



Australasian RECORD



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"Because of Your Unbelief"

PASTOR D. SIBLEY

disciples, and He will bear with us; but we must find grace to help us overcome this evil tendency to unbelief.

Some of God's people today do not feel they are in conflict with devils, yet they confess to being defeated by particular passions. We have all known men who give up smoking and drinking, only to be held firmly, and bitterly defeated by bad temper, envy, or some such lust. Upon such passions Satan works with all power, and although a strong will may have delivered from other faults, before these cruel passions many are beaten, crushed, shamed. "This kind goeth not out but by prayer and fasting."

The disciples believed in God and in His Christ—what more? We believe in God the Father, we have no question about Jesus' messiahship, and we rejoice in the message God has given us for this last time—what more? Are we not told that even the devils themselves in these matters "believe, and tremble"? May God help us to "believe unto the saving of the soul." There is a faith which can only come by prayer and fasting; but such faith "overcometh the world," and is a mighty expulsive force Satan himself cannot resist.

One writer described true faith as a "restful realization of the gracious presence of God." A realization of His gracious presence, yes, more, a restful realization of that presence. It is a good thing to believe in God's presence, a better thing to feel that presence, a vital, triumphant thing to rest in that presence. Go to Mount Carmel, hear the shouting and tumult of the priests of apostasy, then hear Elijah's quiet, confident, trustful prayer. That prayer comes from a restful realization that God is with him, and it speedily brings the consuming fire. Lord teach us to pray like this, for we have the Elijah message and an Elijah work to do. When Elijah lost that gracious presence, God called him to the mount to see His power in tempest and earthquake, but

most of all to hear a "still small voice" of assurance.

How much we need to hear this same assuring voice today! In these days of raging heathen, of war and speed and confusion, does not the Lord command, "Be still, and know that I am God"? To be still in this way is to know. How shall we be still? how get this faith that expels? The answer is, "By prayer and fasting." Prayer is the "practice of the presence of God," the discipline of the Spirit. Fasting is a discipline of the flesh. Like holy ones of past ages, like the apostles and the pioneers of this advent movement, we must have seasons in which we wrestle with the angel of the covenant, and prevail. God offers us power over all the power of the enemy, and we shall need it to overcome. How shall we get that power? Only in God's way. We are told, "And ye shall seek Me, and find Me, when ye shall search for Me with all your heart." Do we "let go the arm of the Lord too soon"?

"Eternal life is of infinite value, and will cost us all that we have. Everything worth possessing, even in this world, must be secured by effort, and sometimes by most painful sacrifice. Shall we be less willing to endure conflict and toil, and to make earnest efforts and great sacrifices to obtain a treasure which is of infinite value, and a life which will measure with that of the Infinite? Can heaven cost us too much?"

"Look unto Jesus in simplicity and faith. We do not half pray. We do not half believe. 'Ask, and it shall be given you.' Pray, believe, strengthen one another. Pray as you never before prayed that the Lord will lay His hand upon you, that you may be able to comprehend the length and breadth, and depth and height, and to know the love of Christ, which passeth knowledge, that you may be filled with all the fullness of God."

O Lord, we do believe—help Thou our unbelief.

THIS kind goeth not out but by prayer and fasting." These words were spoken by Jesus to crestfallen, humbled disciples in answer to their question, "Why could not we cast him out?" The fact is that the disciples, who had been promised power "over all the power of the enemy," had come into conflict with a vicious devil which resisted them tenaciously, and, in the grim test, their faith failed. To their sorrowful inquiry as to the reason, Jesus, with His usual directness, replied that it was "because of your unbelief." He then added those words which showed that there are devils no human being dare think to cast out without a strong faith based on a real consciousness of God's presence.

Think of it—in the heart of those men, who had sat at the feet of Jesus, had seen Him minister daily, and to whom had been promised such power, was lurking sufficient unbelief to spoil their work and make them a laughing-stock. How often, then, are Christ's followers today made ineffectual and foolish through this same grievous fault! "But without faith it is impossible to please Him." That Jesus was sorely displeased with His wavering disciples is shown by what He said before He answered their question, "O faithless and perverse generation, how long shall I be with you? how long shall I suffer you?" Thank God, the Master did bear with those

Radiant Christianity

(Concluded)

R. A. ANDERSON

Now notice verses 24 and 25 of Hebrews 7: "This Man, because He continueth ever, hath an unchangeable priesthood. Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." He became a man, that He might be able to save. He ever lives to make intercession for men, lifting them to "the uttermost." We cannot think of anything higher than the uttermost. That must be the very throne of God. He not only saves to the uttermost, but glory be to His name, He can save men from the uttermost. He can take a man, vile in sin, perhaps the most degraded soul that ever walked the face of the earth, and He can put His arm round about that man and lift him out of that degradation up to the very throne of God; saving from the uttermost to the uttermost.

Now verse 26. "For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens."

We need just that kind of priest, one that is holy towards God, harmless toward men; one who was undefiled in thought, in conversation, in life, one that was separate from sinners, and yet who could love them in such a way as to love the wickedness out of them. And that is just the kind of intercessor we have. A word from Him could inspire men to go and sin no more.

You remember that poor piece of human wreckage that was dragged in before Him. The religionists of the day had all the evidence they needed to accuse the poor woman. According to the law of Moses, she should have been stoned. Jesus did not argue about it. He never said a word. It's a wonderful thing to be able to keep quiet in a crisis. With no word of rebuke for anybody He began to write a few things in the sand, and what He wrote was such a condemnation to those men that their consciences began to smite them. They slunk away one by one. It was a good thing He wrote in the sand. Had He chiselled it in the rock we would have built a shrine over it, and men would have been making pilgrimages to the place to see what kind of sinners those Pharisees were. No! He wrote in the sand so that the first puff of wind might obliterate the record. No one ever did get any inspiration from looking at other men's sins. Having written, He raised Himself up only to discover that all the accusers were gone. "Where are thine accusers?" He said to the woman. "No man doth accuse me, Lord," was her simple reply. "Neither do I accuse you, you go and sin no more." Trace the life of that poor soul and you will find she became one of His trusted followers and co-labourers. That is the kind of priest He is. He is able to take your poor sin-scarred life and remake it to His glory, because He ever lives to make intercession for you. And His is not a changing priesthood, but He abides a priest continually.

Now let us come to chapter six. In verse 20 we read, "Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec." That is a wonderful thought! I never understood the meaning of that word "forerunner" until I went to live in London. In this country we do not have royal

processions, but London is the home of processions. It is the month of November when the king opens Parliament in the House of Lords. We all get up early that day, maybe four a.m. We catch the underground railway, and about half-past five we are on the route of the procession trying to find standing room. Some people have been there since eleven or even nine o'clock the night before. They have waited all night. No, you do not get a front seat, but you stand there and wait.

You are listening to old Big Ben chiming out the hours. It is eight o'clock now. The rain has stopped. Some good woman in front has been holding up her umbrella, and the rain trickling down your neck is not the most comfortable feeling. But you wait hour after hour. The weather is clearing now and the sun is shining. Only one more hour to go! Now Big Ben chimes eleven o'clock, and there is a stir. You would look down the street, straining your

bought souls to the kingdom of God. Are you in that procession, my friend? He wants to make you a member of the royal family of heaven. He lives to make intercession for you. He will call you His son or daughter in spite of your sin, if you will only acknowledge Him.

Now come to the 5th chapter and notice the 8th verse: "Though He were a Son, yet learned He obedience by the things which He suffered." When I was a boy I was quite sure Jesus never had to do the things that I had to do—get the kindling wood, and wash the dishes. How little I knew! He learned obedience in the same way as you and I learn it, He learned in the school of service and suffering. He was not born good, He came into the human family after thousands of years of sin. And He came, too, with all the hereditary tendencies to evil; but by the grace and power of God He withstood temptation. How He suffered in those days and nights of agony!

In the 5th verse of the same chapter we read: "So also Christ glorified not Himself to be made an high priest; but He that said unto Him, Thou art My Son, today have I begotten Thee." Follow the suffering Saviour with me to the garden of Gethsemane. Here He had often retired when He wanted to be quiet and alone with His Father in prayer. But this night an agony has seized Him and He is leaning upon the arm of His beloved disciple, as with faltering steps He makes His way to the place of prayer. The sins of the world are being rolled upon the Sin-bearer, and in this quiet retreat He will wrestle in agony and blood. Here the destiny of the world will be settled. In human flesh He comes to grips with the devil. How He longs for human sympathy! Those men who are with Him, who have associated with Him in all kinds of experiences, and have preached for Him, witnessed His miracles, saw Him raise the dead. He has never been defeated, and now they are confident that a man who can control the very elements needs none of their help.

But He asks them to pray. Little do they realize what He was going through. He leaves and goes a little way yonder. He whose soul had never known the taint of sin is now "made sin for us." He must experience the agony and remorse of a murderer. He must know the bitter pangs of all the sins. He must meet the condemnation of His Father in that agonizing hour. As wave after wave of sin's stark reality sweeps over Him, He cries out again and again, "Oh, My Father, if it be possible let this cup pass from Me." Yes, it could pass from Him. But if He is to be the world's Saviour He must drink the cup of woe. As He reaches out His trembling hand to take that mysterious cup, His Father sends an angel to strengthen Him—not to remove it, but to strengthen Him that He might drink it to the bitter dregs. Truly He has learned in the school of suffering. Not a soul in all the world was asking Him to do it. It proceeded wholly from Himself. The self-satisfied church of that day felt no need of anyone to make such a sacrifice. Were they not the sons of Abraham? The hostile world was certainly disdainful of His sufferings, and even His disciples, you will remember, tried to restrain Him. When He was endeavouring to tell them about His death, Peter took hold of Him and said: "Be it far from Thee, Lord." We have better plans for you than that. But to this the Master gave a stern rebuke. He realized

The Isle of Prayer

WINIFRED DAVIDSON

Do you feel discouraged
With the story of the past?
Have you tried to do your duty—
Tried and tried, and failed at last?

Does your life seem vain and useless,
Crushed and desolate your heart?
Would you give earth's richest treasure
Just to get another start?

Then I know a little island
That is just the place for you,
Where your soul may find refreshment
And your life begin anew.

I have often found fresh courage
In its purifying air,
In the place where God meets mortals—
'Tis the sacred Isle of Prayer.

eyes to see the golden carriage with its eight white horses. Presently the crowd would be all clapping. You cannot see very much. At last a man looking very colourful in his golden uniform and flowing tassels would ride past on a magnificent grey horse. Everybody claps and cheers. When you had been standing there and seeing nothing for hours, you would cheer almost anything that came. Now a hundred Life-guards on black horses come down the trail, then another hundred. You are interested in it all. But you are still straining your eyes, for you are looking for the king. Now the golden carriage turns out of Buckingham Palace gates glistening in the morning sun. The king and the queen are acknowledging the cheers of the crowd along the way. In a few minutes it is all over.

But now you begin to reflect on it all, and you realize that the man who led the procession was the forerunner. Brethren, it was a wonderful condescension for the Son of God to become our "Forerunner." And as such to enter heaven and announce the approach of royalty. "For He hath made us kings and priests unto God." What royalty! The stumbling human family, made royal by the blood of Jesus Christ. Having greeted Him, the eyes of an intelligent universe are now turned down the way that Jesus came, and they are watching for the procession of blood-

that the tempter was using His disciples to discourage Him. "Get thee behind Me, Satan," was the Master's command. An enemy was speaking to Him in the guise of a friend. But now the full weight of the world's sin is being rolled upon Him. While men sleep heavy drops of dew from the branches of cypress, palm, and olive trees are dripping upon His stricken form as if nature were weeping over her Author, wrestling alone with the powers of hell.

"He had spoken to His disciples words of encouragement and tenderness," but "now His voice was heard in the still evening air, not in tones of triumph, but full of human anguish."

It was His hatred for sin that made His pure heart cry out in agony. God give us a hatred for sin. It was sin that sent God's Son to Gethsemane and on to Calvary. In that agonizing hour He took the cup, and as the world's sin-bearer He began His march to death. "He carried our sins on the tree" is the way Peter expresses it. 1 Peter 2: 24, R.V. It was as if He stooped down and picked up a tremendous weight and on Herculean shoulders carried it to Calvary. Yes, He carried the world's sin, your sin and mine.

We are in the 4th chapter now. Notice verse 15. "We have not an High Priest which cannot be touched with the feelings of our infirmities; but was in all points tempted like as we are, yet without sin." Do you feel infirm tonight? Maybe it is physical infirmity, or spiritual infirmity? He knows how we feel, for He can feel with us. That is the Priest who lives at the Father's right hand, making intercession for us. He knows the griefs that we bear, and all He asks is that He might share that grief with us. "My son, give Me thine heart." That is His pleading petition to you. Why don't you give Him your burden? He longs to help you and give you the victory over sin and discouragement. Will you do it now? God bless you.

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Our Digest

T. A. MITCHELL

An attractive new publication has just come off the press at Warburton. The title stands out in bold type: "Today and Tomorrow," and underneath are the words, "The Distinctly Different Digest."

The first edition of 10,000 is now ready for distribution. It is an undated magazine, and will be published as conditions warrant.

West Australia has ordered 1,000, Victoria 2,000. The colporteurs found it appreciated wherever they presented the few advance copies they were able to secure.

Church members may sell the Digest for various purposes—using the profits for Sabbath school investment, for church school equipment, or to pay for an extra subscription to the "Signs of the Times."

The contents of the magazine have been arranged to suit all members of the family. "When God Splits the Atom" is the first gripping article. Dr. Abbott's article on the value of vitamins is highly informative. The children will also enjoy their section, where the wisdom of Solomon will be kept before them.

Secure your regular readers, deliver a copy personally each issue. The price is 1s. to the public. Order immediately from your Book and Bible House.

From Fields Afar

Colporteur's Convert Becomes Noted Missionary

The Story of F. A. STAHL'S Conversion,
as Told by Himself.

When I was in my early twenties, while living in Milwaukee, Wisconsin (U.S.A.), a colporteur came to our home one evening, leaving with me a Bible and other good books. I shall never forget his very first words as he stepped into our home, "You ought not to use tobacco." He then quoted 1 Cor. 3: 16, 17: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." I was astonished and not a little perturbed, for I had never heard anything like that before. However, a few days afterward I gathered up all my smoking paraphernalia—from my highly coloured clay pipe to my gold-mounted briar—and destroyed them.

I then began reading that instructive book, "Patriarchs and Prophets," which gave me an insight into the purposes of God, and quite largely removed the prejudice which I had held toward the Bible because of the unhappy experience of my childhood, when my stepfather, a cruel and violent man, cursed and beat me almost daily, with the Bible in his hand. The Bible to me at this time was a book to be feared. When I was ten years of age I ran away from home, and always after this I had associated the Bible with these bitter experiences.

One day as I was about to push the Bible to one side, I took it up and went into my room. There I knelt and asked God, the author, to give me a love for His Word, the Bible, and to give me understanding in it. I arose from my knees, and taking the Bible, I began to read the most wonderful book in all the world, for thus it became to me from that time forth. Years after, when working among the wild Indian tribes in the Amazon forests, I taught these people from the Bible and saw thousands changed from savage, murderous beings into kind, courteous children of God. No other book could have done this. Yes, there is power in God's Word.

From time to time my friend the colporteur came to see me. He saw to it that some kind and consecrated person gave us instruction from the Bible. I had always believed that Sunday was the true Sabbath, but I found that God's Word teaches that the seventh day is the Sabbath of the Lord, and I decided to obey this command. The owner of the large factory where I was employed as foreman flatly refused to grant my request to have the Sabbath off, and he with others made every effort to discourage me. For months I walked the streets looking for any kind of work. The winter was a severe one. Our coal gave out; we wore our overcoats in our home and lived on bread and canned fruit. The landlord, a professed infidel, demanded his rent. My wife had also accepted the truth of the third angel's message; through all these trials she was brave and cheerful, and never complained.

After four months I secured work with a builder, to carry mortar and brick to the second floor; but after three weeks my shoulders became so sore that I was obliged to stop work. I then secured work, at good wages, in a large bicycle shop, with the Sabbath off. However, from week to week we were put off without receiving our pay, and at the beginning of the ninth week I found that the company had gone bankrupt.

As I stood there with hundreds of men milling around the factory, the foreman elbowed his way through the crowd. As he passed me he said in a low distinct voice, "Come to my house tomorrow." When I did so, he handed me something tied in a handkerchief, saying, "Take this, and when I get work in the stove works I will send for you." I found every dollar of my wages for the eight weeks in that handkerchief. I have never met the man since, and have often wondered how it could be that he paid me. I was greatly impressed with the thought that the Lord wonderfully cares for His obedient children, for this was truly a miracle.

This man's mention of the stove works gave me the idea to try there for work. When the superintendent of the first one I went to heard that I wanted the Sabbath off, he told me to return the following week. I was finally given work in a far corner of the basement, on an old, worn-out machine, at very low wages—only eighty cents to a dollar for ten hours' work. The foreman and other men were far from friendly. They set the clock back on Friday so that I would be late getting ready for the Sabbath. In fact, they were the hardest and toughest men I had ever worked with, and were continually fighting and cursing. But I bore it all patiently and kindly, and many times I was able to help them with their work and also with good counsel.

After working in this place for six months, I told my wife that I had better quit, to which she replied, "God knows all about this." The second day after this the foreman told me that his brother was leaving and I was to take his machine. From the first I made six or seven dollars a day, and we were soon able to pay off our indebtedness and to contribute money for our mission work.

Some time after this we received a letter from R. T. Dowsett, secretary-treasurer for the Wisconsin Conference, inviting us to prepare for foreign mission work. Several years after we finished our course at the Battle Creek Sanitarium, we were invited by the General Conference to make South America our field of labour. During the twenty-nine years we worked in that country, we had the privilege of seeing thousands accept this blessed message, many of them coming from the wild tribes of the Amazon. Truly they were miracles of grace.

As the years have come and gone, the message has become more precious to us, and now in the homeland we still have the privilege of actively engaging in the blessed work of bringing this saving message to needy souls.

Around the Conferences

Annual Review

VICTORIAN CONFERENCE

W. R. LITSTER

"Thou crownest the year with Thy goodness." Many times these words came to mind during the fifty-eighth annual session of the Victorian Conference held in Melbourne, January 17 to 27. This was the first time in six years that a ten days' session could be held in Victoria, and a kindly Providence enabled us to secure a very central and suitable meeting-place. The Town Hall in Chapel Street, Prahran, and the large new City Hall under the same roof, but opening on to Greville Street, were handy to three tramlines and the railway station, and afforded separate halls for senior and youth's meetings, with committee rooms and offices. The hall-keeper stated that never before had he known the halls to be let for so long an unbroken period to one organization; and our conference concluded only the night before an annual function for which the City Hall was booked.

Throughout the time, a spiritual banquet was spread by a strong corps of workers from both the Union and the local conference. Returning to his native city from nine years at General Conference headquarters, Pastor W. G. Turner brought an inspiring report of his visit to many lands, and how this message is reaching millions. Pastor A. G. Stewart, Union Conference Sabbath school secretary, related the story of how the first little country Sabbath school in Victoria (and Australia) was begun in his father's home, which he attended as a child. Pastor Stewart has witnessed Sabbath schools multiply over the length and breadth of the Australasian Division, within the span of his lifetime. Pastors E. L. Minchin and B. H. McMahon, representing the Young People's Department and Home Commission, also gave excellent help. Pastor R. E. Hare came to us fresh from his tour of the island field, and Pastors Sasa Rore and J. D. Anderson captured the hearts of all with their mission stories told in two languages.

At the opening meeting on the Thursday night, twenty-four churches were represented by the delegates. Of the ten business meetings held, however, the most largely attended were the Sunday morning sessions, when some of the most important reports received consideration.

The president, Pastor H. G. Moulds, reported that during the year 1945, 100 persons were baptized and united with the church, and ten who had previously been baptized were voted into membership. Converts baptized during the war period, from September, 1939, to September, 1945, numbered 781.

The membership of our 36 churches stood at 2,820. In the 49 Sabbath schools, 2,845 met the Great Teacher in the study of His Word, and last year they gave to missions only £9 less than £6,000. Six branch schools were conducted the previous year, but one of these Sunday schools found it unnecessary to continue because twelve children from that school are now attending the Preston Sabbath school.

Pastor H. W. Hollingsworth's report of the Young People's Department was enhanced by the appearance on the platform of children and youth in their uniforms, having been invested as Pals, Friends, Companions, Comrades, and Master Comrades. The records show that we have a battalion of 1,079 young people and children enrolled in 31 M.V. and 13 J.M.V. societies. Taught to labour for the Master, their youthful energies found expression in missionary visits, Bible readings, literature distributed, and letters written, etc., amounting to 35,526 units of work.

One of the most interesting meetings of the conference was held on the second Saturday night, when young people bravely ascended the platform and related thrilling stories of their conversion, and how they had learned to love God. Among the number were lads in uniform who had been won by Adventist friends in the forces.

The adult missionary societies reported over 385,000 units of work, which was nearly 4,800 more than for the previous year. During the "Big Week" nearly 8,000 copies of publications were sold to raise funds for mission work.

Pastor E. A. Turner, the Home Missions secretary, read a letter from the Lord Mayor of Melbourne, acknowledging the sum of £1,338 collected for the metropolitan hospitals in October, in which he stated: "We recognize that this co-operation between your workers and the fund is prompted solely by a desire to minister to the relief of the sick in our hospitals, and you may be sure that these great medical charities will be as grateful as we are in respect of this year's contribution by your people."

The Food for Britain appeal made by the conference brought a quick response of £455, and consignments of parcels are being sent regularly to England, to individual addresses supplied by Pastor H. W. Lowe, the president of the British Union Conference.

Last year, through studying the Twentieth Century Bible Course, five persons took their stand for truth, and a number of others are now studying with the evangelists.

"Educational reform and religious revival go hand in hand," declared the president of the Nebraska University. In this conference we have six schools, where sixteen teachers are instructing 321 pupils. These are located at Hawthorn, North Fitzroy, East Prahran, Preston, Geelong, and Warburton.

The state was divided into zones by the colporteur directors, to permit of a more vigorous programme. The average number of colporteurs working last year was 34. They reported eleven souls won, many families taking the Twentieth Century Bible Course, and many thousands listening to the Radio services. The prospering care of God over the book work was illustrated by a graph, giving year by year reports from 1934, when the value of orders totalled £5,233, to 1945, when with the Lord's help an all-time record of £17,303 was made.

The Book and Bible House reported a very successful year. In addition to the books supplied to the colporteurs, sundry sales for the year amounted to £3,423. The secretary, Miss E. M. Bourne, expressed appreciation to the church missionary secretaries for their efforts in working on the cash-with-order system.

Messages of redeeming grace were broadcast from eleven stations in the network, also at Ballarat and Colac, making a total of thirteen stations. No other religious broadcast in Australia can claim an audience so vast and widespread as the Advent Radio Church. Last year contributors sent in £1,163 10s. to keep the message on the air; but our expenses in this conference for the purpose were nearly as much again. On the first floor of "Newspaper House," Collins Street, Melbourne, the Advent Radio Church reading and rest-room is in charge of Pastor E. G. Whitaker and Miss M. C. Barlow, with volunteer helpers some days. Visitors to this room have purchased publications to the value of £30.

The following office-bearers were appointed for the ensuing year:—

President: H. G. Moulds.

Secretary and Treasurer: W. R. Litster.

Book and Bible House Secretary: Miss E. M. Bourne.

Home Missions Secretary: E. A. Turner.

Missionary Volunteer Secretary: H. W. Hollingsworth.

Assistant M. V. Secretaries: H. G. Miller, Miss Joy Barritt.

Sabbath School Secretary: E. A. Turner.

Assistant Sabbath School Secretary: Miss Marion Taylor.

Publishing Department Acting Supervisor: H. P. A. Gadanne.

Publishing Department Secretaries: F. Bevan, H. Dodd, E. V. Hanbury.

Religious Liberty Secretary: H. G. Moulds.

Educational Secretary: H. M. Lansdowne.

Executive Committee: H. G. Moulds, P. G. Foster, T. W. Harrington, H. W. Kingston, W. J. Gilson, A. J. Gathercole, R. H. Bant.

Jerusalem, My Home

O city by the glassy sea,
I tune my harp and sing of thee;
Methinks I see thy towers rise
In sunlit splendour toward the skies.

Methinks I see thy gates of pearl,
Thy flaming banners wide unfurl!
O city by the glassy sea,
Jerusalem, I sing of thee.

Of in my dreams with rapture sweet
The loved of other days I greet,
And hand in hand we pluck the flowers
That bloom in thy sequestered bowers.

And best of all, His face I see,
The Man who gave His life for me.
And o'er thy golden streets we roam,
Jerusalem, my home, my home!

O city by the shining sea,
Thy walls and bulwarks beckon me.
O land of never-fading spring,
Of thee, Jerusalem, I sing.

—Selected.

At this conference we were pleased to call two more young men from the colporteur ranks to the evangelical work, Brethren C. G. Johnston and E. S. Bartlett, both graduates from the Australasian Missionary College.

Mention has already been made in this paper of the ordination service on the second Sabbath when Brother E. A. Turner was solemnly set apart to the sacred work of the gospel ministry.

One of the high lights of the conference session was the bright and helpful Sabbath school both Sabbaths. An attractive feature was the beautiful chart prepared by the superintendent, Evangelist Braeden. The school voted to give £75 to help start the work in two unentered island groups, the Gilbert and Ellice. Melbourne was shown on a large cut-out map of Australia, connected by unseen wires with a great magnet bearing pictures of those palm-fringed islands. The aim for the two Sabbaths was more than reached the first week, and the second offering brought the total up to £176 2s. 8d. After the offering had been counted each week, the school enjoyed watching Victoria's response in the form of a long line of bank notes hurrying up the wires to the mission field, drawn by the magnet of love for the Master and compassion for the needs of the natives who have not heard of a returning Saviour. In the Sabbath school that day were the parents of the young man recently appointed to go there as our pioneer, Pastor John Howse, only son of Pastor and Mrs. H. T. Howse, now stationed at Warrnambool.

At the close of a very happy and inspiring conference session, the delegates separated, determined by divine grace to do better this year than last, and to be found faithful when the Master returns.

W. R. Litster,
Secretary.

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The Week of Prayer—Warburton

T. A. MITCHELL

Working to a prepared programme, those who led out in the Week of Prayer at Warburton found it a great joy to associate with the believers in a week of deeper heart searching and seeking after divine blessings for the present, and for a more diligent preparation for the life to come.

Each working day meetings were conducted for the whole community. In the morning there were two arranged for the boys and girls at the church school. There both teachers and pupils caught the spirit of the meetings. The teachers co-operated fully in helping to make the meetings all that they were meant to be. Before those two meetings convened it was an inspiration to meet with the teaching staff in their special prayer band, where divine help and guidance were sought for the day's responsibilities—where heaven's wisdom was requested for the leading and moulding of young minds and lives in the way that will fully develop the physical, mental, and spiritual faculties.

In the Hydro extra time was given for the Sanitarium staff, where they, too, entered into the Week of Prayer spirit. The sweet strains of music and song broke over the morning air and re-echoed through the building, carrying the sweet fragrance of heaven to those who were patrons of the institution, and who were

daily receiving the tender and sympathetic care and treatment from doctor, matron, and the whole staff alike. It can truly be repeated that the whole atmosphere within and surrounding the Warburton Hydro is uplifting and conducive to relaxation and rest, for it is not of the world but of heavenly origin.

Special meetings were conducted in the Signs Publishing Company and the Sanitarium Health Food Factory. What greater joy could come to a pastor of the flock than to see a hard-working group of men, women, and youth step into the factory chapel and whole-heartedly seek God for help and guidance to faithfully perform the task that would fall to each and all for that day! Why it would seem as though the very machines themselves would catch the spirit and run more smoothly in bearing their heavy share of work on behalf of men.

Two meetings a day were also held in the church, one at 3 o'clock in the afternoon and another during the evening. The evening meetings were well attended, even though the weather was cold and at times very wet. The Week of Prayer at War-

A disciple came running to Mohammed with the tale that his six brothers were asleep, and that he alone remained awake to worship Allah. The prophet replied: "And you, too, had been better asleep if your worship of Allah consists of accusations against your brethren."

burton is a real week of spiritual refreshing and a feast of good things, for divine supplies are received and enjoyed.

Pastor Stratford and the writer, from the Union Conference, greatly appreciated the help given by Pastors G. G. Stewart and R. Brown during the week in sharing the burden of the many meetings to be conducted. Pastor Stewart is now settled in Warburton, and has found a warm spot in the hearts of the members and people in that centre. Pastor Brown, who is doing editorial work at the publishing house, also is carrying leadership in the local church, both as a church elder and Sabbath school superintendent.

It was an inspiration to all the members to have a number of new converts and interested folk join them in worship during the last Sabbath of the Week of Prayer. They had come in from the surrounding districts, where the warm-hearted missionary-spirited members are doing regular and consistent missionary work. Brother Goldsmith, who toils at the printing work all the week, often leaves home Friday evening or early Sabbath morning and spends until Sunday evening visiting homes and families up and down the beautiful valleys of the country around his home town. He has a growing work, and a number of other members have joined hands with him in service, and today pastors and laity are actively engaged in successful soul-winning work. Nothing can stop a church on fire for Christ and His message of salvation.

Warburton is a hive of human industry. The Health Food factory cannot cope with the demand for its products. The Signs Publishing Company's wheels run day and night to cope with the ever-growing demand for more and still more literature. The Hydro on the hill could place as many patients again if only they had the accom-

modation and the staff to cope with the ever-growing requests from those anxious to receive the medical help given there.

The offering on the last Sabbath was close on £130, which is an indication of how the believers long to see God's work quickly finished on the earth and the King come to take His faithful children home. May the rich and heavenly experience gained during the blessed week just passed continue with all during the weeks ahead.

★ ★ ★

Mutual Blessing

J. B. NORTON

Come with us this Sabbath morning as we visit some isolated believers out from Wyong, about thirty miles from Coorambong. We plan to leave from the old barn at the A. M. College at 9 a.m. Many a mission trip has started from there.

Brother R. Turner is right on time and we make a start, calling at the church for some necessary material. We intend to give our brethren and sisters a real feast of good things, by celebrating the Lord's supper.

Next we pick up Pastor and Mrs Wicks, and now, with my wife, the party is complete. It is most pleasant to drive nineteen miles to Yarramolong turn-off and then fifteen miles up the valley to Brush Creek, passing farms, cornfields, and grazing cattle—surely a picture of peace and quietness found only in the country. As we take a turn in the road our attention is drawn to some writing on the rocks, about fifty feet up on the side of a hill. This is what we read: "The Stranger of Galilee," and "Jesus Is Coming." We know that we have arrived at our destination.

Five adults and three children come out to meet us and extend a joyous welcome. For three months they have been holding Sabbath school alone, in this house. Introductions over, we assemble in the large sitting-room for Sabbath school.

We are not long in the home before we are aware that Jesus is present. On the walls and the table we see pictures and texts to remind us of the constant love of God. As Mrs. Wicks remarks upon this, Mrs. Knight replies that when she is inclined to feel discouraged she takes a look at one of these texts. With the reminder of God's love and care for her she takes fresh courage.

Sabbath school over, we prepare for the after meeting, in which Pastor Wicks draws attention to the danger of the little sins that so easily beset us. Also, he directs our thoughts to God's rivers of joy in His service, later bringing us to the last supper and the ordinance of humility, in which all adults take part. Then we sing a hymn and are dismissed.

We prepare to take our leave, but are pressed to have lunch. As we sit down at the large table, fourteen in all, and partake of the wholesome things prepared for us by our good sister, all formalities disappear. Pastor Wicks tells us of his experiences, and as we enjoy our associations we are reminded that the Adventist family is a good one to belong to.

It is now 3.15 p.m. and we make our way home, having spent one of those really happy and profitable days which will long be remembered from two angles—the refreshing taken to our dear Brother and Sister Knight and family, and the watering of our own souls.

OUR ISLAND FIELD

Inland New Guinea

Writing to Pastor Stratford on the 21st of April, Pastor A. J. Campbell mentions some items of general interest:—

"About two months ago, along with Brother Maberly, I travelled to Lae from the Bena Bena area. We were able to take twelve of our natives with us to reinforce our work at Madang. The twelve included wives and children. The fourteen of us received a free air trip to the coast. It was a new experience for most.

"Returning to the Upper Ramu, I was able to take in two Dragon plane loads of stuff the same day. Mandated Airlines had commenced operation but a few days before, and this is making a great deal of difference. Previous to this we had had no mail for seven weeks, and most of our goods had been lying on the coast for six months. Freightage so far is more expensive than before the war, as it is on a charter basis.

"Brother Maberly remained on the coast till his wife arrived. Having a jeep at Lae, we find it very useful, and are able to acquire a lot of stuff as opportunities arise for obtaining it. I returned to Central New Guinea with a third load.

"Last Sabbath week we held a baptism at which eight were immersed, including six inland and two coastal natives. It was a great Sabbath for the inland. Hundreds of natives from all parts lined the banks of the river at the rear of our station.

"We are desperately in need of help and new men. It has been heavy going the past twelve months particularly, because

of dislocation of transport. But we have seen much to encourage us.

"Our new Ramu church, a European building, is progressing well. It is proposed to name it the Ramu Memorial Church.

"We are now able to use the flying-field, which is almost at the front door of our house, after having to bring odds and ends from another drome seventy miles away, for the past twelve months."

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Progress in the Society Islands

Pastor R. N. Heggie writes cheerfully from Tahiti:—

"Some of our enthusiastic members have built of their own initiative a little church on the island of Tikehau. As there was little hope of a worker's visiting them, they dedicated the building in their own simple way. Several strangers have already joined them in worship. We are thrilled, because this is the first Adventist church to be erected, as far as we know, on any of the scores of islands in the vast Paumotu Archipelago. While on business of his own, Brother Poroi (of the Press staff) visited these people and encouraged them. I hope to go soon myself; but how can we make two or three workers, a fast-disappearing travelling allowance, and only 365 days in the year stretch out to cover two hundred and more islands almost lost in over a million square miles of the rolling Pacific?

"We shall be conducting small baptisms of two or three persons at a time on a number of occasions this year. Two were baptized last month, four this month, two or three more maybe next month. In this manner, with the baptisms increasing, we hope to make steady progress through the year."

The Relation Between Religion and Health

H. M. WALTON, M.D.

(Concluded)

Not a Cold, Hard Path

There are some who hold that the way of healthful living is only a cold, hard path of self-denial and that enjoyment of food and satisfaction of an unperverted appetite is wrong. Such a concept is erroneous and does gross injustice to the denominational position and to the facts and counsels available to us. There is nothing extreme, fanatical, or unscientific about the sound, balanced position adopted by those properly qualified to represent this denomination. God, in His concern for man's welfare, has denied him nothing that is essential or for his best good. Even the prohibition of swine's flesh was not an arbitrary restriction, for we read:—

"God did not prohibit the Hebrews from eating swine's flesh merely to show His authority, but because it is not a proper article of food for man."—"Counsels on Health," page 116.

While the Christian is admonished to practise temperance and moderation in all phases of daily living, and the exhortation in respect to unnatural appetite is, "Beware; restrain; deny," yet God has, with a bountiful and lavish hand, provided for man's necessities and his enjoyment. God requires only consecration of body, mind, and soul, and sanctification

and control of appetite. Indulgence, lack of self-restraint, is the very foundation of all sin. The failure or inability to gain the mastery in the habits of physical life has a demoralizing effect upon spiritual life and character development.

Since the motive that actuates one in this way of life is so important, I wish, in closing this study to briefly consider the proper motivation.

Do we observe the principles of healthful living because of fear—fear of disease, fearful apprehension of this or that, or because we fear we will be criticized or will have a guilty conscience if we do not? Are we to follow hygienic living as a matter of penance? Are we to observe the laws of health as a matter of compulsion or in fulfilment of self-denial and self-sacrifice? The answer is emphatically No.

The health message to which the attention of the church has been so strikingly called, which is ordained for our good, is not to be followed through fear, apprehension, compulsion, or as a means of penance or self-denial. In fact, the person who drives himself, through fear or penance, to conform to the principles of healthful living, is still in bondage to habits and appetites.

Unless sound, balanced, fadless, healthful living can be actuated and integrated in the daily life from an altogether different point of view, the health programme will be a heavy yoke and a distasteful burden—something to be thrown over-

board and discarded sooner or later. Here again health and religion are inextricably linked as a matter of body and spirit.

"An Inestimable Blessing"

Pertinent to this thought is the following quotation from "Ministry of Healing," page 147.

"Lead the people to study the manifestation of God's love and wisdom in the works of nature. Lead them to study that marvellous organism, the human system, and the laws by which it is governed. Those who perceive the evidence of God's love, who understand something of the wisdom and beneficence of His laws, and the results of obedience, will come to regard their duties and obligations from an altogether different point of view. Instead of looking upon an observance of the laws of health as a matter of sacrifice or self-denial, they will regard it, as it really is, as an inestimable blessing."

Seen in this light, from this altogether different point of view, healthful living becomes the way of life, **prompted and springing from within**—prompted by the satisfaction and happiness such a programme gives.

Nor is conformity to the laws of health for health's sake alone. Living in harmony with health principles does pay large dividends, especially when followed from early childhood—dividends in health, efficiency, and increased happiness. Hygienic living decreases the incidence of disease and lengthens the life span. It pays liberal dividends. But healthful living does more. It tends to make the mind more clear and energetic and better able to appreciate the character of truth, the value of the atonement, and to place the proper estimate upon eternal things. Conformity to health principles is a means whereby we demonstrate our respect for our Creator and the laws He has ordained to keep our bodies in the best possible physical condition—the bodies which He says are the temples of the Holy Ghost.

Disregard of these laws and indifference and indulgence are a form of disrespect to God and constitute something of an affront to our Creator. Healthful living for health's sake is good and virtuous, and pays large rewards. But healthful living to glorify God in our body and spirit which are His, is the high calling and privilege and responsibility of the Christian. It is in such a programme and way of life that we present our bodies a living sacrifice, holy, acceptable to God, which is our reasonable service.

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Aboard the S.S. "Stirling Castle"

Pastor S. V. Stratford received a letter from Pastor W. G. Turner, written on the 9th April, from which we cull these paragraphs:—

"As I write we are moving opposite Bone, on the North African coast, having passed Bizerte about an hour ago, and Cape Bon where the Axis forces capitulated at the close of the African campaign. We have seen a few beached ships, but are too far from the shore to note any destruction in detail.

"We are due to pass Gibraltar in less than forty-eight hours, and it has been announced from the bridge that we are due at Southampton on Sunday, probably leaving the ship the following morn-

(Concluded on page 8)

UNTIL THE DAY BREAK

YOUNG.—As the night of March 4, 1946, was ushered in, Brother Henry J. Young of the Parramatta church, Sydney, peacefully fell asleep in Jesus, at the ripe age of seventy-eight years. Approximately seven years ago he accepted the advent message and was baptized by Pastor H. C. Harker. For the past five years he was a dependable deacon of the church. His work is finished; he kept the faith. Henceforth there is laid up for him a crown of righteousness. May God grant comfort and consolation to his lonely widow and bereaved daughters, Mrs. Pike and Mrs. Porter. In the funeral services Pastor D. Whittaker assisted the writer.

M. H. Whittaker.

BROSZART. On April 15, 1946, a life rich in the Christian graces was suddenly terminated when Sister Johanna Bertha Broszart passed away in her sleep at Milman, Queensland, at the age of seventy-six years. Just half her years were numbered as a devoted member of the advent family. The glowing testimony she gave the Sabbath previous to her death left no doubt that she was fully prepared to meet her Saviour. To await His return we laid our beloved sister to rest in the Rockhampton cemetery, where the hope of the Christian, glowing from God's Word, brought consolation and assurance to her son, Brother Kurt Broszart, relatives, and friends gathered at the graveside.

Ralph Tudor.

DURRANT.—On February 17, 1946, at Yeppoon, Queensland, Alice Durrant passed peacefully to her long rest, having attained the great age of ninety years and five months. Our beloved sister was associated with the very beginnings of the work in Rockhampton, and was a devoted member of God's advent family for almost half a century. Our sympathy is extended to her daughters: Alice (Sister Charles Richter), and Rose (Sister O. G. Dunbar), and other relatives. Words of comfort and hope were found from God's promises at the services in the home and at the Yeppoon cemetery, where we laid this pilgrim to rest, confident that she will soon arise to eternal life, at the call of the Life-giver.

Ralph Tudor.

MILLS.—On April 1, 1946, Sister A. N. Mills passed peacefully to her rest in the Burra hospital, S.A., in her eighty-fifth year. Sister Mills was always an active church member, and was baptized when a young woman. Over forty years ago the third angel's message was brought to her by Pastors Craddock and Steed, at Burra. Sister Mills was intensely interested, and accepted every phase of the message, and was soon a Sabbath keeper. Later her two daughters joined her, and all were baptized. Through the years she found great joy in conversing on Bible truths and gaining further light. Three children are left to mourn her passing: Mrs. Walter C. Were of Prospect, Mr. Horace J. Mills, of Tailem Bend, and Mrs. C. V. Rogers of Launceston, Tasmania. The funeral service was conducted by the writer.

W. M. R. Scragg.

AUSTRALASIAN RECORD

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MOORE.—Josephine, beloved wife of Frederick A. Moore of Bathurst, N.S.W., a faithful mother in Israel, passed to her rest at the Sydney Sanitarium on April 12, 1946, after a long illness. Our sister dearly loved the Lord, and her confidence was strong to the end. Sister Moore was a loving wife and a devoted mother to her four sons, Leslie, Edward, Geoffrey and Harry Richardson, and her only daughter, Jessie (Mrs. Waters). A solemn service was conducted by the writer at the Bathurst church, where words of comfort were spoken to the sorrowing loved ones, and Pastor M. S. Ball officiated at the grave. To our beloved Brother Moore and other bereaved ones we extend our deepest sympathy. We point them to the glorious morning of the resurrection. J. C. Dever.

WILCOX.—On April 17, 1946, at Sydney Hospital, our dear Sister Melinda Joan Wilcox of Jenolan Caves fell asleep in Jesus. Fifty-six years of age, she had spent about thirty years in the truth of the third angel's message. Our sister was dearly loved and respected by all. She was the faithful wife of Mr. L. A. Wilcox, who is a guide at the Caves, and the beloved mother of Eileen (Mrs. Fitzgerald), Winifred (Mrs. Heywood), and Leonard. We laid the loved one to rest in the Oberon cemetery, in the presence of a large gathering of sympathizing friends. The late Sister Wilcox was baptized by Pastor Cobb as the result of a mission held at Oberon. She was then a Miss Tonkin. God has marked her resting place, we know, and we extend to Mr. Wilcox and the family our deepest sympathy.

J. C. Dever.

SCHUBERT.—Betty, aged twenty years, beloved wife of Ernest Schubert, passed away at the Sydney Sanitarium on March 11, 1946. On June 27, 1945, the Hamilton church, N.S.W., was the scene of a very pretty wedding, when Betty and Ernest were united in marriage till death should part them. Little did we dream that eight months later God would claim Betty. The Hamilton church was made sad at the unexpected end of one so young and loved by all. Our beloved sister was laid to rest at Avondale, where the students from the College formed a guard of honour and sang "Nearer, My God, to Thee." The writer officiated at the church, and Pastor C. J. Reynolds at the grave. Brother Bohringer arranged the flowers, which were beautiful to behold. Brother Schubert will continue his studies at A.M.C. May God sustain and bless him and the bereaved Miner family. E. H. Parsons.

In Memoriam

Josephine Moore (formerly Mrs. Richardson) was well known to many of the workers in the cause of God. Her home was always an open hostel to minister and colporteur alike. Many a young literature evangelist fresh from college, found, after his day's toil, a refuge in her home on the hill at South Bathurst. If any of these should read this, may he pause a moment to remember and honour a true mother in Israel.

Twenty-nine years ago Sister Moore obtained a copy of the "Signs of the Times" from a drapery store, where it had been left by the late Brother R. J. Riley. Later through instruction from Pastor H. H. Mitchell, she was baptized. Our sister started a "Signs" round, and as a result there are some members rejoicing in the advent faith, which she loved till the last. Assisted by Sisters Hearst and Sutton, Sister Moore (then Sister Richardson) held the Bathurst company together for a number of years, in the absence of a resident minister.

Like Dorcas of old she plied the needle in mending and making clothes for many who were in need. Numbers less fortunate in this world's goods received food from her hands when she had little to spare (as I can personally testify). Truly her works do follow her, for she was an outstanding character for integrity, faithfulness, and selflessness. Many non-church members paid this testimony to her that she was a true example of what a Christian should be.

Prayerful to the point of a detailed list of many names daily upheld before the throne of grace, it was also said of our late sister that she was an example in suffering. She was one whom the Lord could trust, like Job, in the midst of tribulation.

As an instance of the high esteem in which Sister Moore was held, one old lady of eighty-seven years, walked more than two miles to be present at the funeral.

J. C. Dever.

Return Thanks

Sister M. Young and Brother and Sister Pike of the Parramatta church, wish to offer sincerest thanks to all sympathizers in their recent sad bereavement, especially to Pastor and Sister M. H. Whittaker for their devoted and comforting help in the hour of their need.

Brother F. A. Moore and the family of the late Sister Moore desire to thank the nurses, staff, sisters, and Dr. McLaren of the Sydney Sanitarium for their kindness and loving attention to their dear one during her illness.

ACKNOWLEDGMENT

We wish to acknowledge with thanks the sum of 21s. tithe received from E.M.C.

WANTED on North Shore Line, Sydney, or Gosford district, room, preferably unfurnished, without use of kitchen. Mrs. Dadd, 118 Blue Point Road, McMahon's Point, Sydney.

WANTED urgently at Warburton, Victoria, by Adventist family, house or rooms for a period of about two months, from about the middle of May. A. D. Porter, Marshall Street, Maryborough, Victoria.

BREVITIES

Miss Valmai Letts of Sydney has joined the Union Conference office staff.

Mrs. Frank Maberly reached Lae, New Guinea, about the middle of April, and was met by her husband and her father, Pastor R. Thrift. Brother Maberly is in charge of the Omaura Mission.

Brother T. Rutter, who has given years of acceptable service within the Adventist organization, is at present awaiting transportation from Sydney to West Australia, where he will assume the duties of preceptor at the College.

Sister G. M. Masters, who underwent an operation at the Sydney Sanitarium a few weeks ago, is now convalescent and is making a good recovery. She is looking forward to returning to Fiji soon, to join her husband and their younger son.

In a cable message received on April 29 from Washington, D.C., U.S.A., Pastor Turner reported his safe arrival at our world headquarters. He is the first of the delegates sailing by steamer to reach America. Some of the others, including Pastor Rudge, were due there a few days later.

Captain E. J. Kraft, with whom many of our people in Brisbane became acquainted during the war, was the first foreign Seventh-day Adventist to reach Japan after hostilities ceased. He was able to get Sabbath schools and other phases of our work organized. He will soon return to Japan from America.

Dr. T. A. Sherwin recently spent a few days at Wahroonga, on his way to Queensland to attend a workers' meeting held near Brisbane, and then to Townsville, for the annual meeting of the North Queensland Mission, May 8-18. Pastors J. B. Conley and A. G. Stewart will be the other Union Conference delegates at this meeting.

Aboard the S.S. "Stirling Castle"

(Concluded from page 6)

ing. [A cable message already published in the "Record" indicated that they arrived according to schedule. (Editor.) This morning we received a radio from Brother Anscombe, Conference transportation agent in London, advising us that our passage across the Atlantic was assured. Thus we have no need to worry on that. For the way in which we have been provided for we are grateful to God.

"We have a six-berth cabin together. It was a two-berth room, and with six in it we are rather crowded but by no means uncomfortable. We have installed a private lighting system, so that while there is no room to sit, we can lie on our bunks and read. We have plenty of fresh air all the time.

"The trip has been pleasant. The ship, with almost 4,000 on board, is remarkably

well controlled, and while accommodation in the rooms or on deck is at times rather difficult to find, we cannot complain.

"Apart from Fremantle we have not been allowed off the ship. We were sorry, of course, not to be able to see Aden, Suez, and Port Said, but owing to the troops we were kept aboard. Fortunately, we are dry. There is no alcohol allowed, so the men are orderly and well behaved.

"We have learned that the 'Rangitiki' is wet, and while she carries no troops, there is a good deal of discomfort for those who do not like alcohol and its results. The 'Rangitiki' (on which Pastors Roenfelt and Johanson travelled) is just ahead of us. We shall probably pass her within the next day or so.

"Daily we meet in our cabin for worship and prayer, which is helpful to all of us.

"We have some nice folk on the ship. Some of us have been able to talk seriously to a number, and have left our small books in their hands. Last night I spoke to the first-class passengers on Africa, and tomorrow I am to speak to the troops. These talks always create openings for further contacts.

"To all of our party the voyage has been

a most restful one, and we should reach the end of the journey well in mind and body.

"While we were at Suez, Pastor E. L. Branson (son of Pastor W. H. Branson), leader of our work in Egypt, and Pastor Neil Wilson came aboard, having driven from Cairo. We were happy to spend a few hours with them. They were prepared to take us to Cairo and show us round, but we could not leave the ship, so the pleasure of seeing this important centre was denied us.

"The journey through the Red Sea was by no means trying from the temperature viewpoint, as we enjoyed a cool northerly breeze most of the way. So in the Suez Canal. Indeed most of the journey has been in fine weather. Through the Suez we saw much of interest—the fertile patches, canal felucas with their large yet easily handled sails, and the people themselves.

"We are sailing along a certain cleared route. Thousands of mines were sown in these waters, and while sweeping has removed most, stray ones are still being found. We have no desire to find any, of course."

Appeal Report—Excellent Progress

APRIL 18, 1946

CHARLES HEAD, A.U.C. Home Missions

Conference	1945		1946		% of Aim	Overflow
	Attainment	Aim	Sixth Report	Total		
North New Zealand	£7,094	£3,000	£1,492	£7,252	242%	£4,252
South New Zealand	3,458	1,600	175	3,775	236%	2,175
North Queensland	959	600		L A T E R		
Queensland	3,429	1,300		L A T E R		
North N.S.W.	3,094	1,500	1,060	2,910	191%	1,410
South N.S.W.	4,504	3,000	354	4,170	139%	1,170
Victoria	4,908	3,000	468	5,011	167%	2,011
Tasmania	1,239	650	458	1,108	170%	458
South Australia	1,551	1,250		1,340	104%	90
West Australia	2,088	1,100	315	1,556	141%	456
UNION	£32,358	£17,000	£4,322	£27,122	159%	£10,122

A comparison of this week's Appeal total with last year's results for the same period reveals an increase of more than £2,000, and consequently a splendid finish is assured.

This is very gratifying indeed, particularly when we consider the difficulties associated with the commencement of the work this year, and also the changed conditions prevailing right throughout the Union Conference.

It is difficult to express in words alone how greatly we appreciate the valuable service that has been rendered by everybody who has participated in the work, and therefore we desire to associate with that expression a very hearty "handshake" and trust that a good imagination will enable all to feel its strength and warmth.

Pastor Sibley's recent telegram clearly indicates that Tasmania has responded wonderfully well, and is now chasing last year's outstanding achievement.

Everybody will be very happy to know that the North and South New Zealand Conferences have eclipsed all previous Appeal records. We are hoping to receive a similar report from other conferences before the effort is finished.

Colleges

1. The Australasian Missionary College with an aim of £500 has to date gathered £920, and more is expected.

2. The New Zealand Missionary College principal, Pastor Wilkinson, cabled to the effect that the sum of £750 had been collected, which is equal to twice the amount of the institution's aim.

Wahroonga Church with an aim of £500, has to date received over £1,000.

Because of the fact that the mission field rehabilitation programme urgently needs greater help than has ever been required of the homeland in the past, we are confident that every conference is planning, and working, to exceed all past achievements.

The two Queensland conferences are due to commence work next month, and we are certain that the excellent response and success of other conferences will inspire and stimulate their constituencies also to attempt record results.

In acknowledging God's bountiful blessings upon the Appeal this year, we desire to render to Him our abundant thanks, and would also earnestly pray that He will enable His people to secure the financial assistance which will fully meet the requirements of the mission field.