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“Remember Lot’s Wife”

BRIEF, pointed, and full of warning is this sentence of the Saviour in the setting of God’s ancient judgment on the careless and the wicked. One hundred per cent given over to pleasures of wickedness and careless to the invitation of divine judgment, the world of Noah and Sodom forgot in their orgy that the wages of sin is death. How easy it is to forget! to forget the Sabbath; to forget our Creator in the day of buoyant health; to forget that desire leads to sin, and sin, to death; to forget Calvary and the price of redemption; and to forget the judgment to come. With the day of judgment in view Christ warned His followers to “remember Lot’s wife.”

What lessons may we take from this sentence of admonitive warning?

1. Her disobedience.
2. Her fear to go forward.
3. Her desire to go back.

Her disobedience brought swift judgment. God’s commands were nothing to her. She was dragged out of the city as a brand from the burning. She had not learned to obey God in times of peace, and thus, in the time of anxiety, she did not know how to obey. Questioning obedience is a product of doubt, but prompt obedience when the command means an immeasurable sacrifice, reveals a heart and life of faith.

God does not always give His reasons for requesting prompt, sustained obedience. Saul was ordered to destroy the Amalekites and their cattle. The disobedient prophet was warned not to eat in Bethel, and the people in Uzzah’s time were commanded not to touch the ark. Swift judgment befell them for disobeying.

These men were well acquainted with God and His demand for prompt obedience. Lot’s wife had had enough experience with God to know His requirements. The two angels and her husband had given her abundant proof that God was leading them out; but the urge of her restless spirit moved her to look back on the terrifying scene. What an infinite loss to her and to her husband and daughters there was in that look! The Israelites were saved by looking at the brazen serpent, but Lot’s wife was lost through looking back on Sodom. And her husband and daughters were left without a mother’s

care. For this reason, then, let us “remember Lot’s wife,” that we fall not by the way of disobedience. Let us believe that God knoweth best.

2. Disbelieving God, she lost faith to trust Him for the future. Where were they going? What did the future hold for them? Home and worldly friends were behind her, and loneliness and poverty before her. She had no faith to go forward. It is faith that keeps the child of God to the rugged, upward way. Abraham went out from Ur and returned not. He went forth, not knowing where he was going. Elisha sacrificed his oxen and ploughs, and followed Elijah. The disciples of Christ left all and followed Him. But Lot’s wife could not believe that God could and would provide for her. She had no desire to seek the righteousness of God that all things might be added unto her.

Then from this important angle, let us “remember Lot’s wife,” for Jesus warns us to beware lest the cares of this life overcome us. Rugged mountains of difficulties and barrenness may rise before us; but even in such places shall be found the raven, the barrel of flour, the cruse of oil, and the running brook. Caves of loneliness might be there, but the promise is sure, “Lo, I am with you alway.” “I will not forsake thee.” And millions have found these promises fulfilled. We need not fear the future path, if God bids us tread it.

3. All along the trail of Israel’s journey, pillars of stone rose to witness to the power and love of God for His people. But the pillar of salt remained even to the time of Josephus, a mute appeal to all to “remember Lot’s wife,” that she looked back in sorrow to the place of her heart’s treasure. Israel longed for Egypt’s tables of flesh and surfeiting. Solomon looked back to worldly pleasures, which resulted in the disruption of Israel, for he taxed the people to breaking point to feast his folly. Saul looked back upon self-seeking and pride, and the sceptre fell from his grasp. It is not safe to look back upon the past life of sin nor upon the pleasures of the world to desire them. For desire leads to action. Peter speaks of the dog returning to the vomit, and the sow to the mire. Where is the Adventist heading who, having forsaken probably theatres, picture shows, dancing, sporting, gambling, smoking, drinking, adultery, stealing,

lying, hatred, anger, covetousness, and Sabbath-breaking, gazes on them with a longing to indulge them again? Surely we believed when we forsook them that Christ was not in them, and because of this we turned away from them. We must be earnest to keep our affections on those things above, where Christ is. Professing Christians all around us indulge in the majority of the things mentioned above, but this very fact constitutes a warning to the people of God in the words of Paul. 2 Tim. 3: 1-5.

Christ declared our day to be like Sodom. We may be vexed over it, like Lot, and yet be contaminated by it. We need a face of flint turned Zionward today.

The Hebrew translated look is "nabat," which means "to look attentively," "to consider," "to have respect,"—not meaning a glance back, but a gaze through

which Lot's wife's whole soul longed for her Sodom.

One looking back with desires for the pleasures of the world, to riot once again in pride, ambition, and carnal proclivities to sin, finds nothing to satisfy the soul. A troubled conscience, self made repulsive to itself, the spiritual life dead, a form without the power, hope turned to fear, power to weakness, and heaven to hell is the accumulative reward. Christ is not in the world, but is above, where our affections must be centred. There He awaits the hour of the church's triumph. The brilliantly lighted picture halls, the jazz, and sweep of feet and music, the thunder of horses' feet, the morbid nicotine and alcohol, and the pride of dress, popularity, and vanity, are not for Christ's own. Sodom is not for the pilgrim of faith's call. Heaven is our destiny. "Remember Lot's wife." W. M. R. SCRAGG.

Christian young people have found their way to the source of salvation as it is in Christ Jesus. We share the pleasure of these workers in the knowledge that God has blessed their labours.

Wainibuka School.—Some twelve years ago this school was opened under the leadership of Pastor G. Branster, who was followed by Pastor H. R. Steed as headmaster. He in turn was succeeded by Brother L. V. Wilkinson. Upon the transfer of Brother Wilkinson to Buca Bay, Brother A. P. Dyason was appointed headmaster. For years this school has been one of the brightest spots in our work in this field, giving strong spiritual help to the hundreds of our young people passing through its doors. A recent visit reveals that the excellent standard of past years is being well maintained by Brother Dyason and Miss Edwards in their work there, ably assisted by several faithful native helpers. Thirteen of the young people have been won this year for the Master, nine of these being baptised at an impressive service on the banks of the Wainibuka on Sabbath, December 3, by Pastors Mosese Dranibaka and Timoci Nawara.

OUR MISSION FIELD

Mission Notes, Fiji

Buca Bay School.—This new intermediate school opened its doors for the first time early in April this year. The enrolment was 18 for the first week, and gradually increased week by week until it exceeded 60, the maximum number for which provision could be made the first year. Next year when an additional dormitory will be available the attendance should reach 100. During this first year the requests for admission were greatly in excess of the school's capacity. Excellent work has been done by the headmaster, Brother L. V. Wilkinson, assisted by Brother John Kamea, and several native brethren, in bringing the school to a high standard of efficiency. Owing to food shortage, the school was closed for vacation on October 21. The last day was one of special pleasure to students and teachers alike when eleven of the young people followed their Lord in baptism.

Buresala Training School.—The year 1933 has been, in some respects, one of the most strenuous in the school's history. Fiji is experiencing an awakening in matters educational, and many young men who have neglected their opportunities in younger years, are now finding themselves in need of more education to meet the changing conditions. A large number of such young men entered our school this year, and because of their backward condition greatly increased the work of teachers. The enrolment reached nearly 90, the largest in the school's history. Pastor H. R. Steed is in charge here, and is assisted by Brethren Sprengel and Collett. Despite the heavy duties of the year, which were increased by a spell of dry weather, a troublesome water supply, and the task of erecting a house for Brother and Sister Collett, the spiritual requirements of the students were carefully fostered. Eleven young men and the wife of a married student were baptised at the close of the Week of Prayer, September 9.

Samabula Indian School.—Under the leadership of Brother George Masters this school has passed through a difficult, yet successful year. Unlike our other schools, this one is operated in the interests of young people of non-Christian faiths. Owing to the depression, many boys have been unable to pay their fees; and as Brother Masters has not refused any boy willing to work for his needs, the school has had very few paying students. An effort was made to support these boys by extending the school gardens. This work was first of all handicapped by an exceptionally wet "wet season," followed later by one of the driest "dry" seasons on record. Hence Brother Masters has had his most difficult year financially since opening the school some six years ago. However, the workers have this satisfaction: at least 50 per cent of the non-

European Sabbath School, Suva Vou.

—To meet the needs of the two mission families here this little Sabbath school was organised two years ago, and it has slowly grown, until the membership now stands at 34. The attendance of the members is most regular and the standard of daily study is excellent. Frequently the goal of 100 per cent daily study and attendance is attained, and recently for five consecutive Sabbaths the daily study average was 100 per cent. Our membership is not strictly confined to Europeans, but includes several Indian young men who speak English fluently; also Guso, our Solomon Island brother, a student in the Central Medical School. The children of some of our neighbours also attend fairly regularly, although the coming of the wet season is interfering with the attendance of some. Following the Sabbath school we hold service in English one week, and the alternate week the time is given to the young people, who conduct



European and Indian Believers Gathered at the Home of Pastor Rudge to Welcome Pastor and Mrs. C. H. Watson When They Passed through Suva, Fiji. Seven European and Two Indian Workers' Families Are Represented, and Others.

the M. V. service along the customary lines. Occasionally our numbers are augmented by visitors from outlying stations and the workers and young people from the Indian Mission. Then sometimes we are visited by the members of the Suva Vou native choir, who render special items in our Sabbath school. Recently we were privileged to have a visit from a "really truly" foreign mission family—that of Semiti Gade on their return from Papua. The talks given to us by Semiti and Aliti, and the singing of the family gave great pleasure to our members, and will long remain a happy memory. Several weeks ago six of our European Sabbath school members were baptised, and will now be added to our church membership at Suva Vou.

Pastor Watson's Visit.—The recent visit of Pastor and Mrs. Watson to Fiji was the occasion of a happy gathering at the Suva Vou mission. In anticipation of the visit we had arranged for a meeting in the Suva Vou church at 10 a.m. on the morning of the arrival of the A.M.S. *Mariposa*. As our visitors entered the church they were greeted by a large congregation, which filled every available seat in the recently enlarged building, and comprised representatives of our European, Indian, and native people. Following the rendering of several hymns by our native brethren, and an address of welcome by Pastor Mosese Dranibaka, Pastor Watson gave an inspiring address on world conditions and the advancement of the work, which was of great encouragement to all, and especially appreciated by our new European believers. At the close of the service Brother Watson and his wife spent some time in conversing with the native brethren. Later in the morning the sisters entertained a great company of European and Indian friends at lunch on the verandah of the mission home. At 5 p.m. a large number of believers assembled on the wharf to wave farewells as the stately mail steamer headed out to sea, bringing to a close a most enjoyable day.
E. B. RUDGE.

December, 1933.

Baptismal Service, Suva Vou, Fiji

"Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world." These words were among the last uttered by our dear Saviour before He left this earth for His heavenly home, and they have inspired thousands to give their lives wholly to the teaching of the Word of God to others. On the afternoon of November 26 our hearts were filled with joy as we watched seven candidates go forward in the ordinance of baptism in response to the claims of this message of Christ. Six of the candidates were Europeans living in the city of Suva, and one was a Fijian sister, the wife of a new native member of the Suva Vou church. The baptism took place at the little beach in front of the mission at Suva Vou, and was attended by all our European and native church members. The service was conducted by Pastors Rudge and Mosese Dranibaka, in

English and Fijian, to meet the requirements of the mixed gathering. The Fijian believers were greatly encouraged to see six Europeans going forward in the solemn rite of baptism. The candidates were rowed out to a spot where the water was sufficiently deep for the service, while those standing on the shore sang heartily a number of hymns. Thus was solemnised our largest baptism of Europeans in Fiji. May God bless these dear people as they have renounced the world, and have linked up with God's people, who look with glad anticipation to the return of Christ.

NORRLEN RUDGE.

Suva Vou, Fiji.

Lord Howe and Norfolk Islands

DURING the past month it has been a pleasure to us to make the personal acquaintance of members of the RECORD family living on the two isolated little islands of Lord Howe and Norfolk.

Shortly after our beloved co-worker, the former editor of this paper, had passed away in death, and while the home we had shared for so many years was being broken up, we took the advice of the brethren at headquarters to get away from the office work for a short time. And so it came to pass on December 16 that we found ourselves on board the *Morinda*, commencing the thousand-mile journey toward the lovely and peaceful island which for twelve and a half years has been the home of our sister and brother-in-law, Brother and Sister A. G. Wise. In every way this seemed an opportune time to go; with the Avondale Press (where the RECORD and *Leader* are printed) closed for two weeks at the year-end, and with Pastor A. W. Anderson to edit the two following issues of this paper, we felt free to be away a month.

The second day after leaving Sydney we steamed around the rocky islets of the Admiralties, which lie close beside Lord Howe, and dropping anchor almost in the shadow, it seemed, of the twin mountains that rise abruptly from the ocean to a height of nearly 3,000 feet, we waited for the little boats to come out to take passengers ashore.

Though Brother and Sister A. H. Ferris and family were away at Norfolk Island on their annual visit to that part of their parish, and though our coming was wholly unexpected, as soon as we landed we found ourselves among brethren and sisters, and were introduced to many whose names seemed quite familiar to us through seeing them on the RECORD list. We shall not forget the kindness and hospitality of Brother and Sister Robbins, whose home we visited in another part of the island, travelling there by Lord Howe's usual means of conveyance,—a one-horse sledge. We entered the little S.D.A. church, neat and attractive within and without, which stands close by the only other church on the island, suggesting brotherliness.

Refreshed and strengthened, we returned to the ship, laden with tokens of the generosity of these new friends; and like Paul of old who met believers on the way to his destination, we "thanked God and took courage."

Norfolk Island was reached on the fourth day, and here nearly three weeks

were spent. Brother and Sister Ferris have laboured faithfully for twenty-three long years on Norfolk and Lord Howe, and their good work is still going forward. Candidates are being prepared for baptism on Norfolk, including some fine young people who will be a help to the church in all its departments of service for God.

The Norfolk Island camp meeting opened on Thursday evening, January 4, and was in full swing when our boat sailed on January 11. RECORD readers have been promised a report of this meeting for a later issue. We must congratulate the Norfolk Island church on its enterprise in securing from Sydney a new church bell. Swinging high above the porch of the church, its sweet tones were heard for the first time on the opening evening of the camp. It can be heard in widely separated parts of the island. Sister Ferris was happily surprised to hear one not of our faith say, "The bell reminds us that the seventh day is the Sabbath."

On entering the church the first thing one notices is the Ten Commandments on the wall behind the pulpit, artistically printed by one of the members, Brother T. H. Patching. We are reminded that this is the "royal law" of love which God would write in the hearts of all His people. Every nail in the building is known to Brother Ferris, who undertook the great task of converting living pine trees into this neat house of worship, pit-sawing the timber, aided by his sons. Prior to the erection of this building some years ago, the historic old stone chapel which stands within one of the large prison enclosures near the landing at Kingston, and which was abandoned when the convicts left, was the Seventh-day Adventist church on Norfolk.

We were pleased to see four generations in one family attending the Norfolk Island Sabbath school, from Sister Jackson, aged seventy-six, the oldest member of the church, down to her six great-grandchildren. Sister Jackson's parents were in the company that came from Pitcairn Island to settle on Norfolk, and she was born nineteen months after the island was thus colonised. Her father, Charles Driver Christian, was a grandson of Fletcher Christian, one of the mutineers of the *Bounty*.

Several times Sister Jackson has experienced the healing power of God in answer to prayer, the most recent occasion being during the camp meeting. Through a fall down the back steps of her home, our sister sustained an injury to her side, and though she came to camp she was suffering too much to enjoy the meetings. Brother Sidney Nobbs, who had come up from Lord Howe to attend the camp, visited her, and with a few friends present, bowed in prayer by her bedside. In simple faith he prayed that the healing power of God would touch the injured part and make our sister well. As soon as the prayer was ended Sister Jackson said, "I am healed. I felt a thrill pass through my body, and the pain is all gone." She rose and went to the meetings.

We will share with RECORD readers the story that Sister Jackson told us of how the Lord gave her father his knowledge of music. One day a visitor from a man-of-war that touched at Pitcairn, gathered six young island men together

and gave them a little instruction in singing. As he listened to their "do re mi," he called Driver Christian out and asked him to take the tuning fork and lead the singing after he left. The next day he was gone. The following night Driver Christian earnestly prayed that the Lord would help him to understand music. He could not read the notes, and knew nothing of the theory apart from the little knowledge gained from the visitor. That same night, Sister Jackson relates, her father was given a vision or dream of a sheet bearing music written in four parts, and at the same time the understanding of it was made known to him. In the little cemetery down by the sea we saw his tombstone: Charles Driver Christian, died in 1906 at the age of seventy-seven years, "Choirmaster on Pitcairn Island and Norfolk." He composed and wrote the music of three anthems entitled, "Gethsemane," "Come, Ye Blessed," and "The Ship of Fame." The first two named were sung during our camp meeting, and as we listened, we could understand that God blessed the life and labours of Driver Christian and fulfilled His promise to give wisdom to those who seek Him for it. Sir Hubert Murray, the Lieutenant-Governor of Papua, who returned to Sydney from a visit to Norfolk by the same boat as we did, told us that the other anthem, "The Ship of Fame," was sung at a meeting on the island attended by himself and Lady Murray and Mr. Stevens, the Premier of New South Wales, as well as by the Administrator of Norfolk. These anthems are loved by the people of Norfolk, and rightly so.

While it seemed strange to us suddenly to step out of the "news department" of this office which is the hub of our work for Australasia, into isolation where there was not a breath of news from the outside world for two and a half weeks, yet ours was a happy stay among people to whom God has given beautiful surroundings. We shall remember all the kind-hearted people of Norfolk and their verdant isle, with its glorious coastal woodland, and pastoral scenery; its peaceful little homes; its acres of banana farms on sunny slopes and in sheltered valleys; and its stately pines of gigantic height and spreading branches that have stood for untold centuries, springing out of the cliffs, adorning the valleys, and giving the green meadows a beautiful parklike appearance. Viewing the island from the summit of Mount Pitt, it hardly seemed credible that the small "hearth rug" beneath us was really 8,000 acres in extent.

It is our prayer that we may meet many from Norfolk in the eternal home that God is preparing for all who love and obey Him, and where we shall see no reminders, as at Norfolk, of the old convict days and the bondage and suffering of sin.

V. M. R.

HAPPINESS drawn from earthly sources is as changeable as varying circumstances can make it; but the peace of Christ is a constant and abiding peace. It does not depend upon any circumstances in life, on the amount of worldly goods, or the number of earthly friends. Christ is the fountain of living water, and happiness drawn from Him can never fail.—"Mount of Blessing," p. 32.

VICTORIA

PRESIDENT: G. G. STEWART

SECRETARY: L. J. IMRIE

Victorian Conference and Camp Meeting

AT Hampton, near Melbourne, from December 21, 1933, to January 1, 1934, delegates and members representing our thirty-three Victorian churches assembled for the forty-sixth annual session of the conference; approximately 255 tents were erected.

Seven business meetings were held. Four tent missions had been conducted, but workers were stationed in eight districts, and 143 were baptised during the year. At September 30 the membership of the conference was 1844, an increase of 28 over the membership at December 31, 1932. During the fourth quarter 88 were baptised and will be accepted into church fellowship. A new church was organised at Brighton.

The tithe receipts for eleven months to November 30 were £10,649 7s. 6d. and the expenditure from the tithe fund was £126 19s. 4d. less than the income. The amount of tithes and offerings sent to the Union Conference during the nine months to September 30 was £7,685 19s. 1d.; this included £2,216 4s. 6d. Sabbath school offerings, and £2,474 3s. 10d. Appeal for Missions funds. The book and periodical sales for nine months were £2,566 16s. 4d.

Six schools were in operation, with an enrolment of 209 students, including 74 non-Adventist children. Thirteen teachers were on the pay roll in addition to 36 evangelical and office workers.

Conference Officers

PRESIDENT: G. G. Stewart.
SECRETARY-TREASURER: L. J. Imrie.
MISSIONARY VOLUNTEER SECRETARY: H. J. Meyers.

ASSISTANT MISSIONARY VOLUNTEER SECRETARY: Miss F. Grolmund.
SABBATH SCHOOL SECRETARY: Miss M. C. Barlow.

EDUCATIONAL SECRETARY: G. G. Stewart.

HOME MISSIONS SECRETARY: H. J. Meyers.

ASSISTANT HOME MISSIONS SECRETARY: A. H. Forbes.

FIELD MISSIONARY SECRETARY: J. T. Young.

ASSISTANT FIELD MISSIONARY SECRETARY: Mrs. M. Badcock.

TRACT SOCIETY SECRETARY: A. H. Forbes.

RELIGIOUS LIBERTY SECRETARY: E. G. Whittaker.

EXECUTIVE COMMITTEE: G. G. Stewart, E. G. Whittaker, W. O. Johanson, W. A. Bussau, A. E. White, J. C. Cornell, H. H. Rowell.

Credentials and Licenses

MINISTERIAL CREDENTIALS: T. H. Craddock, G. E. Marriott, H. J. Meyers, E. G. Whittaker, L. Currow, C. P. Michaels, G. G. Stewart, L. J. Imrie, H. A. Hill, L. F. Were.

ORDINATION AND CREDENTIALS: E. R. Gane.

MINISTERIAL LICENSE: O. K. Anderson, C. E. Ashcroft, M. Ball, M. A. Connell, M. Grolmund, G. J. Parker.

MISSIONARY LICENSE: W. A. Beatty, Mrs. M. Badcock, Miss M. C. Barlow, Miss E. Britten, Miss F. G. Carver, Mrs. T. H. Craddock, Mrs. L. Currow, A. H. Forbes, Miss F. Grolmund, Miss C. E. Hodgetts, O. Knight, Mrs. G. E. Marriott, Miss M. McDowell, Miss A. Preuss, Mrs. K. M. Thorpe, R. Tudor, Miss A. M. Williams, J. T. Young.

TEACHER'S LICENSE: E. A. Butler, Miss J. Eyre, Miss A. A. Hardy, Miss J. Mitchell, Miss R. Mitchell, Miss H. Paterson, S. C. Pennington, Miss D. Watts, W. R. Whisker, H. Vetter, Miss E. Austin, Miss I. Behrens, W. Hill.

MEDICAL MISSIONARY LICENSE: D. Dunlop, Mrs. D. Dunlop, L. T. Giblett, Mrs. L. T. Giblett, R. A. Natrass, Mrs. R. A. Natrass.

Colporteurs' credentials and licenses were referred to the Executive Committee.

Field Work for 1934

Bendigo: L. F. Were, C. E. Ashcroft, O. Knight, Miss A. Preuss.

Colac: E. R. Gane, R. Tudor, lady worker (to be appointed).

Footscray: G. J. Parker, M. Ball, Miss F. G. Carver.

North Fitzroy: G. E. Marriott, Miss M. McDowell, Miss C. E. Hodgetts.

Sandringham Line: E. G. Whittaker, O. K. Anderson, Mrs. K. M. Thorpe.

Metropolitan Area: H. A. Hill, M. A. Connell.

Ballarat: L. Currow.

Caulfield: W. A. Beatty.

Geelong: C. P. Michaels.

Mildura: M. Grolmund.

School Teachers

Bendigo: S. C. Pennington.

Geelong: Miss R. Mitchell.

Hawthorn: E. A. Butler, Miss J. Eyre, Miss A. Hardy, W. Hill.

Moonee Ponds: Miss D. Watts.

North Fitzroy: Miss H. Paterson, Miss E. Austin.

Warburton: W. R. Whisker, H. Vetter, Miss J. Mitchell, Miss I. Behrens.

Owing to the illness of Pastor T. H. Craddock, he was not able to attend the camp; it is necessary for him to have complete rest. He has been regularly in attendance at Victorian camp meetings for very many years and was much missed on this occasion.

The camp Sabbath school offering was £128 and the cash offering and pledges for missions £884. These gifts exceeded the amounts given at the previous camp. We are grateful for the blessing of God upon His people in this conference, and have confidence that He will continue His favour as our workers and members devote themselves whole-heartedly to the service of God.

L. J. IMRIE,
Secretary.

"A THANKFUL heart makes a melodious life. If we thought more of our mercies and less of our cares, we should fill the day with music."

NORTH QUEENSLAND MISSION

SUPERINTENDENT: R. A. THRIFT
SECRETARY: A. E. MAGNUSSON

Notes from North Queensland

DECEMBER 2 was a day long looked forward to by the Mackay company. For the past three years Pastor T. R. Kent has been labouring in this town, at intervals assisted by Brethren Jacobson and Magnusson; and as a result of these faithful efforts, the blessing of God, and the work of the Holy Spirit, a strong company has been raised up. On Sabbath morning, December 2, this company was organised into a church. Brother Peterson, who spent some time at Avondale, was elected the elder of this church. We wish him and the other office bearers, also the church members, much of God's blessing as they start off in this new responsibility. They are now working hard to raise a monument to the message of God in the nature of a church building.

We had only just repaired to the home of Pastor Kent after the service and seated ourselves at the dinner table when in rushed a messenger stating that the writer was wanted at the 'phone. One of the brethren had rung up to say that the husband of Sister Thompson had passed away suddenly and to request that I return, if possible. This was a shock to me, as I had been talking to them both the evening before at the Townsville railway station.

To return to Townsville before Monday seemed impossible, for the last train for the week-end leaves Mackay Saturday morning. But while I was discussing this very matter, in rattled a special goods train, interrupting our conversation. We learned that this train was proceeding as far as Bowen. Upon taking my seat in the only compartment of the van there came the assurance that the Lord would somehow open the way for me to continue the remaining 119 miles to Townsville. When we had proceeded on our way some distance I felt constrained to pray. I knelt down in the carriage and asked the Lord to open the way. Immediately there flashed into my mind just as clearly as if some one had spoken it, "They will send a 'plane for you." And sure enough, upon arriving at Bowen at midnight a message was handed to me stating that Mr. McDonald would be there early Sunday morning with the 'plane.

Within just one hour of leaving Bowen we were over Townsville announcing our arrival. Truly, inventions facilitate the work of God. The pleasantness of the journey was marred only by the sad occasion that brought about this hurried homecoming. From the 'plane we could see that friends had gathered to express their sympathy. Some had motored through from Ayr, and one could not but be impressed with the family tie of brothers and sisters in this message. Friends from the city showed such considerate and helpful ministry that we feel God must have more of His own to be gathered out in Townsville.

As we laid our dear friend to rest, the writer had the privilege of speaking to a large gathering of people on the blessed hope and the evidences of a soon coming

Saviour, praying that through the sorrows of some others may find hope. May God bless the dear wounded hearts.

R. THRIFT.

Baptism at Ayr

AT the regular morning service in the Ayr church on December 23 last, Pastor Thrift, Superintendent of North Queensland Mission, delivered an instructive address on the necessity of the sacred ordinance of baptism.

During this morning service, Pastor Thrift personally addressed the seven candidates who were declaring to the world that they wished to separate themselves from it and become true followers of Christ.

After lunch, the members journeyed to a quiet spot on the bank of the Burdekin River, where the seven candidates were to be baptised. By 3.30 p.m. all were assembled together, and under the leadership of Pastor Thrift we joined in singing hymn No. 341, "My Hope Is Built on Nothing Less." After a brief exposition of Romans 6, Brother W. S. Todd, the elder of the Ayr church, offered prayer, asking God to give the candidates strength and victory over our greatest enemy.

After the baptismal service, Pastor Thrift again spoke encouraging words to these new members, and on behalf of the North Queensland Mission extended to them the right hand of fellowship. Brother Todd welcomed them on behalf of the Ayr church. With the singing of "Tis Love That Makes Us Happy," and a closing prayer by Pastor Thrift, the happy company journeyed homeward.

NORMAN TODD.

NORTH NEW SOUTH WALES

PRESIDENT: A. H. WHITE
SECRETARY: E. L. PENGILLEY

An Atheist Converted

IT happened in a North New South Wales country town. Kindness in giving food and shelter to a man who was "down and out" commenced the good work. The one who was helped was an atheist, his helper a Christian. One day when infidel thoughts were expressed, the Christian said, "I think you had better look for quarters elsewhere, for I am a believer in God, and I cannot help you further, while you hold the views you do." The avowed atheist departed "on the track," a sadder and a wiser man.

He thought a good deal of the Christian who helped him, and so he started to study the Bible to find the spirit which prompted such service. As he studied, he became convinced that there is a God and a Saviour. With his views changed, he picked up work in different parts, and at last came back to the town where he first met the Christian. He sought him out and told him that he had changed his opinion. "Would you like to come back and stay on my premises?" he was asked. Yes, he would. And this was where we found him with Big Week books and on

our annual Appeal for Missions. He bought, and he gave, and he asked questions upon the Bible.

"So then faith cometh by hearing, and hearing by the Word of God." Rom. 10: 17. This one-time avowed atheist became a real student of the Bible. He wanted to know what the Bible taught, and whether it was true. He searched for information. He still bought Big Week books and every time asked questions. He gave for the Appeal, and asked questions. He wanted the truth, the whole truth, and nothing but the truth. With a "thus saith the Lord" he was satisfied, and would accept nothing less than this.

He read the *Signs*; he read tracts; he was given Bible studies; and then one day the Spirit of the Lord convicted him, and he decided to become a Seventh-day Adventist. Now he is a regular attendant at the Sabbath school and preaching services; he studies the Morning Watch daily, and tells others of his new-found faith.

J. L. SMITH,
Home Missions Sec., N.N.S.W.

SOUTH AUSTRALIA

PRESIDENT: P. G. FOSTER
SECRETARY: F. J. BUTLER

South Australia

SOME few months ago a report of our activities and their results under the blessing of Heaven and the leadership of Pastor A. W. Knight was published in the RECORD. As the old year takes its place among the silent centuries now past, and becomes part of the great eternity which lies behind, we pause from the busy activities of mission enterprise, that our hearts in retrospective meditation might more fully appreciate the goodness of God.

At the conclusion of the Dulwich effort, while preparing a class for baptism and waiting for the inclement months of July and August to pass before opening up work in the densely populated suburb of Parkside, we decided to hold a few meetings at Knightsbridge, which had very happy results.

October 1 marked the opening of our second big effort since camp. This has proved another Bashan, or scene of victory, in the experience of the Israel of God. This effort has been of short duration. Pastor Knight deemed it advisable to arrive quickly at the testing truths in view of the Christmas and New Year holidays which were bearing down upon us, when possibly our congregation would be scattered to the four winds, in taking advantage of the respite from labour afforded by the return of such seasons.

Evening by evening in a new hall at old Parkside, we have watched the silent struggles of souls as the light of God's great truth shone deeper and deeper into honest hearts, revealing the need of breaking with customs of a lifetime. As men who know something of the depth of feeling which clusters around such a tremendous decision, we saw first great interest deepen into amazement, with mingled hope and fear, as the thought of family ties and worldly positions loomed before the men of our congregation: hope that the message may be wrong; fear that it may be

right. Still under the pressure of God's Spirit they continued to listen to the message until from hearts torn by conflicting emotions, there passed the shadows of doubt, and twenty-one men and women for whom Christ died stepped upon the platform of faith and obedience to find in God's great gospel commission the joy and satisfaction that they found not elsewhere. Men of varying trades and types, accompanied—almost without exception—by their wives and families, came to drink deeply of salvation's stream ere that fountain of life is closed and sealed to the scattered tribes of Adam's race.

W. T. HOOPER.

A New Sabbath School in South Australia

A NEW mission effort is commenced: the workers press forward in faith, and with courage; and a few months see the fruition of their hopes. A new Sabbath school is organised!

Time passes, and events come and go as a tale that is told; but the word of the Lord endureth forever. "My Word shall not return unto Me void," and as a monument to the surety of this promise, there exists today a fully organised Sabbath school where a few months ago even the thought was yet unborn.

Pastor A. W. Knight and Brother W. T. Hooper have been carrying on a mission in the Rechabite Hall at Parkside, a suburb of Adelaide, and as a result of their labours about twenty souls are preparing for baptism. On Sabbath, December 30, the first Sabbath school was held there, and on January 6—a week later—the Sabbath school was organised.

The hall was spotlessly clean, and everything in readiness at 9.45 a.m., the time for the opening of Sabbath school. Members living in the district who up till this time had had to attend other churches, were present on this happy occasion. In all, about forty gathered in the hall for worship. The usual Sabbath school programme was carried out, more than ordinary interest being taken in the proceedings. The children separated under the care of Sister Knight, whilst Pastor Knight taught the seniors in one large class. The impressive stillness and earnest attention were a silent tribute of appreciation to the fine thoughts presented by Pastor Knight on the lesson.

The Conference Sabbath School Secretary spoke briefly on Sabbath school matters: the growth of the Sabbath school work, and the power of the organisation in the denomination. Various lines of activities were brought to the notice of those present, and all were exhorted to keep the standards high, and to be faithful to the aims and purposes of the Sabbath school. The following officers were elected to carry on the work of the Sabbath school until a church is organised at Parkside in the near future: Pastor A. W. Knight, superintendent; Mrs. Appleton, assistant superintendent; Miss M. Hutchison, secretary; and Mrs. P. Sibley, pianist. God's blessing on the newly organised Sabbath school was earnestly sought in a prayer voiced by Brother Gallaher, and echoed in the hearts of all.

Pastor Knight is conducting classes for the new converts, and a baptismal service

is expected to be held in a few weeks' time. A church will then be organised, and another beacon will send forth its beams across the gloom and darkness. Gradually new points of light are appearing here and there, as foretold in the Spirit of Prophecy. We pray that the Parkside light may never be extinguished—no, nor even dimmed.

FLORENCE CHERRET,
S.A. Conf. Sabbath School Sec.

Notice

South Australian Camp Meeting

THE thirty-fourth annual camp meeting in connection with the South Australian Conference will be held on the Ridge Park Recreation Reserve, Glen Osmond, from February 20 to March 4, 1934. The grounds, the use of which has been granted to us by the Unley Council, are considered to be about the best that we have ever had in South Australia for camp. Surrounded on three sides by large olive trees, and on the fourth by huge gums, the grounds are very picturesque, and being on the side of the tramline will make it very easy of access. In addition to our own workers and ministers, we expect to have Pastor C. H. Watson from the General Conference, and Pastors A. H. Piper, W. J. Gilson, J. J. Potter, and Brother T. W. Hammond from the Union Conference, with us.

Members intending to travel to camp by train should make early application to the Conference Secretary for railway concession forms. Other information concerning the camp can be obtained by writing to the Conference Secretary, 27 Prospect Terrace, Prospect.

P. G. FOSTER,
President.

Farewell Message from Brother and Sister Parker

NOW, our dear brothers and sisters, the parting of the way has come. We must say good-bye. We have enjoyed our stay in your midst and the heart-beats of your love. Though we shall be absent in body, yet we shall not be absent in spirit. You will always be in our thoughts.

It will not be long till we shall all be shaking hands in the clouds, and our separations will all be in the past and for all time. "For when the favouring hour comes I will answer you and aid you when the day for rescue dawns, restoring the ruined land, re-peopling desolate places, bidding exiles leave their prison and captives come forth to the light." "On the road home food shall never fail them, they shall find pasture even upon bare hills; I will make a highroad of the hills, and level every height for them. There they are coming, some from far, some from the north and the western sea, some from the south land of Syenel! Shout for joy, O heavens, rejoice, O earth! O hills, burst into song! For the Eternal has consoled His people, His forlorn folk." Isa. 49:8, 9, 11-13, Moffatt's translation.

"They tell of a city far up in the sky,
I want to go there, I do.
'Tis built in the land of the sweet by and by,
I want to go there, don't you?"

Where Jesus has gone to prepare us a home,

'Mid beauties so rich and fair;
Where sickness nor sorrow nor death ever come,

The city that lies foursquare.

"No night ever falls in that land, we are told,

I want to go there, I do;
The Lamb is the light that the ransomed behold,

I want to go there, don't you?
Its gates are of pearl, its streets are of gold,
And shall never know decay;

Our loved ones we'll meet on that beautiful shore,

The land of eternal day.

"When Jesus is crowned the King of all Kings

I want to be there, I do.
With loud hallelujahs till all heaven rings,
I want to be there, don't you?
I'll join with the blood-washed who sing the new song

Of praise to the Lamb who died;
In that blessed place through infinite grace,
I'll ever with Him abide.

"I want to go there its glory to share,

I want to go there, I do;
To see the dear Lord who ransomed my soul,

I mean to be there, don't you?"

Your brother and sister,
C. H. AND M. G. PARKER.

WEDDING BELLS

Irvine-Weir.—The Lismore church was the scene of a very happy service on November 21 when Miss Valerie E. Weir, the only daughter of our esteemed Brother and Sister William Weir, was united in marriage with Clarence M. Irvine, the eldest son of Brother and Sister J. D. Irvine. Thus two of the Advent families of the Northern Rivers have become united by solemn ties that shall, we sincerely trust, culminate in the blissful occasion when the family of heaven and earth shall be re-united in the heavenly home. We are sure that this union will be blessed of the divine Father to the furtherance of His interests and plans in this world. A. H. WHITE.

Philp-Speck.—Under unusual circumstances, a most interesting wedding was celebrated at Williamstown, South Australia, on Christmas Day, the contracting parties being Brother Percy Philp and Sister Pearle Speck, who, as a graduate nurse from the Sydney Sanitarium, has been practising in South Australia for some years. The bridegroom was formerly a member of the Church of Christ, but is now a Seventh-day Adventist. There being no Adventist church in Williamstown, the Church of Christ granted us permission to use their building, on condition that the Church of Christ minister be invited to participate in the wedding ceremony. It was a most interesting occasion for those present to see an Adventist minister officiating in a Church of Christ, with the Church of Christ minister at his side leading out in a beautiful prayer to God to bless the union of these young people. After the

ceremony the guests were entertained at the home of the bride's parents, Brother and Sister H. J. Speck, at Mount Crawford, where the young couple received the hearty congratulations of their intimate friends and relatives and best wishes for their future happiness.

A. W. KNIGHT.

Robinson-Rose.—Friends who desired to express their devotion to the happy bridal couple were responsible for the very neat decorations at the North Fitzroy church on the occasion of the marriage of Muriel Lydia Rose and Mervyn Mansfield Robinson. One must commend those responsible for the care taken to make the festivities represent the message. As Brother and Sister Robinson engage in State school and church work in the north of the Victorian Conference, we wish them a happy future filled with much of God's blessings.

H. J. MEYERS.

OBITUARY

Butcher.—Sister Louisa Harriet Butcher was born at Ballarat, Victoria, and fell asleep in Jesus on December 14, 1933, at the home of her daughter, at the ripe age of seventy-three. Her Christian experience dates from her connection with the Church of Christ. She came in contact with the third angel's message at the Brighton camp meeting, the first held in Australia, in 1894; afterwards she attended the meetings conducted by Pastor Corliss, and was enrolled as a member of the Brighton church the same year. In 1908 she connected with the Geelong church. For years she had been a sufferer, and for the ten years prior to her death was partially blind. She leaves three sons and three daughters and twenty-seven grandchildren to mourn their loss. We laid her to rest until the Master comes, in the Brighton cemetery, in the same grave where her husband was buried six years before. The services in the home and at the graveside were conducted by the writer.

C. P. MICHAELS.

McKay.—William McKay was born in Aberdeenshire, Scotland, and at the time of his decease was in his seventy-eighth year. He came of godly parents, and inherited from them great depth of religious fervour and old time Scottish faith. At the age of twenty-two he left the heather-covered highlands of Scotland, and came by sailing ship to the South Island of New Zealand, where he lived for seven or eight years. There he met and married the gentle lady who has been his companion through all the joys and sorrows of his full life. Over forty years ago he moved to Melbourne, where he learned of this message through a young canvasser leaving a copy of "Bible Readings" in his home. Having carefully studied the book, in the light of the Scriptures, Brother McKay decided that the seventh day and not the first day of the week was God's Sabbath. He immediately started to keep the Sabbath, without knowing, as yet, that there was a church whose adherents made this one of the pillars of their faith. Later he became acquainted with Brother Wilson, and from him

learned of the North Fitzroy Seventh-day Adventist church, which he subsequently joined. He retained his membership in that church till his death—a period of about forty years. Our beloved brother was the chosen instrument to instruct the writer in the way of the Lord and to direct his footsteps to Avondale thirty-one years ago. It was characteristic of him to use every opportunity of speaking for his Master to those with whom he came in contact, both in season and out of season. On Thursday, November 30, he passed away peacefully, and was laid to rest on December 1 in the Northcote cemetery. Pastors L. J. Imrie and L. F. Were assisted in the services.

G. E. MARRIOTT.

Rose.—At his late residence, Pine Mountain Road, North Ipswich, Queensland, after an illness of three months, Brother Alfred Rose fell asleep in Jesus on December 31, 1933, at the age of seventy-seven years. Eight or nine years ago he retired from the railways after forty-two years' service. It was soon after his retirement that Brethren F. G. Rampton and F. A. McFarlane opened a mission in North Ipswich, and in August of 1926 Brother Rose was baptised and received into the church, remaining faithful till death claimed him. He leaves a widow, five daughters, two sons, sixteen grandchildren, and three great-grandchildren to mourn their loss. In the Ipswich cemetery he awaits the call of the Life-giver. E. H. GUILLIARD.

Noaek.—Brother Martin Noaek, aged seventy-seven years, died suddenly at Ayr, N.Q., Dec. 21, 1933. Brother Noaek was born at Kolkwitz, Germany, May 3, 1857, and came to Australia in one of the old sailing vessels in 1874. He heard the message for the first time at Rockhampton from Pastors G. B. Starr and A. G. Daniells, and was baptised at Avondale by Pastor Robert Hare, seventeen years later. Thirty-seven years ago he settled with his family at Ayr, and except for the two years and nine months spent at Avondale, that place has been his home. He leaves a wife, two sons, three daughters, eleven grandchildren, and one great-grandchild to mourn. The wife and the three daughters, Mesdames W. S. Todd, Ayr; N. Paine, Brisbane; and L. Lacey, Ayr, rejoice with us in the fullness of the blessed hope. We laid him to rest in the Ayr cemetery until the day when the Life-giver shall awaken the sleeping ones. Rev. 14: 13.

R. THRIFT.

Moseley.—Died December 16, at Stanmore, Agnes Moseley, aged ninety years. Sister Moseley was one of the first Sabbath-keepers in New South Wales. Thirty-eight years ago she accepted the message under the labours of Brother Haskel and the writer. She remained a loyal member of the Stanmore church since its organisation. Quiet and unassuming, yet earnest in the work of God, her life was devoted to helping others, and the spread of the gospel. Sister Moseley held a firm faith in the thought of being translated when Christ appears, and her death, which came after a few hours of sickness, was unexpected. Services were conducted at the undertaker's parlours and at the Rookwood Cemetery. There we laid her softly to rest beside her mother who died more than

twenty years ago. A number of friends gathered at the farewell service. Sister Kennard, of the Marrickville church, Sisters Conn and Ackland, and Brother Moseley representing the relatives, attended. We laid her to rest in confident hope of the soon coming resurrection and of meeting again in the "land that is fairer than day."

The way was long, but now the end has come,
And folded hands with tired feet may rest
In the calm slumber of a dreamless sleep,
As childhood on its mother's breast!
Her life was calm, and then serene its close,
While service for the Master made it sweet.
Sleep on, dear heart, the time is drawing near
When morn shall smile in joy complete!

R. HARE.

Robinson.—Sister Harriett Robinson, of Blackstone, Ipswich, Queensland, passed to her rest on January 2, 1934, at the ripe old age of eighty-four. Sister Robinson, affectionately known to the church as "Grannie," accepted present truth during a mission held at Booval by Brother F. A. McFarlane, seven years ago; and the hope of a soon-coming Saviour was very precious to her. She was highly respected by all who knew her, and will be greatly missed by her family and grandchildren. We laid her to rest in the Ipswich cemetery. "Precious in the sight of the Lord is the death of His saints."

E. H. GUILLIARD.

For Sale.—At Cooranbong, 6 acres, 6-roomed house, well equipped poultry farm, 900 young laying hens, large incubator, brooders, 10 laying sheds, etc. Abundant water supply. Orchard, horse, cow, farm implements. Situated at corner of Dora Creek and Maitland Roads, 2 miles from railway station, 1 mile from Avondale Industries and A. M. College, ½ mile from Avondale church. Very cheap at £800. E. A. SHEPHERD, Cyrus Ave., Wahroonga, N.S.W.

For Sale.—Farm of 12 acres on Norfolk Island. Six-roomed house, verandahs back and front. Furniture, motor car, farm implements. 1,500 banana trees in full bearing. Large paddock under cultivation for bean growing. £1250. E. T. GRUBB, Norfolk Island.

For Sale.—Large and small tables, chest of drawers, dressing table, box couch, sideboard, chairs; Estey organ, sweet tone, eight stops, £10. Apply MISS SOUTON, 1222 Lane Cove Rd., Pymble, N.S.W. 'Phone JX1668.

For Sale or Exchange.—A nice homely home near the beach in Dee Why, a suburb of Sydney. Beautiful situation and ocean view. Apply JOSEPH E. STRED, Bennett St., Dee Why, N.S.W.

Employment Wanted.—Young girl, strong, willing, desires employment in S.D.A. home in N.S.W. Apply EDITOR, RECORD, "Mizpah," Wahroonga, N.S.W.

Position Wanted.—By young lady, experienced buyer for frocks, baby wear, hosiery, linen, etc., good knowledge of housekeeping, diabetic cookery, sewing; capable of taking charge of baby or children. Splendid references. Apply MISS Z. SOUTON, 1222 Lane Cove Rd., Pymble, N.S.W. 'Phone JX1668.

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RETURNING to China after a few months' furlough spent with relatives in the homeland, Pastor C. H. Davis and family are sailing from Brisbane on January 22 by the *Changte*.

PASTOR H. L. TOLHURST, in charge of our training school in Tonga, wrote on January 3: "You will rejoice with us that our three boys who recently sat for the Government teachers' examination were successful. This is the first time we have sent candidates to the Government examinations, and we are the only ones who are not surprised at the results."

WITH their faces toward the mission field, Brother and Sister A. W. Martin sailed from Sydney on January 20, by the *Malaita*, a new vessel especially built for the Solomon Island trade for Burns, Philp & Co., to replace the *Mataram*. Brother Martin, who was preceptor at the Australasian Missionary College last year, goes out to take charge of our Solomon Island training school at Batuna.

ON January 20 the West Australian Conference is launching its Appeal effort. West Australia is the first to break the ice for 1934, and hopes to finish before the camp meeting, which commences March 6. North New South Wales will be the next to enter the campaign, having timed its effort to start February 3, and South New South Wales follows on February 17. Others will commence soon, and Queensland comes in time to give a good finish, April 7 being the most suitable date for work in that northern conference.

IN a letter from Pitcairn Island, Pastor W. D. Smith writes thus of their recent camp meeting: "The Lord spread the table with His precious things, and we feasted to the full. I can truly say that I never in all my experience in the message felt the presence of the Lord so near. The Spirit of God came upon all of us, and as His pleading voice was heard, there was a response from nearly every soul. 'Heaven came down to earth,' is an expression I like to hear, and this is about what happened to us. The result was the same as it always is when it is of God. Heartfelt acknowledgment of sin was made, and disregard of the claims of the dear Saviour and of others was freely and sorrowfully confessed. Tears freely flowed as this heart-softening influence came into the camp. My own heart was deeply touched as I listened to the testimonies. The Pitcairn people rendered splendid service during the camp, taking a number of the meetings. I did enjoy listening to our dear brethren, as from their hearts they spoke of God's love. The elder is a man over six feet in height and strongly built,

but what a tender heart he has. As I heard him with tears in his eyes rebuke carelessness, and then with such a strong appeal plead with the people to turn to the Saviour, it made me feel glad for what God does in every land, and that He does not leave Himself without witness. The people responded to his plea. At one of the early morning meetings, Brother Roy Clark took what was called a 'let go' service. I wondered just what that would be, but I soon caught the idea. He first wrote on the board some of the things he wanted to let go, and then invited others to tell what special besetments troubled them. This was a wonderful meeting. As the various words were written down, such as impatience, backbiting, covetousness, pride, and a great many other grievous things, different ones asked to have a cross written alongside the special sin that belonged to them. It was not long before a host of crosses filled the board. Some asked to have one great cross across the whole board to indicate chargeability to all. The talk was on the need of genuine reform, and I believe the people really meant what they said. There is a movement similar to that which obtained in the Corinthian church, 'What clearing of yourselves,' etc. Last Sabbath we took into the church fourteen new names, and others wish to join in full church membership. . . . It is 10 p.m. as I write. Our prayer meeting bell goes at four tomorrow morning, and the ship to take this letter arrives at six, so I must close."

WRITING on December 29 from the Society Islands, Pastor G. L. Sterling mentions the baptism of five believers in that field last year, and refers to other items of local church interest thus: "Tomorrow is Investment day. Our Sabbath school here at Papeete has been planning for it, and will bring in their offerings tomorrow for the first time. I know there will be keen interest in the result. As the mail is closing, we are unable to send our report yet. Our Papeete church is meeting for an outing on New Year's Day on the beach at a point five miles from Papeete. They vividly recall the pleasant day we had out there when Pastor A. G. Stewart was with us last July, so there is considerable enthusiasm in their anticipations."

SOME interesting particulars regarding the present enrolment of the Loma Linda College of Medical Evangelists, California, our denominational school for the training of doctors, are given in a letter recently received from Pastor O. R. Staines, who writes: "We are glad to tell you that our school work is moving along nicely, and that we have a larger enrolment than ever before. Our enrolment in the medical school proper is 407. Adding to this number the 90 fifth-year students now interning, makes the total enrolment of medical students 497. There are 14 in the School of Dietetics, making a final total of 511 in the school proper. In these classes are students from forty-two States of the U.S.A., and from the following foreign countries: Australia, Africa, British West Indies, Canada, Canal Zone, China, Cuba, Denmark, England, Finland, Germany, Hawaii, Holland, India, Italy, Jamaica, Japan, Mexico, New Zealand, Norway, Porto Rico, Russia, South America, Sweden, and Wales."

London Advent Mission

THE work going on at the centre of the Empire is of particular interest to our people who live in this remote part of the British Dominions, and especially to those who hail from the Old Country, and have relatives who they hope will hear and accept the message. At the present time active missions are being carried on in North London, South London, and South-East London. In the North, Pastor R. Allan Anderson has commenced a new effort at Palmer's Green. Sixteen hundred people attended the opening meeting at the Palladium. Evangelist Clifford Anderson is running a mission in South London at Lenham Hall, Forest Hill. Pastor Reeves, who has been associated for some time with the mission in North London, is now operating another largely attended mission in the South-East. So the work is spreading out. In a few months it is planned to open up work in a large way in West London.

Nothing so far has been attempted amongst the well-to-do classes in that important area, but plans are now on foot to preach this message in the "highways." In Volume 6 of the "Testimonies" we are told: "The call to be given 'in the highways,' is to be proclaimed to all who have an active part in the world's work, to the teachers and leaders of the people. Those who bear heavy responsibilities in public life, physicians and teachers, lawyers and judges, public officers and business men, should be given a clear, distinct message. . . . We talk and write much of the neglected poor: should not some attention be given also to the neglected rich? Many look upon this class as hopeless, and they do little to open the eyes of those who, blinded and dazed by the power of Satan, have lost eternity out of their reckoning. Thousands of wealthy men have gone to their graves unwarned, because they have been judged by appearance, and passed by as hopeless subjects. But, indifferent as they may appear, I have been shown that most of this class are soul-burdened. There are thousands of rich men who are starving for spiritual food."—Page 78.

Recently a lady accepted the truth who is a highly trained preacher of the gospel, holding a degree of Master of Theology. She has been occupying the position of organising secretary for a powerful foreign missionary body in England, which office naturally called for her to address large congregations in various parts of England. This lady's experience should be of considerable value to the cause in England.

The London workers desire the prayers of our Australasian brethren that God will greatly bless their efforts to reach the multitudes in the world's metropolis with the message for these last days.

Important Dates

Camp Meetings:

South N.Z.: January 23-February 4.
Tasmania: February 13-25.
South Australia: February 20-March 4.
West Australia: March 6-18.
North Queensland: May 10-20.

Appeal for Missions: February —
A.M. College opens: February 14.
Week of Prayer: May 19-26.
Annual Home Missions Effort: June 23—