use its message of mercy for this sinner.

"For years I did not hear anything further, and I often wondered what effect the reading of 'Steps to Christ' had had upon this man's heart.

"After some time a new gaoler came to Beaufort West, and in a visit to his wife the conversation drifted to possible conversions among the prisoners. Some in the company greatly doubted whether there ever was such a case in our days. Then the gaoler spoke:

"Well, I have personally witnessed such a case. Years ago I was a wafder in Johannesburg. We had a case there of a man who murdered his wife and four children. He was condemned to die. Someone, we could never find out who, sent him a little book entitled, 'Steps to Christ.' The condemned man used to sit with that booklet all day and read and re-read it again.

"Every time we came to his cell we would find him sitting with that little book in his hands, pouring over its pages. And I must say, if ever I have seen a man die peacefully, it was he. There was no mistake about it, he found the Saviour before he died, and he experienced the joy of complete pardon and forgiveness of all his sins through reading that little book, 'Steps to Christ.' I have often wondered who sent him that book."

"So much for the gaoler. I could not speak for joy; tears rolled down my cheeks as I told them my story. How good the Lord is to have answered my prayer and

to have blessed the reading of that truly beautiful book, 'Steps to Christ,' to the heart of one condemned to die."

A. WARREN.



A Special Camp

At the Union Conference M.V. council, held some time ago, a plan was adopted to hold a camp for the M.V. officers of both North and South New South Wales. What an opportunity this will give us all to meet and discuss the problems being met in each local society!

This camp is to be held over Anzac week-end, April 23 - 26, at the Teachers' Training College camping grounds, Castle-reagh, via Richmond. This site is ideal for such a gathering, with its sleeping accommodation for over one hundred, and everything else to make us comfortable and happy.

Away from the rush and bustle of the city for this week-end, we are inviting all M.V. Society leaders, secretaries, and assistants, as well as those who are especially interested in M.V. work.

Realising, too, that M.V. work is closely associated with the church, we are extending the invitation to church elders. We ask you, brethren, to come and share with us the results of your years of experience, and we believe that we all will go back to our duties with a new inspiration to finish the work God has given us to do.

This is the first camp of its kind, and under the able leadership of Pastor E. L. Minchin we are confident of a very instructive and happy time together. It is something, fellow workers, which we cannot afford to miss. We plan to enter right into institute work as well as devotional exercises. Time will also be given for recreation amid nature.

Notice carefully this statement from Sister White:

"Amidst the solemn majesty of the mountain solitudes, Moses was alone with God. Everywhere the Creator's name was written. Moses seemed to stand in His presence and to be overshadowed by His power. Here his self-sufficiency was swept away. In the presence of the Infinite One, he realised how weak, how inefficient, how short-sighted, is man.

"Here Moses gained that which went with him throughout the years of his toilsome and care-burdened life — a sense of the presence of the Divine One." — "Education," p. 63.

Just as God led Moses to the wilderness, surrounded by nature, to prepare him to lead the people to Canaan, may it not be that God is calling us aside to meet with Him over Anzac week-end, that we may be prepared to lead the Advent youth out of the Egypt of sin and on to the Promised Land? And as we leave the solitude of the mountains and the friendliness of the stream, may it be with us as it was with Moses; may we have the presence of the Lord.

To meet the costs incurred, we are charging a fee of 10/- per member. If you desire further particulars, will you kindly apply to the Conference M.V. Secretaries of either North or South New South Wales.
H. W. HOLLINGSWORTH,
M.V. Sec., Stn. N.S.W. Conf.

TASMANIA

Office Address: 361 Argyle St.,
North Hobart, Tas.
Telephone: 4564

Tasmanian Conference Session

At Glenorchy Show Grounds, near Hobart, from February 18 to February 28, delegates and members representing our twelve Tasmanian churches assembled for the eleventh annual session of the conference. They occupied the equivalent of about sixty tents.

Six business meetings were held, characterised by complete harmony and unity.

A YEAR OF PROGRESS

Missions had been conducted in Hobart, Launceston, Devonport, and King Island.

The baptisms for the year numbered 54. The membership of the conference at December 31, 1936, was 616, an increase of 49.

The tithe receipts for the year were £2,720, compared with £2,333 the previous year. The tithe fund closed the year with a credit balance of £555.

The Union Conference had accorded strong financial support during the year, £1,268 being received as an appropriation and used for the advancement of the message in this field.

The foreign mission offerings, including £626 collected in the Appeal for Missions, were £1,887.

The Sabbath School Department consisted of 17 schools, with a membership of 728. The total offering was £663.

There were eleven Missionary Volunteer Societies, with a membership of 315. Their offerings received for foreign missions were £93.

Activities of the membership were revealed in the Home Missions Department, both the Appeal for Missions and the Big Week campaigns in particular being very successful.

The church school work is represented by schools at Moonah, Collinsvale, and Glen Huon, with a combined enrolment of 87.

The work of the colporteurs was blessed of God, orders for the year totalling £775.

The foregoing figures reveal a wonderful story of the faithfulness of God's people in Tasmania, which certainly has been noted by the Divine Recorder in the books of heaven.

OFFICERS ELECTED

President: H. G. Moulds.
Secretary-Treasurer: W. S. Renn.
Tract Society Secretary: W. S. Renn.
Sabbath School Secretary: Miss T. A. Morrison.
Home Missions Secretary: H. G. Moulds.
Missionary Volunteer Secretary: Miss T. A. Morrison.
Educational Secretary: W. A. Westerman.

Field Missionary Secretary: H. G. Moulds.

Executive Committee: H. G. Moulds, H. C. Harker, E. P. Fehlberg, N. H. Fehlberg, W. A. Westerman, A. W. Roberts, H. Brown.

CREDENTIALS AND LICENCES

Ministerial Credentials: H. G. Moulds, H. C. Harker.

Honorary Ministerial Credentials: A. H. Rogers.

Ministerial Licences: W. S. Renn, S. Utley, D. A. Brennan.

Missionary Licences: P. J. Wright, L. S. Barnes, Miss E. Lane, Miss T. A. Morrison.

Teachers' Licences: W. A. Westerman, H. G. Vetter, H. E. Streeter, Miss R. J. Beveridge, Miss M. A. Streeter.

Colporteurs' Credentials: T. A. Chick, Mrs. T. A. Chick.

Colporteurs' Licences: C. P. Southwell, Mrs. K. E. Roberts.

Pastors A. H. Piper, T. W. Hammond and E. L. Minchin, Brother J. R. Kent and Nurse M. Speck were all cordially welcomed and willingly took their various appointments to the definite help of the hearers.

Polling day for the Tasmanian State elections, which called for compulsory voting, was fixed for the first Sabbath of camp, and as the sun did not set until 7.10 p.m. and the polling booths closed at 7 p.m. we are glad to think that the majority, if not all of our members, refrained from voting. Much favourable publicity was given to our attitude and convictions, not only in the newspapers in Tasmania, but also in other States of the Commonwealth.

DISTRIBUTION OF LABOUR

Scottsdale: Brethren D. A. Brennan and P. J. Wright.

Campbelltown and Ross: Brethren S. Utley and L. S. Barnes.

Hobart: Pastor H. C. Harker.

CONCLUSION

An excellent feeling prevailed. Our people returned to their homes greatly encouraged by the meetings, and by the association with those of like precious faith.

We face the future with confidence. May God keep us faithful to Him and to His great cause of truth until "the day dawn, and the shadows flee."

W. S. RENN,
Secretary.

Invited to Speak in Another Church

Unusual circumstances led me to be walking through a park in a Sydney suburb late one Saturday afternoon. Black clouds were gathering overhead, and within a few minutes it began to rain. Having no overcoat, I was compelled to take shelter under the roof of a pavilion, where many people were indulging in games and refreshments.

My presence was evidently noticed, for I had not been there long before one of the hostesses approached me and offered me some refreshments. Declining the tea

and meat, I accepted with thanks the sweets offered. In the course of our conversation I learned that a certain church was celebrating its anniversary in the form of a picnic.

After an hour the rain subsided, and I left, having accepted an invitation to attend one of their meetings in the city. They had learned while in conversation that I was a Seventh-day Adventist.

The following week I attended their meetings, and enjoyed a discussion with their pastor and some others on the plan of salvation. To the next meeting I took my Bible, resolving that, if it was God's plan, I would read some truths to them. I had the opportunity of presenting some of the third angel's message. I was very much impressed with the manner in which they listened to my words, uttered from the Bible. At the close the pastor astonished me by asking me to take his place and lead out in their next meeting.

I am looking forward with interest to the next meeting, and sincerely pray that God will use me as His instrument to speak words that will make clear some of the vital truths that we as Adventists believe. I realise that, being in the midst of these people, I am in a delicate but impressive situation indeed. I pray that God will take me as I am and give me power to witness truthfully for Him. As I review the circumstances that led up to this meeting, I realise that God surely works in a most mysterious manner, and that man's ways are not always God's ways. E.C.S.

Happy Experiences in West Australia

After an absence of nearly four years, it was indeed a very happy experience to return to West Australia, there to meet again with my dear home folk, and with them attend the camp meeting. It was thrilling to meet again all the dear friends and acquaintances who gave me such a warm welcome, many of whom I had known through my work in the office. It was wonderful to see so many new faces among the familiar ones.

One experience I would like to pass on to those readers of the "Record" who have for years longed in vain for the conversion of their life-partners. I met again, after the first early morning meeting of the camp, a dear sister who lives away in the country. For thirty years she has stood alone in the message, and there she was telling me with beaming face that her husband attended camp with her last year, and was here again, to be baptised. I had the pleasure of meeting him, and seeing him go forward in that service the last Sunday afternoon of camp. On field day her husband went out selling literature, something he had never done before.

I was told of another sister whom I know well, who has experienced the same joy after twenty years. I think this shows us we should never despair.

It was good to meet several folk camping on the ground, who in the past had given up the message, but were now "back in the good old family again," as one expressed it.

My heart overflows with gratitude to

God for His great goodness to me and to mine, and for the privilege of returning to my home State for a short time.

MARY SPENCER HAYES.

WEDDING BELLS

LANG - KORKER. — On the afternoon of February 10 in the home of Brother Archibald Korker at Boyup Brook, W.A., Brother William Hamlyn Lang and Sister Dorothy Edith Rose Korker were united in marriage. May God's richest blessings rest upon these young people as they journey life's pathway together.

L. D. A. LEMKE.

WRIGHT - MONCRIEFF. — On March 10 at the Mont Albert church, Victoria, friends gathered to witness the wedlock of Jessie Moncrieff of Albany, W.A., to Phillip James Wright of New Zealand. Both are graduate nurses from the Sydney Sanitarium. As Brother and Sister Wright unite their lives in the service of the King, prayers for soul-winning success follow them in their field of labour, Tasmania.

H. J. MEYERS.

OBITUARY

MUST. — Brother Frederick Charles Must was born at Paddington, London, Feb. 15, 1878, and died at the Sydney Sanitarium Feb. 28, 1937. Brother Must and family first heard this message through the labours of Pastor Marriott and Brother Paterson over sixteen years ago. Later the interest was revived by Sister Osmond meeting the family while Ingathering. This sister held studies in the home, as also did the late Pastor Scott Stewart. Under their united labours our brother and family finally stepped out. He remained loyal, holding various offices in the church and conference. After an illness of three months, in which the Bible and "Testimonies" were his constant companions, Brother Must passed away suddenly. He leaves to mourn their loss a devoted wife and two daughters. The interment took place in the Toowong Cemetery, in the presence of a large circle of friends. Pastor Rampton officiated at the graveside, assisted by the writer.

R. J. BURNS.

In Appreciation

On behalf of my two daughters and myself I desire to express our sincere appreciation of the untiring care given my late husband by Dr. Godfrey, assisted by Matron Burnside and the staff, also the kindness shown by Brother Fisher, the Manager of the Sydney Sanitarium. We are deeply grateful to all who have given us sympathy in our bereavement.

E. MUST.

FOR SALE.— Liliium regale seed (sweet-scented lily of China) 1/- per packet; liliium sulphureum cornets, 2 doz. for 1/-. The last-named is a huge trumpet lily. Proceeds for missions. M. Hungerford, Bilpin, N.S.W.

Almost There!

REPORT TO MARCH 27

| | Aim | Offl. Wks. | Lat. Rep. | Total | Per Cent |
|--------------|----------------|------------|-------------|----------------|-----------|
| Nth. N.Z. | £1,950 | 5 | — | £2,300 | 118 |
| Sth. N.S.W. | 2,200 | 5 | — | 2,200 | 100 |
| Sth. Aust. | 850 | 4 | £79 | 850 | 100 |
| Tasmania | 530 | 3 | 75 | 530 | 100 |
| Sth. N.Z. | 1,050 | 5 | 67 | 1,000 | 95 |
| Victoria | 2,150 | 5 | 72 | 1,953 | 91 |
| Nth. N.S.W. | 1,120 | 5 | — | 850 | 76 |
| West Aust. | 850 | 2 | 540 | 540 | 63 |
| Total | £11,760 | 4* | £833 | £10,223 | 87 |

* Average.

The fifth official report reveals a total of £10,223 — only £477 short of the combined aims of the conferences working. Truly this is a wonderful achievement. It is the Lord's doing, and it is marvellous in our eyes.

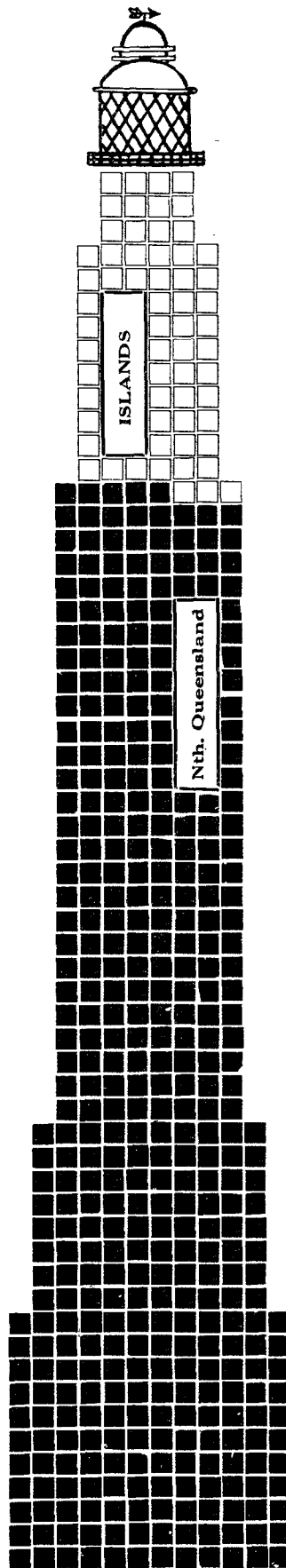
The first Appeal tidings to reach us this week was a telegram from Brother A. H. Forbes of South Australia, which read, "South Australian Appeal aim realised." This conference has done splendidly, and we congratulate our workers and members on the attainment of their aim in four weeks.

Our anticipations were fulfilled in connection with Tasmania's report, for Pastor Moulds telegraphed, "Tasmania third week out." Thus Tasmania and North New Zealand have tied in the campaign for length of time. Congratulations, Tasmania!

Of course, West Australia may possibly join them in a three weeks' effort. This conference surprised us this week with a two weeks' report instead of one, and you will notice that they have reported £540, or nearly two-thirds of their aim.

South New Zealand lacks only £50. Victoria's telegram states that the holidays have applied the brakes, but we know that this conference will now rally to the work and finish quickly.

UNION £12,510



On April 3 the Queensland Conference holds its rally day for the launching of the Appeal.

The Australasian Missionary College students are joining in the work next week, beginning April 4, and their efforts will put the finishing touch to the North N.S.W. Conference aim.

The first Appeal news to reach us from the West came from the West Australian Missionary College, but we will let Brother T. C. Lawson, the principal, tell the story of their work. He writes:

"You will be glad to know that our Appeal is now over, after two days. We have had a wonderful time. Strong faith, coupled with enthusiasm and hard work, has brought us victory.

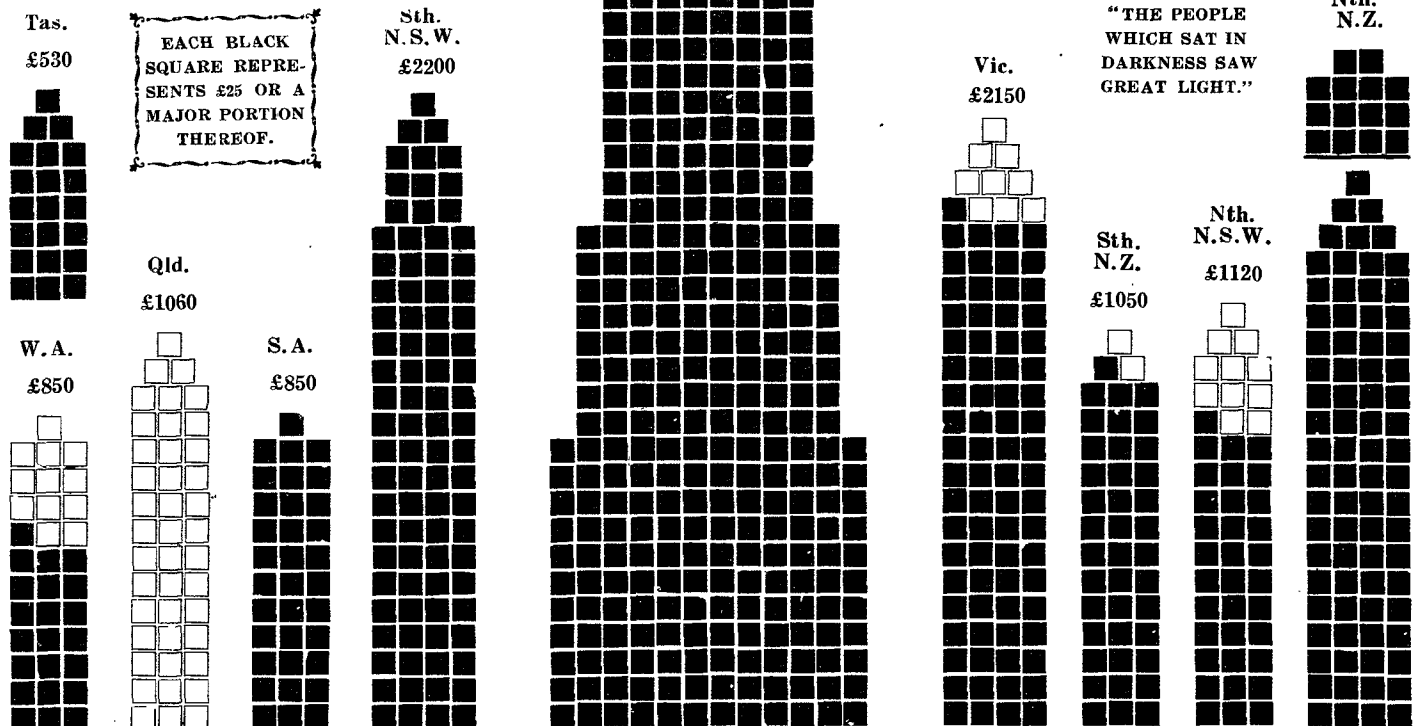
"On Sunday evening in the chapel Pastor Hooper met with us for a rally meeting, and as we reviewed the great need and felt the responsibility God had placed on us, all determined to do their best. Students and teachers buckled on the armour and went at it.

"At an early hour on Monday the kitchen was a beehive of preparation, packing lunches for the day. By lorry and car we were soon on the road bound for the city, which affords us the only territory available. That night after the return, to our great joy we found that the school had in the one day just reached the whole aim which had been set for the Bickley church, of which we are a part. The spontaneous feeling of thankfulness found its expression in the words, 'Praise God from whom all blessings flow.'

"At the end of the second day the school had reached 145 per cent of the Bickley church aim, and we praise God for it.

"Today finds us back at our school work, happy in the knowledge that we have had a small part in God's great work. We believe that these students are learning the lesson of service, and from this place we confidently expect to see go out many strong workers for God."

A.U.C. HOME MISSIONS DEPT.



Australasian Record

THE OFFICIAL ORGAN OF THE
AUSTRALASIAN UNION CONFERENCE
OF SEVENTH-DAY ADVENTISTS

Editor: Viola M. Rogers

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Dr. and Mrs. Edmund Finkle and their two little daughters, aged five and four, arrived in Sydney from England on April 1 by the "Strathaird." Dr. Finkle is a Canadian, and early in life dedicated his life to mission work. He is a graduate of the Loma Linda Medical College, and is under appointment to take charge of the Amyes Memorial Hospital, on the island of Kula-bangara, near the port of Gizo, Solomon Islands. On their way around the Australian coast, the doctor and his family visited our West Australian Missionary College, the Warburton Sanitarium, and the Signs office. He expresses himself as anxious to go to his field of labour as soon as possible.

Brother Fairley Masters, a veteran missionary colporteur, has gone to Queensland to assist in the Appeal for Missions. The first missionaries to sail from Australia for a foreign field were Brother Masters and his parents, who went to India forty-three and a half years ago. Each year Brother Masters gives good help in the Appeal, a work which he greatly enjoys.

Pastor H. L. Tolhurst wrote from Tonga on February 27: "We have just had two storms in a week, the second being a hurricane which lasted about eleven hours. The Premier's office lost part of its roof, the Government stores were badly damaged, and there were heavy losses in the coconut crop and gardens. We are glad to be able to say we are all safe and sound, and our buildings held, except for some native houses."

Departure of Miss Burroughs

Miss Helen E. Burroughs, who for the past four years has filled the position of dietitian at the Sydney Sanitarium, is returning to America by the "Mariposa" which left Sydney on March 31.

Miss Burroughs is well known in the Australasian field, having given efficient service as lecturer at a number of camp meetings in both New Zealand and Australia. Two of the nurses whom she has trained, Misses L. Risbey and E. Bunney, are now leading out in the dietotherapy department at the Sanitarium.

In the few days prior to her departure Miss Burroughs was the recipient of a number of useful presents from various departments of the Sanitarium, as an expression of the appreciation of the staff and her friends. The village section of her Home Nursing and First Aid classes presented her with a camera as a token of their gratitude for the practical help given in these classes.

Letter from France

"Here in Paris the work is progressing steadily," writes Pastor J. H. Weidner. "We have a fine church building with 260 members. One minister and three Bible workers are labouring earnestly in this big city, where there is much less spiritual than intellectual light. The winter campaign is led by the President of the Franco-Belgian Union in a fine hall in the centre of Paris. The meetings are well attended. May the Lord grant an abundant harvest.

"People in France are much occupied at present with the national and the international situation. Notwithstanding the Premier, Mr. Blum, of Jewish origin, shows much ability and honesty, his government is faced by tremendous difficulties. Internationally the armament problem worries the government, for as Socialists they are against every war, but as Frenchmen they have still certain responsibilities concerning the defence of their country. What a feeling of deliverance is the certainty that the seventh trumpet of Revelation 11 is sounding, and that we soon shall see Christ reigning for eternity.

"Would you convey our kindest regards to all our dear Australian friends? May our Redeemer protect His work also in your country."

African Faith

It was Sabbath morning. The sun shone brightly. The Christian village was clean and tidy. The waving maize gave assurance of a bountiful harvest. The bell was calling to Sabbath school.

Suddenly the sun was darkened. What was this strange sound? Anxious eyes read the portent. LOCUSTS! The air is soon alive with flying forms and the ground covered with creeping things.

At once all think of their growing crops. Famine stares them in the face. "Let us shout and beat empty tins to drive off the locusts," cry many. But above the noise is heard the bell, calling to worship, to remember the Sabbath day to keep it holy.

All enter the church. Following Sabbath school the minister exhorts all to a study of Malachi 3. "I will rebuke the devourer," promises God to His faithful. Had they been faithful in their tithe? Hearts are examined and earnest prayers offered. The meeting continues far into the afternoon. At the setting of the sun the gardens are visited. The locusts rise and disappear. Lo! what hath God wrought. Not a green leaf eaten, not a stem destroyed.

The heathen crowd round expecting to see desolation. Open-eyed and astonished they inquire the reason for the miracle. Again the promise is repeated and the message of a prayer-answering God retold. An old pagan father, wrinkled with age, steps forward. "If this is the way your God helps you," he said, "we want to know Him. Our hearts are ready to hear His message. Come to teach us."

The camp meeting had been held, and showers had dampened the proceedings with unwonted frequency. The missionaries eyed the weather with misgivings. Surely the rains were working up; and the following camp would be spoilt. They discussed the prospects and sent out word that the camp had better be postponed.

Then the teachers and evangelists came

to them, "What is this word you give us?" they asked. "We have been praying for fine weather for our camp for many weeks, and now you say the meetings cannot be held. We have FAITH to believe that God has heard our prayers." The camp was held, 160 were baptised, and NOT A DROP OF RAIN FELL!

It was the last day of the camp meeting. The morning service was over. The missionary had appealed to all to seek a new experience. The large congregation of 1,200 souls had been on its knees before God. Over 100 had arisen as appeals had been made. The Spirit of the Lord had been there to bless. We felt encouraged with the results. But more was to follow.

An evangelist came up a little later and said, "There is a young man here who was struck dumb in the meeting. Will you come to see him?" Surely enough, the poor fellow could not speak. We gave him a pencil and paper and asked for answers to our questions. When had it happened? In the main meeting. Did he feel he should get up to testify? Yes. What kept him down? Knowledge of many sins. Had he broken the fourth commandment? Yes. Where? By working for some Europeans. Had he broken the seventh commandment? Yes. The tenth? Yes. Since this special visitation of divine disapproval, had he made confession? Yes. Did he believe God had forgiven him? Yes. Should we then seek the Lord for deliverance? Yes, certainly.

Several workers knelt in prayer for him. At the close, one of the Europeans said to the young man, "Now praise God for what He has done for you." We heard a sound deep down in his throat; the next instant he spoke. That evening, before a crowded meeting, he praised God for his deliverance, and reconsecrated his life to His service.

S. G. MAXWELL.

Nairobi,
Kenya Colony.

From Central New Guinea

Sister A. J. Campbell wrote by a recent mail from the Upper Ramu, Central New Guinea: "You will notice on page 6 of the Appeal magazine the picture of our school boys. There were then ten, now there are 34 or 35, some family, to be sure. Erivino, the lad on the left of the front row, and Note, the second from the right on the front row, are my houseboys. Both are very good youngsters and a great help to me. Erivino can now take the responsibility of the ironing, Mr. Campbell's trousers and all. You would smile to see him standing on a box to make himself high enough, and pushing the charcoal iron. Both Note's parents and Erivino's mother were killed by spears in native fights.

"One of our teachers heard last mail of the death of his little girl on Mussau. How sad for the parents to be a thousand miles apart during such an experience! Yet they do it cheerfully for the sake of giving the message. They have one other little girl. Two of the teachers here in the Ramu have children (one a set of twins) whom they have never seen yet, although the children are over a year old. We shall be very glad when the boys' wives and families are brought in. We are desperately short of workers. Pastor Peacock will possibly be at Mussau now getting more boys."