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SPIRITUAL ANTITHESES BRING DIVINE COMPENSATION

God takes that He might give.
He wounds that He may heal.
He chastens that He might love.
He breaks that He might bring together.
He sends out that He may gather in.
He tears apart that He might bind together.
He keeps us poor to give us the riches of His grace.
He baffles our plans that we might follow His plan.
He blasts our hopes that we might know "the blessed hope."
He helps us to forget, that we may remember Him.
He makes us captives that we might be free.
He asks us to surrender that He may make us conquerors.
He takes corruption to give us incorruption.
He takes the mortal to give us immortality.
He sends the shadow that we may appreciate the sunshine.
He fills the night with sorrow to bring a glorious dawn of joy.
He asks us to die that we might be born again.
He buries us to give us a wonderful resurrection.
He separates us from the world to give us transcendent heaven, where
God shall wipe away all tears from our eyes; and there shall be no
more death, neither sorrow, nor crying, neither shall there be any
more pain: and there shall be no more sea: for the former things
are passed away. "He that overcometh shall inherit all things;
and I will be his God."

MABEL V. WHITE.



From New Sabbath-Keepers on Bougainville

WE received your delightful letter by the last *Malaita* mail. It is quite exciting to find one's self a member of a large family, and we have to thank Mr. and Mrs. Gray for making it possible for us to come into the family circle.

Our visits to Rumba have been full of joy. It is a beautiful spot, and these missionaries have made a splendid station there. During these visits we discovered that both Mr. and Mrs. Gray live up to what they preach, in every detail of their lives. Higher praise we cannot give. They are kindness itself. They put themselves to untold trouble and inconvenience to do a good turn or give a helping hand. We had kindnesses and courtesies from them in the days when we were complete strangers, and for nearly five years we have been eye-witnesses of these kindly deeds to others. The thought of return kindnesses, or even of appreciation, doesn't enter their heads.

People of good standing like the District Officer and others of sound sense have full appreciation of their work. What a lovely world it would be if there were more like them. They have had a lot of set-backs and difficulties in this island, and have often been cruelly disheartened, but they still put the same zest and interest into their work as when they started. We who are on the spot and have watched, can appreciate the tireless energy that has been put into Rumba, to make it what it is. The gardens alone would be a credit to a first class planter. Bush has been cleared and gardens planted and food produced by unindented labour, which speaks volumes for their influence on the natives. Few people would tackle the almost impossible job of getting unindented boys to work. Mr. and Mrs. Gray have not only tackled it, but have achieved success. Rumba is like a little colony now. The hospital built a few months ago is the last word in neatness.

We are deeply indebted for what has been done for us. I remember in the early stages of our being interested in the message, we invited these missionaries to Borvi, as there were questions. Mrs. Gray had a big tropical ulcer on her heel, which was giving her all the pain that these sores can give. She got her shoe on, somehow, over the bandage (it must have been agony) endured the pain all day and a sleepless journey back at night in the launch. Then the walk to Rumba from the beach. That's the stuff they're made of.

You folk who met Mrs. White personally have a lot to be thankful for. We have always been bookworms, but we have never come across anything outside the Bible to equal her works. During the last eighteen months we have spent nearly all our spare time in reading her books. Mr. Gray lent us his whole collection of them. He has also been sending us the AUSTRALASIAN RECORD. It is very interesting. We know a few of the people mentioned and some of the places.

My wife is from Yorkshire and I am from Edinburgh.

Grace be with all them that love our Lord Jesus Christ in sincerity.

DANIEL D. SMITH.

Borvi, Kieta, Bougainville.

Progress in Tonga

Beulah School Outgrows Its Buildings

OUR school at Nukualofa, Tonga, reopened at the end of January, and we have been receiving applications from would-be students ever since, till now we have seventy-five on the roll. All these young people, whose ages range from eleven years to about twenty-four, live on the mission.

The increased enrolment has forced us to provide additional classroom space. This takes the form of a large Tongan house at the rear of the old school building. The roof is of coconut-leaf thatch, and the walls will be made of reeds. And we expect to cover the dirt floor with coral from the beach. Our original school building has accommodation for about forty-eight students, according to Government regulations, so you can imagine what it is like trying to teach over seventy in it, especially as we are in the tropics.

In 1933 three of our boys sat for the Government teachers' examination, and all were successful. One is at present a student at the Australasian Missionary College. The other two sat last year for the Leaving Certificate, while another young man and a girl sat for both examinations—teachers' and leaving. All were successful. We have made application for Government recognition of Beulah school as a college, which would extend to our boys between the ages of sixteen and twenty the privilege of half taxation enjoyed for years by the boys at the Government college. We believe our request will be granted. When our new accommodation is completed and we have plenty of room, the Director of Education is to pay us a visit of inspection, after which he will report to the Cabinet. Pray with us that he will be able to give a favourable report.

Our student body is divided into five prayer bands that meet every Tuesday night at the evening worship hour, and spend twenty minutes in seeking the Lord. A short study is followed by a season of prayer.

At present the baptismal class has an enrolment of thirteen young people. Some of these will not be ready for baptism for a good while; but some are serious-minded young folk who ought to know their minds and understand the significance of baptism.

Of course, we have our lively boys and girls; but some of our students are models of good behaviour. And who doesn't know that lively young people, when soundly converted, become a power for good?

The influence of Beulah remains with our boys and girls long after they leave us—sometimes all through life. A large proportion of our church membership consists of ex-students of our schools. Brother Hadfield has just reported that our message is taking root in a Vavau village through the influence and enthusiasm of a young man who spent about two years in this school. So we are encouraged to press on with the work of sowing seeds of truth in the hearts of these young people who expect to spend a few years under our influence.

H. L. TOLHURST.

“THE difference between stumbling blocks and stepping stones is the way you use them.”

“Thank You” and “Good-Bye”

At Sea,

On Board M. V. “*Malaita*.”

TO THE BRETHREN AND SISTERS OF AUSTRALIA:

I am writing this evening to bid farewell to our many friends in Australia. We are now nearing our last port of call, Townsville, and then will proceed straight to Tulagi, in the Solomons.

During our thousands of miles of travel, by steamer, train, tram, car, and almost every conceivable means of transport, we have had the opportunity of meeting with most of our people in Australia; for we have attended six of the camp meetings, a number of churches, and many other gatherings, both of the believers and those not of our faith.

Both Rangoso and I have greatly enjoyed our visits, and we appreciate the kindness of our people everywhere, who have made our stay both profitable and helpful.

Our first visit was to the North New South Wales camp. Here Rangoso saw for the first time our people gathered in camp, and he entered whole-heartedly into the daily programme. Brother J. L. Smith arranged meetings in Newcastle and district. We also had the pleasure of seeing the Duke of Gloucester during his visit to this city.

From there we went on to Queensland, where Pastor Guilliard had arranged for us to meet with our people in most of the churches. Brother N. H. Faulkner and others made our stay a very happy one, and Rangoso will long remember some of the places visited, particularly his first ride in an aeroplane.

Our next camp meeting was in Victoria, and from there Rangoso, accompanied by Pastor Peacock, went over to Tasmania. Brother Sandeman opened his home and heart to us while we were in Victoria, and took us both to a number of places. Our deep appreciation of his thoughtfulness and kindness to us can best be expressed in the words of Rangoso himself, “He was a good father to us.” We appreciate, too, the hospitality of Brother Dunlop and many others in Victoria.

When Rangoso returned from Tasmania he spoke in the Central Hall, Melbourne. Before the close of his very interesting lecture he said he had one thing against his visit to Tasmania. While he had met with a number of our people over there, and had enjoyed his meetings with them, for they had been kind to him and had given him some of Tasmania's best fruit, when he got on the steamer, the good food that he had eaten he gave to the fish. He wished that he could have returned to Melbourne by some other way than by sea.

While we were attending the South Australian camp, Brother T. A. Brown and family, who were so kind to us in every way, arranged for Rangoso to visit some of the doctors and Adelaide's leading men. These men were amazed as Rangoso replied in simple yet forceful language in answer to the questions asked him.

The trip across by the Trans-Australian railway was one of great interest, and our visit to Western Australia will long be remembered. Rangoso said, “I did not expect to have the privilege of eating of the fruit of the vine until I reached heaven; but I had the opportunity before I got there, for one of the bunches that Brother Litchfield gave us to bring away was nearly ten pounds in weight.”

In Sydney, Pastor R. E. Hare took us to a number of churches, and Rangoso did enjoy his visits out to some of the country places and to Avondale.

Rangoso has addressed thousands of people, and his messages have been well received. The day before leaving Sydney, we were invited to attend the Rotary Club of Parramatta, where he spoke to many of the leading men of this town. Many of these men, in speaking to us later, said that at last they were convinced that missions pay; for there was no refuting the message that was not only expressed, but also beamed from his very countenance.

We wish to say how grateful we are to God for His protection and care; for during all our travels, over many thousands of miles, there has not been the first sign of an accident, and we have enjoyed good health. In fact, Rangoso during his six months' stay in Australia put on nearly three stone in weight.

We desire also to express our appreciation to the Union Conference, the local conferences, and all our people who have made possible this visit, and who have shown us such thoughtful hospitality while in Australia.

We are glad to be returning to our work with renewed strength and courage, and we look forward to the day when, with the redeemed of all ages, we shall meet you all over yonder in the New Jerusalem.

NORMAN A. FERRIS.

"All Work—and No Play" ?

"WHO are all these people?" an onlooker asked in astonishment, as nearly 100 persons came up from the usually quiet Warrawee station about eight o'clock one Sunday night.

"They live near the Sanitarium, and have been out for the day," was all we told her. But we shall tell you a little more.

A few weeks before, there had been such a hearty response at Wahroonga Sunday after Sunday to go out and work in the Appeal for Missions, and the young people had turned out in such large numbers, that later another invitation came from the church missionary secretary, this time for a day's outing on the Hawkesbury River. Careful planning was seen in the reserving of railway carriages from Hornsby to the Hawkesbury, the chartering of a ferry boat, and the selection of a pleasant picnic ground. And as each paid his own small fare, and all spread their lunches together in the shade of the trees, a delightful spirit of comradeship filled the hearts of all.

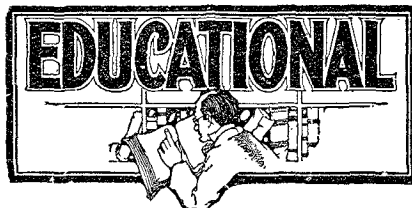
It was Kata Rangoso's last Sunday in Australia, and the presence of this native chief added to the interest of the gathering. Many have heard Rangoso on the lecturer's platform, but few in Australia have played with him in the great out of doors. It was noticed that everything that Rangoso did was well done. He was one of the best runners on the field, he batted well in rounders, and pulled his side to victory every time in the tug-o-wars. Standing six feet three inches in height, and being about three stone heavier than when he landed on our shores, he certainly lent weight to his side. As we noticed the rapidity with which he covered the ground, and his peculiar, elusive way of side-stepping his pursuers, we were forcibly reminded of the fact that his ancestors for centuries, perhaps millenniums, owed their very lives to their swiftness in running and their dexterity in evading mortal enemies.

Some of the young people from the Hornsby and Thornleigh churches were in the company. One young woman who brought a supply of hand-painted ribbon bookmarks to sell for a fund for building a church at Thornleigh, was radiantly happy at having

disposed of every one before the day was over.

The sun was setting as we boarded the ferry for home. As we glided by the thickly wooded hills which rose steeply from the water's edge, while the daylight deepened into darkness, the words of those beautiful hymns, "Abide with me, fast falls the eventide," "We shall meet on that beautiful shore," "Nearer, my God, to Thee," and many others were sung from memory by the young people; and the meaning of these lovely words touched our hearts with a deeper significance than ever before.

V. M. R.



A Sabbath Day at Longburn

It is Friday evening. Softly the Sabbath comes to us, bringing with it sweet peace. The troubled, restless spirit is calmed and subdued as the quiet Sabbath hours take the place of those of the activities of the week. All nature seems to be praising its Creator, and our hearts, too, turn to Him.

An eager, expectant body of students is gathered in the chapel for the Friday evening meeting, and all eyes are turned to the one who is to take the meeting. The singing holds a very important part in our worship; it is indeed inspiring to hear the hymns sung with the vigour and energy of youth.

The speaker now directs our minds to the theme of the evening. Perhaps it is "The Call for Service," or "Living the Victorious Life," but whatever the text or theme may be, it is always the same Jesus, "yesterday, today, and forever."

The Holy Spirit broods sweetly over these meetings, and one seems transported to the heavenly atmosphere—shut out from the world and shut in alone with Christ. Hearts are touched and harsh thoughts flee when that name, above which "there is no other name," is mentioned. It is here in the silence of the college chapel that earnest prayers are offered, and decisions for Christ made.

Sabbath school is always looked forward to with a great deal of interest. With such live officers as are found at N.Z.M.C., we know there will be something of real help here. We feel it is good to sit at the feet of the Master Teacher for an hour, to learn more of Him from His Word of truth.

Immediately following Sabbath school the divine service is held, where we are again instructed in the way of life.

In the afternoon we gather for our Missionary Volunteer meeting. It is here that the students take an active part in the programme, and the meetings are carried out with zeal and enthusiasm. One is inspired to greater service by these meetings. The titles speak for themselves. Here are some of them: "Finding My Place in Life," "The Gospel According to Me," "Victory," "Prayer," "The Bible," and "Music."

So ends another Sabbath day at Longburn. We look forward with joy to the time when Christ shall come to take us home, and there we shall come up from "one Sabbath to another" to worship our God in the earth made new. "For now we know in part, but

when the fullness of light is come, then that which is in part shall be done away." Now we worship the Lord in spirit, but then face to face.

DORA BARNARD.



Thirteenth Sabbath at Adelaide City Church

I WANT you just to imagine you are a visitor to the City church in Adelaide on the Thirteenth Sabbath.

We step inside, and while we are being seated an appropriate quartette, "Sabbath Bells," is rendered by four of the members. When everyone is seated, and the hand of the clock points a warning finger to quarter past the hour, one of the superintendents (there are two) rises to her feet and with a beaming face bids everyone such a warm welcome that its glow seems to go straight to your heart, and somehow you feel glad you have come to Sabbath school. Then all heads are reverently bowed in silent prayer to ask God's blessing on the school.

After the opening hymn and prayer, a vivid and interesting description is given by the secretary, Miss E. Kriiss, of the previous week's meeting, and as you listen you think that the minutes are not the least interesting item on the programme for the day.

But what are all those multi-coloured ribbons hanging over the rostrum for? A very natural question. Well, those are the bookmarks gained by the members, some of whom have been in the Master's service many years, and whose hair has long since been touched with silver, while some are still in the golden bloom of youth. One hundred and seven ribbons in all, a reward for faithful study of God's Word, ranging from a period of one to eleven years.

The missionary exercise for the day was given in the form of a chalk talk, and was followed by a poem entitled, "Have You Neglected Duty?"

"While passing a ripened harvest field,
I noticed upon the ground
Kernels of wheat from the ripened yield,
That were lost and could not be found.
I thought how like the heathen fields
With their thousands that die each day,
Lost for aye through the lack of hands
To harvest without delay.

"Have you answered the harvest call
By reaping the ripened grain?
Have you given your all in all
To the gospel's glad refrain?
Does neglected duty haunt you
As you look on the fields around?
Does your failure in duty true
Lie before you on the ground?"

A brief but searching test of our knowledge of the previous lessons was conducted by Brethren Butler and Fraser and Sister Haberman.

Here are the little lambs of the flock returning from their classes with smiling faces, and ready to do their part faithfully by repeating their memory verses. As we listen, our minds go back to the time long ago when the Saviour gave the command, "Suffer little children to come unto Me, and forbid them not: for of such is the kingdom of God."

Our eyes are all turned on the chart as the beacon from the lighthouse flashes out, and

the sweet strains of the violin and piano blend in the beautiful and well-known hymn, "Let the lower lights be burning." Yes, nearly all the windows in the lighthouse are lit, showing that nearly all the classes have been faithful in punctuality, attendance, daily study, and offering. And surely God takes note of the faithful keepers of "the lights along the shore," and "will keep that which they have committed unto Him against that day."

"What have you done for Jesus?" was the poignant question asked in a solo by Brother L. Fraser.

A joyful note was struck when the offering was announced. Now are you any good at guessing? Well, in case you are not, I will tell you; the offering for the day was £12 13s., of which the home department contributed £3 6s. 3d., and the Investment plan £7 5s. 5d.

I know you would like to know the names of the two ladies who conduct this successful Sabbath school. They are the Misses P. Far-rant and Edna Holmshy. As Brother Butler closes the school with the benediction, our hearts give thanks, too, for the Sabbath school. "Sweet Sabbath school, more dear to me than fairest palace dome, my heart ere turns with joy to thee, my own dear Sabbath home."

NELLY FAULKNER.

General

Figures That Are Eloquent

WE need not write a book to demonstrate that a world depression is powerless to stop the onward march of our message. By means of a few words and a few figures covering the ten years from the end of 1924 to the end of 1934, abundant proof may be given that the church accomplishes ever so much more in times of adversity than it does during prosperous periods.

It is five years since the depression began in our Division; the five previous years were prosperous. Let us compare the two periods.

	Five Pros- perous Yrs. Per cent of Increase	Five De- pression Yrs. Per cent of Increase
Churches in Homeland	17	33½
Churches in Islands	23	75
Sabbath schools, Homeland	15½	24
Sabbath schools, Islands	53	60

Regarding our Missionary Volunteer membership, it will be sufficient to add that ten years ago we had 4,122 enrolled in this department; now there are 11,421. Of these ten years ago the island missions accounted for less than five hundred, now we have 5,225 enrolled in 129 M.V. Societies dotted through our Pacific Island territory.

When, after nearly fifty years of effort in Australasia, almost 30 per cent of our church membership was added during the five recent depression years, we can but how our heads in adoration to our Father in heaven.

H. STOCKTON,
Union Conf. Statistician.

PRAY for the gift of not telling tales, and the best way of getting it is by never repeating, if you can help it, what you have heard against anyone.—J. R. Howatt.

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Reminiscences

A Reunion of Pioneer Adventists at Ponsonby Church, Auckland

THE Apostle Paul bids us, "call to remembrance the former days" (Heb. 10:42). This injunction was literally carried out in the Ponsonby church, Auckland, on the afternoon of Sabbath, April 13, 1935, when a reunion was held for the pioneers and charter members of the Advent movement in Auckland. The mother church of the conference was packed to the doors.

A large choir under the able leadership of Sister W. Zillwood sang the grand old Advent hymns from the old "Hymns and Tunes." How the congregation was stirred to hear "The Coming King Is at the Door," "What a Gathering That Will Be," and again "The Beautiful Hills," "On Jordan's Stormy Banks," and many other fine old-time melodies.

An Opportune Letter

After prayer and a few words of welcome by the chairman, Pastor H. E. Piper, a short talk was given by Pastor F. L. Sharp—a pioneer of over forty years' standing. He told about the beginnings of various branches of the work in Australia. He also told an incident of early days in New Zealand. Pastor Farnsworth was conducting a mission in Dunedin, and the ministers of a certain denomination had determined to stop him. They came to the tent night after night, making a disturbance and challenging our workers to debate. The workers wondered what they should do. They met together, and prayed over it, finally deciding to leave it until the morning and see how the Lord would direct them. In the morning Pastor Farnsworth met the brethren, holding up a letter. It was from Sister White in America and in it was the message, "You will meet much opposition in your work, but go right ahead, for your opponents will fall to quarrelling among themselves, and their opposition will come to naught, but your work will continue." That was shown her and the letter written before ever our work started in Dunedin, but it came to hand at the right moment. Our opponents joined with other denominations to stop our work. They decided to write a tract to this end, but one man wanted one thing written, and another wanted something else, and among them they could not agree what should be written. The strife became so bitter that our work was forgotten in the confusion and our brethren continued in peace.

Pastor Piper told of the beginning of the work in Petone, when his mother took her stand. The good soul is alive today and rejoicing in the message.

After more old-time hymns by the choir, the meeting was given over to the pioneers to "call to remembrance the former days."

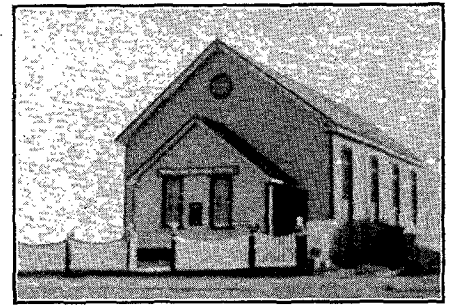
What He Heard Through the Keyhole

Half a century ago, Mr. Choyce, of the well known Auckland firm, Milne and Choyce, took a friend to the home of a Mr. and Mrs. Edward Hare in Upper Queen Street. He introduced the stranger as the "Rev." Haskell, saying that he wanted a quiet Christian home where he could lodge, and he

thought Mr. Hare's would be an ideal place for Mr. Haskell.

A few days afterward the other lodgers at Mr. Hare's complained that the "Rev." Haskell was disturbing them, that he talked to himself in his room. Mr. Hare was annoyed. He knew Mr. Haskell was peculiar—he ate no meat, drank no tea, and preached strange doctrines. True, these strange doctrines did not worry Mr. and Mrs. Hare, for they knew all the doctrines contained in the Bible and the "Rev." Haskell could teach them nothing (so they thought), but this talking to himself—doubtless the man was mad, and no madman would be tolerated in Edward Hare's well ordered household. He decided therefore to ask the "reverend" gentleman to find other lodgings.

After retiring to rest Mr. Hare talked the matter over with his wife, and told her what he intended doing; but she, good soul, told him not to act in haste, but that they should



Ponsonby Church, Auckland, Opened October, 1887

find out the truth of the statement, whereupon Mr. Hare decided that he would settle the question there and then; he would creep upstairs and listen outside the door and see what the old fellow was talking about. Accordingly he got up, tip-toed up the stairs, and peeped through the keyhole. He next put his ear to the keyhole and listened, but he soon shrank away downstairs, feeling the meanest man on earth. "Wife," he said, "that old gentleman is not mad, neither does he talk to himself. He is talking to his God, and he is praying for us, for you and for me, and for our little ones, and for our home. We must not turn him out of our home."

A few days afterward Pastor Haskell gave a study on the Sabbath question, and oh! the wonder of it, Mr. and Mrs. Hare found they had been worshipping on the wrong day. Mrs. Hare was a member of the Church of England, and as each commandment was read in church she had responded, "Lord, have mercy on us, and incline our hearts to keep this law." Now her life-long prayer was being answered and the Lord was inclining her heart to keep His holy law. They both took their stand, and joined the ranks of the Advent people.

The First Church in New Zealand

Brother Hare next took Pastor Haskell up to Kaero, to give the message to his father's house, but the family were not pleased to see him. "The very idea of his coming to teach us," they said. "We know quite as much as Pastor Haskell. His name should be *Rascal*, not *Haskell*. But never mind, we'll settle the old rascal in a few minutes." Instead of that the "old rascal" settled them; after studying the question the family stepped out into the message, and thus the first church in New Zealand was established at Kaero.

This was the thrilling story told by

Brother and Sister Edward Hare at the reunion. Brother Hare believes he was the first Adventist in New Zealand and his wife the first Adventist sister. He believes also that he is the oldest Adventist in New Zealand. He is eighty-eight years of age and his wife is his junior by a few years. For half a century Sister Hare has been an ardent church worker. She was the president of the Dorcas Society, and a great deal of business passed through her hands.

Brother Joseph Hare added his testimony. He told us that he was the second Adventist in New Zealand. The Kaeo church was opened with a membership of sixteen, and the father of the Hare brothers was the elder for many years. He died some years ago in his hundredth year, still rejoicing in the message.

The Kaeo Boys Go to America

The Kaeo church was a missionary church. No church in New Zealand has ever sent such a large percentage of young people into the field. In those days there were no schools in New Zealand or Australia where young people could be trained for a place in the work. They had to go to America. But the Kaeo boys went, regardless of the distance. One of these young men is now Pastor Robert Hare. Another young man set out full of hope and courage, but when barely 300 miles out at sea, overcome by seasickness and homesickness, he felt he could not go on, but must at all costs return to the homeland. And who can blame him? However, after a few days he felt better in body and mind and his courage returned. He did not come back.

Pastor Daniells and the First Tent Mission

The hearts of the pioneers of Kaeo burned within them to give the message to the town of Auckland, which in those far-off days was a small shipping centre. They gave £50 to purchase a tent, and they also gave the oil for the lights. An Adventist tent! Such a thing had never been heard of in Auckland. However, history was made in January, 1887, for in that month the tent was pitched on what was known as the Surrey Hills, a wild, desolate spot some distance out of the town. The place is now called Ponsonby, and it is a thickly populated district, in the city areas.

The tent mission ran for seventeen weeks, and was conducted by Pastor A. G. Daniells, Brother Metcalfe Hare being tent-master.

Sister Rout, another old identity continued the story. A tent was pitched on the Surrey Hills, and Mrs. Rout, with a woman's curiosity, asked her husband what it was. "Oh, it's only a circus," he answered unconcernedly; but Mrs. Rout wanted to know more than that, and she found out. "That is not a circus," she told her husband. "They hold religious services in that tent." "Well, what if they do?" he answered. "We are not going." But her curiosity led her further. She wanted to know what kind of people they were, and what they had to say, and she persuaded her husband to go with her to see. They therefore went one evening, and many evenings after that, and it ended by their both taking their stand.

How the Ponsonby Church Was Built

The time had now come to build a church for the believers in Auckland, and Brethren Hare and Rout went to look for a piece of land. A large section was purchased in Mackelvie Street, Surrey Hills, a few yards from the main road, and here the work of building began. The Kaeo church now undertook another piece of missionary work,

for the Hare brothers donated the seats for the new church. They shipped the timber from Kaeo and had the seats made in Auckland, and there are no finer seats in any church in New Zealand than those in Ponsonby.

Until the church should be finished a hall was rented for Sabbath services, but after a while the owner refused to let the believers have it, declaring that he would sooner lease his hall to the devil than to the Adventists.

They were now without a place of worship, and so in October, 1887, three weeks before it was finished, the new church had to be used for worship. We can picture the joy of the Advent people when they met for the first time on that spring morning in their own building. We can imagine the Doxology resounding through those unfinished walls and rafters.

Brethren Rout and Hare were elders for many years, and Brother Hare was organist. All in Auckland know Brother Hare. Many there are who remember Brother Rout. His fervent Amens and loud Hallelujahs echoed down the aisles. He always looked so trim in his long black coat and tall silk hat; but the tall erect figure is seen no more in our church. He has rested from his labours these sixteen years. He lies in the Symonds Street cemetery, where none but pioneers of the City of Auckland may sleep.

Other Early Members

There were others at our reunion who were present in October, 1887, when the church was opened. Besides Mrs. Rout, Mr. and Mrs. Hare and their daughter, Mrs. Hallamore, who was an infant at the time, there were Mrs. Keymer and her daughters, Miss E. Keymer and Mrs. Archibald, who were children; there were also present Mrs. Fry (Miss Cammell) and Mrs. Flion (Miss Millie Edwards). Two other charter members were absent from the reunion through illness. These were Mrs. Poulton (Miss Mary Brown) and Miss Edith Brebner. Two other very early members—though not charter members—were also present. They were Mrs. Stilwell and Mrs. McIntosh (Miss Ruth Jones). In that large gathering there were twelve present who had been in the message over forty-five years.

Pastor Piper read a letter from Sister Kinnear-Martin, formerly of New Zealand, but now of Australia, who had made Ponsonby church her Sabbath home for many years. She had heard there was to be a reunion and had written her testimony. Pastor Piper recalled how as a lad of seventeen he had stayed under her friendly roof.

First Camp Results in a Third Church

A camp meeting was held in Auckland in the summer of 1895, and as a result the Epsom church was built. A band of workers has gone out from this church also. Some of the original members still live round Auckland; others are scattered over the Dominion. One family, now residing in Cambridge, has given a son to the island fields, and the daughters have done faithful work in the home field. Pastor Arthur Smart of Australia, and Nurse Christina Manson, who has worked in India, were also charter members of the Epsom church (now Edendale church). Other camp meetings have been held in more recent years; but let us confine our narrative to ancient history.

A Foretaste of the Great Reunion

The old folks were enjoying themselves immensely, when Pastor Piper drew our attention to the time. It was 5.30 and the Sabbath hours were fast slipping by. The Hare

brothers thanked Sister Zillwood and the choir for their untiring service, the congregation for its patience, and all who had helped to make the afternoon a profitable and inspiring one. Brother Dray, a choir member and an old pioneer, sang as a solo, "We Have Heard from the Bright, the Holy Land." Although he has been a singer for over sixty years his fine tenor voice has lost none of its old-time sweetness. After this, the strains of the Doxology were heard once more in the old church, then the benediction and a vesper, and the congregation departed. A neatly printed memento was given to each person on leaving.

With the setting sun this day of reminiscences ended. May we, as a result, be led to continue the noble work of those brave old pioneers.

FLORENCE M. DEVAYNES JONES.

QUEENSLAND

Office Address: 37 O'Connell Terrace,
Bowen Hills, Brisbane, Q.

Telephone: B 5709

President's Home Phone: M 3413

"Our Youth in Time of War"

THE scene? The café in Queen St., Brisbane, the sixty chairs all set in rows, and each row filled with young people eager to hear something of absorbing interest just at this stage of the world's history.

The subject? "Our Youth in Time of War." In a little room at the back, the speaker of the evening and the M.V. leader are bowed in prayer, that the words spoken on such a vital subject may be a safe guide to those who will need them when critical situations arise during time of war.

The hymn is sung, the prayer offered, and then all faces become eager and interested as Brother L. A. Butler speaks of the situation confronting us today, of the inevitableness of war, and of our need of preparation. That was on Monday evening, April 8.

Everywhere during that week the topic of discussion was, What shall we do when certain circumstances arise? It set everybody thinking, everybody talking; for war is coming, and we must meet it. Then came Wednesday evening. Again the sixty chairs were filled, again the prayer meeting was held, and again instruction was given, this time in regard to noncombatant duties, our attitude to superiors, and other questions relating to the position of Seventh-day Adventist youth. At the close of the meeting, the new M.V. leaflets, "Our Youth in Time of War," were presented to the young people, and found a ready sale.

Friday evening, and the last meeting of the series. Some who could not be present previously were there that night to hear of the experiences of Adventist young people during the Great War, to hear of the laws that govern our religious liberty, and to hear impressed upon us the thought which will control our whole course of action when difficult situations arise. The key to it all is this: Our lives must be so consistent now that when we apply for freedom to act according to our convictions, our superiors will know that we are honest in our requests.

The question was brought home, "What am I going to do? What am I going to do now? If I am to stand firm for God then, I must stand for Him now." And we stood, just in ones and twos. Some with whom the Spirit was striving did not then stand to

make the public confession, but they joined with us in the closing hymn, "O Jesus, I have promised to serve Thee to the end." It is the earnest prayer of those who have the interest of the young people at heart that a deep and true loyalty may be manifested to all by our youth in time of war.

GWEN H. HADFIELD.

From South New Zealand to Tasmania

NOW that we are settled in this island conference of Tasmania, I must endeavour to fulfil the promise made to the editor of the RECORD, and tell something of our work in New Zealand and of impressions gathered along the way.

First I would like to express our gratitude to God for His sparing mercies and help given in our labours over the years. If companies have been raised up and souls brought to the place where they rejoice in the grace of God, it is because Heaven has been merciful in blessing work that has been wrought in much weakness and imperfection. We rejoice in the fact that the Master we serve is plentiful in mercy and ready to graciously answer the prayers of His people. May He continue to bless, that we may still preach and testify and so glorify Him.

What a kind farewell the dear brethren of South New Zealand gave us on leaving them for another clime. How sincere were the wishes they expressed. These were not just usual farewell courtesies that must be offered to those who must leave, but genuine expressions of Christian affection. We were deeply impressed by the love of the brethren, and were made to realise anew the meaning of Christian fellowship. It is still altogether true that the Advent family is a good one to belong to. We will not quickly forget the Advent family in South New Zealand, and take this opportunity of sending our Christian greetings. What a blessed time it will be when all the people of God are gathered to that land where friendships will be unbroken and the last farewell will be behind us.

The last three years of our stay in New Zealand were spent in Christchurch, the Greymouth district, and at Nelson. We had a most encouraging time in mission work in Christchurch; some sixty souls were added to the church through the effort there that year. The two years spent in the other places were happy years. Large congregations assembled to hear the message for this hour, and some thirty souls took their stand for the truth.

Stopping the Tram and Its Sequel

Many interesting stories could be told of experiences met with in the different mission efforts, but I will confine myself to just one told us on the eve of our departure from New Zealand.

A gentleman and his wife who had been keeping Sabbath at home were found by one of our faithful members engaged in Appeal work. This man was driving a tram in Christchurch in the days of our Woolston mission. One night an elderly lady boarded the tram and asked to be put off at the Sibley mission. The driver stopped the car in front of our tent to let the lady off. As this stop was not made at the regular stopping point, the conductor began to "barrack" the driver for showing favours to help the Adventists in their work. This friendly ridicule continued for several days, and actually aroused an interest in the hearts of these men. As they were both off duty the next Sunday evening, they decided to attend the mission themselves. The result was that,

after hearing a few addresses, one man went and asked for the Sabbath off. He was dismissed. Later he went to another city, secured work in the tramway, and is the only inspector the tramway board of that city now employs. He is a member of the church.

The other man wanted to keep the Sabbath, but as his wife saw no light in it, he waited. Now both he and his wife are attending one of our churches in Christchurch.

All this happened without the knowledge of the workers engaged in the mission, and would not have been known to the writer but for that servant who went to work on the Appeal for Missions. This is clearly the doings of the blessed Spirit of Christ, and reminds one of that command: "Cast thy bread upon the waters: for thou shalt find it after many days."

Tasmania as We Find It

Now here we are at work in little Tasmania. We have not seen much of the island as yet, but what we have seen is very pretty and inviting. We have visited several of our churches, and the brethren have shown us a warm spirit of welcome everywhere. We know that we shall not regret being transferred to this field.

We are holding a tent effort on the camp meeting site to foster the interest created by the camp. The meetings have grown until we are crowded out on the Sundays and have had to consider enlarging our tent. While our congregation is made up largely of our own people, we have many strangers attending, and we expect to get souls from these. Already some are keeping the Sabbath and asking to be joined to the church.

In conclusion let me say that Mrs Sibley and I greatly appreciate the love and loyalty of our people. We have confidence in this message and its every doctrine. We thank God for a part in extending His cause, and believe in its early triumph. We solicit a continued interest in the prayers of God's children that we may prove worthy of our heavenly calling, and may bless our present field of labour by a profitable ministry.

D. SIBLEY.

READY! BOOK III

"Bible Stories for the Cradle Roll"

ALL Sabbath school teachers will want a copy of Book III, as it contains the Sabbath school lessons for one year. The preceding books, Numbers I and II, cover the important Bible stories of the Old Testament. Book III begins the life of Christ. It includes His birth, childhood, youth, and early ministry. Nature stories take the place of the more difficult Bible lessons. Illustrated finger plays are also provided.

Parents, too, are often in need of suitable material for stories,—stories that will mould rightly the tender minds of the little ones. The Cradle Roll Series meets this very need. What more important lessons can be taught to the lambs of the flock than those found in the stories of the Book of books? Isolated parents without Sabbath school privileges need these simple Bible stories for their small boys and girls.

The book is well illustrated, and has four full-page colour pictures. Price, 6s. 3d., postage 5d. Order through your church missionary secretaries.

"THE trouble with easy-going people is that they make it hard-going for other people."

Greetings from England

"Dallam," Bailey's Lane,
Hale, Liverpool, England.

TO OUR DEAR FRIENDS,

I know that many of you have thought of and prayed for us during the months that have passed since I last wrote to you through the pages of our beloved RECORD, and we too have found your names on our lips as we have sent petitions to the throne of grace.

In these days of wireless and aeroplanes, it is often remarked that the world seems to be getting smaller; and how much closer we who are one in Christ seem to be to one another when we know that day by day we are linked by prayer. Very often there comes to my mind the lines of a hymn:

"Where'er you may go and whate'er you may do,
Someone who loves you is pray'g for you."

No doubt many of you will be surprised to see that we are back at my husband's home address, but none will be more surprised than we were ourselves. When it was thought advisable by the committee of Newbold College to arrange for a younger man to take over the farm work, we were asked if we could plan to stay near by to help the students spiritually, so we had a little cottage on the estate for just three months.

Then came the disappointing news of the sudden death of my brother-in-law, who had been such a loyal friend to us and our cause since our coming to England. He left his beautiful country home and everything in it entirely at our disposal for as long as my husband lives, so it was very evident to us that there was a work here for us to do for God.

Although it was a real source of grief to us to part with the college boys and girls whom we had learned to love so dearly, we know, oh, so well, from previous experience that God's way is the best way at all times.

Now we are linked once more with the Liverpool church. At present Pastor Maudsley is holding an effort in the Hippodrome Theatre each Sunday evening, and as we sit in the choir we watch the interested faces of the listeners. It is good to see so many of the same faces in the audience each week, and we are eagerly awaiting the time when there will be visits to be made with literature.

It would take many pages to tell of the many incidents that come to us as we day by day endeavour to walk in the Master's footsteps. We have every comfort and convenience, and are able to give some at least of God's tired children a little rest away from the traffic of the great city. This gives me opportunity to pass on hints in regard to healthful living.

My husband enjoys distributing handbills and literature, and it is not at all unusual for him to have a congregation of little boys on a street corner repeating the Lord's Prayer or the twenty-third Psalm. He gives them some practical advice on the evils of smoking, etc., and they carry home a tract or paper for mother or father.

Last evening we were invited to a Presbyterian church where I was to sing. I chose two solos from our "Advent Hymnal," and I do not know when in my experience before I was able to sing with such freedom. "Jesus Is Passing," and "In the Heart of Jesus." As I rose from my seat to begin, I got a clear mental picture of the brothers and sisters of our church in Liverpool offering prayer on my behalf, and I knew my strength was sure. Before we went, I had pictured myself facing a fashionable congregation such as I had seen in churches at home, so it was a real source

of joy to me to find myself facing the poor, aged, and afflicted—those with whom Jesus so loved to associate. My husband, on being asked to speak, gave a very helpful talk on the text, "Let not your heart be troubled."

And so we go on—each and everyone of us who have God's message for this hour, sowing the seed, here a little and there a little, and looking by faith to the final harvest. May those who are so dear to us out there, and the many of us who have left Australia's shores, be true till then, is our prayer.

It was our happy privilege to attend Brother Roy Anderson's mission in Chiswick Theatre, West London, while visiting Watford at Christmastime. There certainly seems to be an awakening in that part of the world's greatest city. It was good to see some very fine characters from the Anderson brothers' missions among those in training at Newbold College.

I close with sincere greetings to all we know, and also to the many who have become members of the Advent family since we left Australia two years ago.

The experience outlined in these lines has so often been real to me that I know they will be helpful to some at least:

"Dest thou ask, 'When comes His hour?'
 'Tis when it shall suit thee best.
 Trust His faithfulness and power;
 Trust in Him and quietly rest.
 Suffer on and hope and wait;
 Jesus never comes too late."

DAPHNE WARBURTON.

March 13, 1935.

"The Way to Pentecost"

THIS book is a "devotional classic," by Samuel Chadwick, the same author as "The Path of Prayer," one of the M.V. Reading Course books last year. It may be obtained through our Tract Societies, or at leading book stores, and the price is only 1s. 3d., post-age 2d.

WEDDING BELLS

Anderson-Osmond.—On Monday afternoon, April 15, the Lakemba church was artistically decorated by loving hands for the wedding of our beloved and well-known Pastor A. W. Anderson and Sister Hilda May Osmond, who has served the cause of God faithfully and efficiently as Bible worker and pianiste at the Sydney Sanitarium for years. The uniting of these lives will mean added strength and efficiency to both of these loved workers. Nurse McKean touchingly rendered a vocal item, which deeply stirred the hearts of all. Pastor A. H. White, who assisted the writer, prayed earnestly for God's richest blessing to rest upon our dear friends. After the wedding the many friends of Pastor and Sister A. W. Anderson assembled at the hospitable home of Brother and Sister Franks, Sister Franks being a cousin of the bride. Many telegrams expressing good wishes and congratulations were read. These words express the prayer that follows our dear workers as they begin their united lives:

"O perfect Life, be Thou their full assurance
 Of tender charity and steadfast faith,
 Of patient hope, and quiet brave endurance,
 With childlike trust that fears nor pain nor death."
 F. A. ALLUM.

Bosler-Whitworth.—On February 16, in the Hurstville church, a pretty little wedding took place when Dorothy May, the eldest daughter of Brother and Sister Whitworth of

Engadine, was united in matrimony with Kenneth William Bosler, also of Engadine. Many were the relatives and friends that gathered at the church to congratulate the happy young couple and wish them every happiness as they start out in the newness of life. May the blessings of God attend them all the way. Our prayers follow them.

R. GOVETT.

Chamberlain-Baker.—On the evening of April 22, at the Church of Christ, Gawler, S.A., Sister Miriam Belle Baker was united in marriage with Brother Lionel John Chamberlain. The church was beautifully decorated, and a large number of relatives and friends gathered to wish them happiness and success. May the God whom they delight to worship and serve richly bless this young couple in their new relation of life is our sincere prayer.

W. GILLIS.

Perry-Hardy.—The Bairnsdale church, on April 18, was tastefully decorated by kind friends for the marriage of Jessie Lillian Hardy, of Nicholson, to Rupert Perry, of Orbost. The simplicity of all the arrangements in connection with the wedding were expressive of quiet, Christian earnestness. The young couple are settling on the land at Orbost, East Gippsland. As they make their new home, many prayers will follow them in the sacred task that is theirs. Sincere wishes for their future happiness are extended to them, with a prayer that the Lord will help them to be a witness in that isolated part of the Lord's vineyard.

H. J. MEYERS.

Ellis-Atkins.—On April 18 in the Malvern church, Brother Thomas Ellis and Sister Marion Atkins were united in marriage. The church was prettily and suitably adorned for the occasion by loving hands. Though the day was cloudy and rainy, the Malvern church was aglow with the light and warmth of happiness and love. Brother Ellis is storeman at the Sanitarium Health Food Depot at Windsor. Our prayer is that as Sister Ellis joins him they will unitedly uphold the standard of the great message of God, and that their home will be a place of calm in a world of turmoil.

L. F. WERE.

Gibson-Miller.—On April 18 in the Malvern church Brother Alexander Gibson and Sister Agnes Miller were united in the bonds of holy matrimony in the presence of a large company of well-wishers who had gathered despite the unusual rains in April. Loving hands had tastefully decorated the church. Both Brother Gibson and Sister Miller accepted the message and were baptised under our labours in the Glenhuntly mission, and it was an added pleasure to join their lives in the service of Christ Jesus. We pray that the message to which they have dedicated their lives will cement them in an unswerving loyalty till the Master returns.

L. F. WERE.

Kidson-Goldspink.—A very impressive wedding was celebrated in the pretty Morningside, Brisbane, church on the evening of April 20, when Sister Minna Lois Charlotte Goldspink of Brisbane was united in marriage to Brother Clarence William Giles Kidson of Sydney. Willing hands decorated the church, where, under a canopy of flowers and amid beautiful surroundings, in an atmosphere of simplicity and solemnity, these consecrated young people were united in service for Christ. Many friends gathered to wish the happy couple much of the Lord's blessing as they leave to make their home in Sydney. We bid them Godspeed as they walk together life's journey.

R. J. BURNS.

OBITUARY

McBroom.—An old and highly respected resident of Mambo Island, Manning River, in the person of Brother John McBroom, passed away suddenly at his farm, while performing the regular routine of necessary duties, prior to his departure on Sabbath morning to meet with the newly formed Sabbath school and company at Moorlands. During the last few months, the deceased with his son and daughter-in-law studied and accepted present truth, being baptised but a fortnight ago. The message won its way into his heart, and became his favourite topic of conversation with all whom he met. The last words the writer heard him utter were, with solemn emphasis, "We must be ready." Our brother, who was sixty-four years of age, was laid to rest in the Cooperook cemetery. His wife, one son, Brother Vincent McBroom, and one daughter in Sydney are left to mourn their loss. A short service was held in the home by the writer, and the Rev. Davis, the Church of England minister, assisted at the graveside.

CHAS. J. REYNOLDS.

Havilah.—On Sabbath, April 13, Brother Eugene Havilah fell asleep in Jesus at the ripe old age of eighty-six years. He died loving the message which he accepted more than thirty-five years ago, and for which he had prayed and given and worked in the consciousness that soon he would see his blessed Master. Twelve ribbon bookmarks from the Sabbath School Department bear testimony to his faithfulness in that branch of the work, whilst his Appeal for Missions card sent out from the sick room testifies to his interest in the mission field. As one of the pioneers and steadfast adherents of the Corndale church, he will be held in everlasting remembrance. We laid him to rest in the Bexhill cemetery in the presence of many sorrowing relatives and friends. Brother B. Arthur assisted the writer in the services at the church and at the graveside. A loving wife, three sons, and three daughters are left to mourn their sad loss. To these we extend our sincerest sympathy.

G. F. BOHRINGER.

Robson.—On May 2 our dear Sister Mary Elizabeth Robson, aged seventy, was laid to rest in the Cheltenham cemetery, Vic. Sister Robson accepted present truth at Stawell, Vic., about twenty-eight years ago, under the labours of Pastor Robert Hare. She moved to Western Australia, and with her daughter, Sister McGregor, attended the Fremantle church. Two weeks ago she travelled to Melbourne with the intention of staying with her daughter, Sister O'Connell of Albury, but whilst here took a stroke and passed away without regaining consciousness. To those who mourn their loss we express sincere sympathy and look forward to the coming of the Prince of Peace and the glorious resurrection.

E. G. WHITTAKER.

Appreciation

WE take this opportunity of thanking all the kind friends for the sympathy expressed in various ways in the loss of our beloved daughter. The Lord has been wonderfully good to us in this sad hour. Heaven seems much nearer, and we are just waiting and praying the dear Saviour will come soon.

J. AND M. HOUGH AND FAMILY.

For Sale.—Six-roomed cottage. Electric light, all conveniences. Good position. Any reasonable offer considered. MRS. C. J. THOMPSON, Dora Creek, N.S.W.

Australasian Record

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

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VERY appreciative letters regarding the "Advent" Radio church services are coming in, particularly of late.

FROM Wellington, New Zealand, a correspondent writes: "We heard Pastor Kent's service from 2GB very plainly on Sunday night. The dark nights bring better reception. On Monday night Pastor Wrigley gave an interesting talk about the Solomon Islands over the air from a station here in New Zealand."

DON'T miss the story related by Pastor D. Sibley on another page.

MISS BERNADINE BROWN has recently come from South Australia to be the musician at the Sydney Sanitarium.

SISTER H. B. P. WICKS wrote from Rarotonga under date of April 21: "Our vacation did us a lot of good, and we feel ready to press on for another term with the work that still needs to be done. Our folk gave us a good welcome, and it encourages us to see how they are trying to hold on at such times as these. Ethel is studying at home again, and enjoys it now that she has the help of Miss Olive Courtney of Auckland. Olive was at the N.Z. Missionary College the last two years. She will help us in our home till such times as she can go back to fit herself for future service. She is good at music, and the natives never tire of hearing her play."

PASTOR AND MRS. G. L. STERLING of Papeete, Tahiti, and Pastor and Mrs. Wicks of Rarotonga, Cook Islands, are always eager to hear of any Adventists going to or from America by way of these two ports of call. They invite believers to take that line of travel, and visit them in their isolation. Sister Wicks again writes: "We love to meet friends going through, and could give them a happy day ashore." As they are some miles out, a radio should be sent the day before from the ship if a letter has not already been sent. In Tahiti the mission is nearer the wharf. We mention this because sometimes these workers have been disappointed in the past.

A LETTER received from our British publishing house states that the British Union Conference is making a gift of £100 to the Signs Publishing Company in Warburton. This gift is a practical expression of sympathy on the part of our brethren in Britain toward the Signs Publishing Company in the great loss sustained through the destruction caused by the flood waters in November last. We greatly appreciate this action, and sincerely thank the brethren in Britain for their interest in and sympathy for our publishing house at this time.

"AOE [our head station in the New Hebrides] looks very well at present," Pastor Peacock writes, "and all are doing well. There is trouble on the Malekulan coast, as

the hush people of the Small Namhus tribe have decided to have one of the Tomiali people to celebrate a big feast. The Malekulan refugees who came to Aore some time ago are doing very well indeed. Their behaviour is excellent, and their gardens are yielding bountifully."

FROM little Niue Island, a lonely outpost about 2,850 miles from Sydney, Sister Vai Kerisome Head wrote on April 5: "Please thank for me in the RECORD the little people who send the textcards for my Sahbath school children. They do look with wistful eyes to see if I have any cards for them, and I don't like their hungry look. Some kind friends have sent old post cards and old Christmas cards, also scraps from the hospital for them. Kindly remember me to all my Sydney friends." Sister Head's postal address is Mrs. A. G. Head, Niue Island, via New Zealand.

"THE Katoomba called here last week with 350 tourists," Sister A. G. Wise wrote from Norfolk Island on Easter Monday. "A gentleman who knows the Sydney Sanitarium very well came out to visit our home, with some of his Sydney friends. The day the boat arrived the weather was perfect, so the passengers all had an enjoyable time. . . . We have secured permission from the Administrator for our Appeal for Missions, and have up to May 4 to do this work. It is lovely having Pastor and Mrs. Smith here, and we are sure they will do a lot of good. We all appreciate the fact that they have lived on Pitcairn, and they are more interested in the people here through having known the relatives on Pitcairn. . . . I have a patient in the home, a sick woman whom I am treating. She and her father plan to come out this way to live so that I can have the oversight of these two semi-invalids."

Letter from Pastor Parker

5730 Priory St., Bell Gardens,
Bell, California.

March 7, 1935.

TO MY DEAR AUSTRALASIAN BROTHERS
AND SISTERS,

Greetings in the Lord.

My heart and thoughts ever turn back to you and our very, very pleasant associations during all those thirty-seven years that we laboured and prayed together. You have been fully formed into my life, and, oh, what a glorious reunion in the presence of our dear Saviour awaits us in the very near future! All things earthly fade into insignificance before that great event. We must be there and shake hands together in the very presence of the One who risked all that we might win all through His great love and sacrifice. May we not disappoint one another or Him who has loved us with a love stronger than death.

You do not know how eagerly my daughter and I look forward to the coming of the RECORD and Leader and the Australasian Signs each month. We simply devour every word that is written in them. The proverb says, "As cold waters to a thirsty soul, so is good news from a far country." We are always anxious to know how you are all getting on, the success that our fellow workers are having; the victories our noble colporteurs are gaining for this great cause; the growth and advancement of our colleges and church schools; the wonderful possibilities of our sanitariums and treatment-rooms; the opening providences of God through our Sanitarium Health Food work; and our great island mission fields. We think of all our

conferences over there, our churches, our companies, Sahbath schools, young people's societies, our leaders, and every one of our dear workers. We rejoice with you in every victory, and weep with you over every failure and defeat. Then with firmer determination we set our faces as a flint toward our great coming kingdom. Let us each be faithful, dear brothers and sisters, and say with Paul, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

The Lord has been very merciful to me, and has provided me with every earthly comfort and convenience, as well as every spiritual blessing in heavenly things in Christ Jesus. His providences are wonderful to me, and I marvel in their presence. He has given me a little home right alongside my daughter Ramona and her husband, and filled it with beautiful things, and lovely gardens, orchard, and vines. He has placed me in a new suburb where the people are not churchgoers. What a mission field He has given me! He has made me pastor of a fairly large church, and has surrounded me with a loyal body of brothers and sisters. He has given me their complete confidence, and the loyal support of every officer in the church. He calls me to hear my testimony before larger churches and gatherings.

A new life and power has come into the labours of the ministry over here in the United States, and there is a large ingathering of souls.

God is wonderfully blessing the leadership of Pastor Watson, and he has the complete confidence and co-operation of our American brethren.

With Christian love to you all,
Your brother in service,
C. H. PARKER.

Another Conference "Out"

THE West Australian Home Missions Secretary telegraphed this report for the week ending May 4: "Cheers here. Goal passed. Total £777." By a splendid effort West Australia reached its increased aim of £750 within the six weeks, and has a surplus of £27.

Queensland has reported another £97, leaving a balance of only £83 to gather.

Pastor C. Head wrote from Mildura of £35 more from Victoria, and stated there is more to follow.

A telephone call from Brother J. L. Smith in Newcastle reported an increase in North New South Wales' total of £58, bringing its overflow up to £170, the largest in proportion to its aim of any conference. We do appreciate these good overflows.

The home field total to May 4 stood at £11,501, or £401 above the aim, and there is a balance of £196 yet to come from Queensland and South Australia.

A.U.C. HOME MISSIONS DEPT.

THE "ADVENT" RADIO CHURCH

Station 2GB (316 Metres) Sydney
SUNDAY, MAY 26, 4.30 to 5.15 p.m.
Bright programme. Good Music.

Subject: "Prophetic Pictures of the Last Days."
Speaker: Pastor Robert Hare.

Correspondence and inquiries to
BOX 4257 Y G.P.O., SYDNEY