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## Apostates and Apostasy

SINCE sin entered the world, man has ever needed instruction as to what constitutes true Christian doctrine and acceptable worship of God. Philosophy and reason have proved insufficient to direct man in reaching truth and in knowing how to worship God acceptably. Greek and Roman culture, art, and literature left the individual in ignorance as to true worship. The people could not find God, nor learn to know Him, with all their philosophy and fine-spun reasoning. Their governments left them helpless and hopeless. They could restrain the criminal, punish crime, and tell how to worship man-made deities; but they could not teach about the invisible Godhead, nor tell how to worship Him acceptably.

Man must have a revelation from God in order to know God. He is a being of such infinite qualities that man, left to himself, has never known what constitutes acceptable worship since the day that Cain brought an unacceptable offering to the Lord, and by so doing brought upon himself and his offspring an additional curse. But God has revealed Himself again and again to His people to teach them His law and truth.

When Pilate asked Christ, "What is truth?" he asked the very question raised by all intelligent creatures who have not accepted the revelation of God given through the Holy Scriptures. But even with an accredited revelation of God and His will, the Holy Scriptures, theories have been built up and the teachings of men have been so injected into the interpretation of the written Word that to find the truth is often difficult. Christ commanded, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me." Those who seek for truth with humility will find it; and the truth, when found, will make them free.

But there have always been those who once professed to know the truth, but later have lost their faith, and become apostates to the teachings which they once professed to believe. The Standard Dictionary defines an apostate as "one who has forsaken the church, sect, party, profession, or opinion to which he before adhered." Using this definition as our meaning of apostate in this discussion, there have been apostates in every religious

denomination. It is not strange that there should be such in these days of unrest and unbelief.

One characteristic is common to most apostates, and that is a desire to destroy the faith of those who believe what they themselves once professed. Seldom do apostates launch out into heathen lands to bring people to Christ. They are content to let the heathen perish while they spend all their energy sowing discord and confusion among their former brethren. Generally it has been the practice of apostates to attack and betray the brotherhood with whom they once fellowshipped and worshipped.

The apostle Paul tasted the bitterness of heart that comes to true men of God when one of their number departs from the faith. In prison, and waiting for his death warrant to be executed, in a letter to Timothy he wrote:

"Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica." "Alexander the coppersmith did me much evil: the Lord reward him according to his works: of whom be thou ware also; for he hath greatly withstood our words. At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge." 2 Tim. 4:10, 14, 15.

And John wrote of one who, loving "the pre-eminence," did not receive the disciple.

The writers of the New Testament recognised that some would leave the faith that they once professed; in fact, apostasy was already developing, not because of open enemies, like the priests and Pharisees, but among their own professed believers.

Christ had the saddest of all experiences. Judas Iscariot, one of the chosen twelve, had followed his Master for three years or more, and occupied a responsible place among the twelve. He was strong, self-reliant, and determined. But under temptation, Judas decided to betray his Lord. During the prolonged meeting of Christ with His disciples on the last Passover evening, when Christ portrayed His betrayal and death, Judas deliberately left the company of Christ and the disciples, and bargained to betray his Master for a paltry sum of money. No disloyalty of an apostate ever exceeded this.

The parable of the sower in Matthew 13 makes plain that not all who receive the good seed bear fruit to the glory of God. Some good seed is wasted because of the nature of the soil on which it falls. There are wayside hearers, stony-ground hearers, and thorny-ground hearers, none of whom are sanctified by the truth. Only good ground brings forth good fruit.

From the very beginning of our own work there have been those who have departed from the faith. Various reasons have been ascribed by these men. Hardly two give the same reason. Some have declared that they would never attack the people with whom they once had Christian fellowship. Yet only a few who have gone out from us have been willing to carry on their own work without attacking the doctrines which they once preached and believed. Apostates are not all alike in temperament, but most of them seem impelled to wage a warfare against the people of God.

It is not so much to be wondered at, perhaps, that an apostate seeks to destroy his former faith, as it is that among the believers there are ever willing ears who listen to an apostate as if he were an angel of light. He usually thinks he has new light. But how strange that professed people of God, in full church fellowship, willingly listen to the teachings of those whose effort is not to build up the church of Christ, to increase faith, and to excite to godliness, but to destroy in the hearts of true Christians faith in those doctrines and practices in which they themselves once believed.

Why will Christians, and sometimes Christian workers, go to apostates for light? Can a man whose light has really gone out give forth the true light that will illuminate the soul? He may confuse and dim the light already shining in another's heart, but how can he do otherwise than fill the mind with unbelief when his own mind is actually darkened? Many a light which once shone brightly has become a body of darkness.

Every Christian is to seek for truth from the Word of God. We are commanded to search the Scriptures. But we are not to take apostates as our teachers. The Word of God is to be our guide. Apostates from the truth cannot lead into the truth. They are blind. If any of us follow them, they will lead us to ruin. "Let them alone; they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch." Do not have anything to do with them; do not seek light from blind men who have rejected the light. They may transform themselves into angels of light, assume great meekness, and manifest great zeal, but it is not a transformation accomplished and wrought by the Holy Spirit. It is self-illumination, not illumination from the Holy Spirit, and must leave the soul in darkness.

Why will any of God's people draw water out of strange cisterns? Why will any member suppose an apostate has light that he must seek? Does a rejection of spiritual gifts constitute such a person a source of light? Why seek truth from those who forsake the truth? Why expect men who reject light and the truth to be able to impart light? Why go to men who deny the Spirit of Prophecy and

the light God has given His remnant church, hoping that such teachers can give faith and hope for eternal life? "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

I. H. EVANS,  
General Conf. Vice-President.  
An Editorial in "The Ministry."



### Starting a New Training School in Papua

A LONG felt need for this field has been that of a training school in which to prepare native workers. It was finally decided that such a school should be located at our new head station, Mirigeda. For some months Pastor Lock has been labouring unceasingly, preparing buildings and gardens that the school might be started.

We appreciate the privilege that was ours to open this school, and on August 21 we were pleased to meet our students for the first time in the classroom, twenty-one in all.

You will be interested to know that practically the first work that our boat, the *Diari*, did was to go to Vailala in the west and then to Aroma and Vilirupu in the east to bring in students to this our first training school.

This is indeed a milestone in the work in Papua, and we trust that this school will be the means in God's hands of supplying teachers to answer the many calls that are constantly coming in.

Our association with these students has been a pleasure, and we realise that our district leaders have sent us their very best. All our mission stations are represented, which means a number of languages and dialects. A unique feature of our mission programme is seen in the prayer bands conducted every Friday evening. The bands are arranged according to the languages, of which we find there are four main ones. It is the privilege of each member to have at least one meeting a week conducted in his own tongue.

These young people are here for a definite purpose, as is witnessed by their daily lives and the interest manifested in their work and study.

We have practically only laid the foundation for our mission here. It is an ideal site, situated about a mile and a half from the seashore, with which it is connected by a good motor road. The mission homes are built on an elevation, giving us a view of the ocean and the surrounding district. The land is proving more productive than we expected, and the prospects for an ample food supply for the mission family are good.

We trust that Mirigeda will be, under God's blessing, the means of supplying one of our greatest needs in this field,—more native workers. We solicit an interest in your prayers.

C. J. AND M. A. HOWELL.

### Baptism at Natewa, Fiji Islands

[We may be permitted to mention to our readers that the writer of this report is the European who was baptised. Brother Parr was educated in England for the Roman Catholic priesthood, and trained in a monastery, but accepted the message in Fiji recently while associated with Brother R. W. Lane.—Ed.]

"And a little child shall lead them."—Isa. II:6.

BACK of the baptism of Ratu Epeli, Tui [king] of Natewa and paramount chief in this part of Fiji, there is a story of God's leading and providence which will, I believe, interest RECORD readers.

For many years Ratu Epeli had admitted the truth of the Advent message, but the customs connected with his position as a native chief held him back from seeking baptism.

This year a district *bose*, our island equivalent for a camp meeting, was held at a village within a few days' walking distance of Ratu Epeli's home. His little daughter attended this meeting, and when she returned home she told her father of the baptism held there, and of the tears that came to her eyes during the ceremony as she thought that, if only her father had come to the meeting, he also would have sought baptism. As the father listened to the child's story, the Holy Spirit touched his heart, and he determined to seek baptism without delay.

With Ratu Epeli were baptised his wife, two other Fijian chiefs of lower standing, two Fijian boys from our Buca Bay School, and a European.

The rocky pool in the creek where the baptism was carried out took one back in spirit to Biblical scenes. There were 160 Fijians assembled to witness the ceremony, the majority of whom were not of our faith. It is pleasing to record that the Methodist native minister gave his people an example which too few of his fellow workers follow in attending the ceremony himself.

As Pastor Branster discoursed on the significance of the ceremony which they were about to see performed, the sunlight filtered through the heavy foliage of the trees surrounding the pool. The native congregation listened with rapt attention, as well they might, seeing that their chief was giving public witness to the power of the gospel.

Although Christianity made its first entry into Fiji nearly one hundred years ago, the *ka vakavanua*, or native customs, hold much more sway with the majority of the native race than their religion. This, I believe, is largely due to the fact that the early Christian missions used the *ka vakavanua* to introduce themselves to the people; by this introduction the missionaries directly denied the power of the gospel and acknowledged their indebtedness to the power of the customs which came out of the pagan past of these island races. Be this as it may, it is an undoubted fact that the natives hold their ancient customs in the highest esteem, so that when a chief publicly renounces them the testimony to the power of God's truth gathers corresponding strength.

All connected with the message in this part of the field hope that this baptism at Natewa will be the starting-point for a big forward movement in the acceptance of the truth.

G. C. PARR.

## "Thou Shalt Find It—After Many Days"

### Story of How John Andrews Came to a Knowledge of the Truth

MENTION of the name of John Andrews naturally takes our minds back to the sailing of our first missionary from the shores of America to a foreign country. What wonderful things God has wrought from that memorable day half a century ago down to the present!

John Andrews is also the name of a half-caste brother who has recently taken his stand here on the island of Vanua Levu, Fiji.

Living in the same neighbourhood as Brother J. Whippy, he had often attended meetings that were held there by visiting workers. He had also on many occasions questioned Brother Whippy regarding the different points of our faith. He married a girl who was nominally a Seventh-day Adventist, but he finally persuaded her to renounce her faith and become a Methodist with him.

During our recent Week of Prayer we made a visit to that locality and spent a few days visiting the people of the district.

One day, finding Mr. Andrews cutting copra, we sat down and had a good heart-to-heart talk about spiritual things. He then admitted that he believed, but would not state a definite time when he would take his stand.

About a fortnight later we again visited the district, and the Spirit of God, in a remarkable way, led us to visit his home at the opportune time.

After a conversation lasting an hour or more, we finally brought the Bible out and had a study on "The Sabbath as the Sign of Our Loyalty to God."

He said, "That is just what I have been waiting to hear." When an appeal was made not to neglect salvation too long, a few moments of silence ensued, and then the joy-inspiring words fell from the lips of our brother, "I told you on your last visit that I would not make known to you a definite time when I would take my stand, but I now tell you that from this time forth I am a Seventh-day Adventist. And by God's help I will be a true one."

A season of prayer followed, during which the power of the Spirit was manifest as Brother Andrews thanked God for the light that had come to his soul, and asked for grace to follow to the end.

This being Friday afternoon, we separated, as our brother took leave to go to his garden and make preparations for the Sabbath. As we left the home, an overpowering joy filled our hearts, for we realised the nearness of the presence of the angels of God. It seemed we could almost hear them singing. Surely there is joy in the presence of the angels of heaven over a soul saved from sin.

In a later conversation we learned that Brother Andrews first heard the truth when a boy, from a sermon preached by Ratu Lepani, who, I understand, was among the first to take his stand on this large island. That is about twenty years ago, but Brother Andrews says he has always believed this is the true church. At times he was urged to take up work as a local preacher for another denomination, but always felt that he was not fitted for

such a work, not having sufficient knowledge of the Scriptures.

The man who preached that sermon twenty years ago, drifted into sin; but at our recent district gathering the Spirit of God broke his hard heart, and amidst many tears he again gave himself to God and has since been rebaptised at his special request.

Realising that surely God did use him in the past, and hoping that God may still find some use for him in the spreading of the gospel, he has offered himself to assist in the work of saving souls.

Brethren and sisters, may God help us to be more diligent than ever before in giving the truth to others, for His promises cannot fail. "Cast thy bread upon the waters: for thou shalt find it after many days." Eccl. II : 1. Again, "My word . . . shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55 : 11.

G. BRANSTER.

## Week of Prayer at Baiap, Ambrym

IT was the writer's privilege to have a part in the Week of Prayer at Baiap, which was our first Seventh-day Adventist mission opened on Ambrym, New Hebrides. Many workers have laboured faithfully at this mission station with good results; but the volcanic eruption of 1929 somewhat disorganised the mission, as the white worker's home was destroyed, the believers were scattered, and progressive work was held up for a time at this important centre. However, Brother and Sister David Ferris were stationed there in 1931, and the work is again flourishing and is a true witness to all who come in contact with it.

The Week of Prayer was indeed a blessing to these people, strengthening those who had been long in the way, and bringing decision into the lives of those who had not fully decided to give their hearts to the Lord. The last Sabbath of the Week of Prayer was the crowning day, as ten went forward in the sacred rite of baptism. It was good to see these people, changed by the power of the gospel of Jesus Christ, witnessing that they had forsaken the things of this world to take up the cross of their Master. A number of others in the surrounding villages expect to be baptised later, and there are still many others in the baptismal classes who will go forward when they fully understand what it means to forsake all for their Saviour.

"In the islands of the sea, in all the dark corners of the earth, God has in reserve a firmament of chosen ones, that will yet shine forth amidst the darkness, revealing clearly to an apostate world the transforming power of obedience to His law. Even now they are appearing in every tongue and people."

G. PEACOCK.

THE soul that turns to God for its help, its support, its power, by daily, earnest prayer, will have noble aspirations, clear perceptions of truth and duty, lofty purposes of action, and a continual hungering and thirsting after righteousness.—"Mount of Blessing," p. 127.

## Monamona Mission for Aborigines

(From a Letter)

IF you were here now, you would hear a great deal of hammering about a hundred yards from us. The boys are pulling down their old cupboards and shelves, and transferring them into their fine large dormitory that was completed last Friday. This morning the women came out to wash all the boys' blankets. When the place is arranged we are going to inspect it.

There are about twenty-eight boys in the dormitory. They are very much excited over their new home. It was built entirely by two of our boys, under supervision.

Our Sabbath school membership last quarter exceeded all past records,—172. It is good to see the interest that the old people are now taking in all the meetings, as well as in the Sabbath school.

To keep up the interest we had as our chant the building of a bridge in sections each Sabbath, reaching from our Sabbath school across the ocean to the islands. Instead of having a goal for the offerings only, several phases of the Sabbath school work were included. For the membership we suggested 159 and reached 172. The aim for the attendance was 154 per Sabbath, and we averaged 162; daily study, 110; average, 113; offering goal, 17s. 6d.; average, £1 3s. 10½d. Two of our classes, totalling twenty-five members, had a perfect record for the quarter.

We have had glorious weather for the past three weeks. We often feel that we enjoy special favours from God.

ENA MILLS.

## Then and Now

PASTOR W. A. BUTLER, an officer of the Lake Union Conference, U.S.A., writes in a recent exchange that comes to our desk:

"Do you recall around 1900 how we used to pray, 'Dear Lord, please open the doors of China, Japan, and other heathen countries'?' All the believers (there were 61,000 in America) at that time were taught that prayer. It was the common and daily petition at each family altar, and the Sabbath prayer at every church.

"Yes, God has opened wide the doors, and there is freedom in proclaiming the message in not only the great empires of the Orient, but in nearly every land. Our prayer has been changed to mean now, 'Help us, Lord, to fill the many openings in these various countries.'

"Under the direction of God, Pastor J. N. Andrews sailed in 1874 as our first missionary. The writer heard Sister White's son, W. C. White, make the statement in recent years that when Pastor Andrews left America it seemed as if the backbone of the General Conference staff was broken—there were so few workers. But now our staff of workers in foreign lands is over 9,550, with complete corps of evangelists, doctors, nurses, teachers, and colporteurs.

"Sixty years ago the work of this message was confined to the English language; but now it is being proclaimed in more than 460 languages in all parts of the world."

## Colporteur Work

### With Our Colporteurs

OFTEN have I wished that we could share with you the many experiences that come to us from the ends of the earth, telling of the work of our colporteur army. Truly, it is wonderful what God is doing for these men and women of the books. Recent mail reaching us contains so many of these good experiences that I just must share a few of them with you:

#### It Is the Life That Counts

"I called at one home and gave a friend of mine a canvass," Colporteur Buck writes. "I gave him the best canvass that I could possibly give, and secured his order. After closing the sale I said to him: 'Mr. Moore, I am glad to know that you are interested in studying the Bible and are preparing to meet Jesus when He comes. I hope you will enjoy this good book.' He looked at me and said, 'Mr. Buck, I have not bought this book because I was particularly interested in it. I have known you for twenty years. I have bought the book to see what made the wonderful change in your life.'"

How in keeping this experience is with the following message from Sister White: "The people who purchase a book will read it, having before them a mental photograph of the face, conduct, and spirit of the man who sold it to them; and this silent influence will weigh heavily in the decisions they make for, or against, the truth."

#### "Books, to Learn about God"

Colporteur Pope relates this experience:

"I was out with the 'Purple Set' about six weeks ago and I called at a house. The man came to the door and I gave him a canvass. He refused, saying he had no money with which to purchase books. He had two little daughters, and as I turned to leave, the girls invited me to come inside and talk with them. I stepped inside and gave them the canvass. These two girls were eight and eleven years of age. The younger was interested especially in the story of Ruth because that was her name. The older girl was afflicted with tuberculosis. She had some money saved up to buy a cow so that she could have fresh milk which she needed to make her well, but she said, 'I need the books to help me to learn about God.' I sold her the books and delivered them."

#### "Thankful for Very Difficult Times"

From East Poland, Secretary Piatek writes:

"I will relate an experience of one of our sisters who has been in the work for several years, and who has met with good success. This sister has been greatly persecuted in her own home, yet in spite of this she has continued faithfully in the work for the Lord. As I recently visited her and learned of what she was passing through, my heart was greatly touched. She said to me, 'Brother Piatek, this per-

secution really strengthened me in carrying on the Lord's work. It drove me to my Lord, and while in communion with Him I found the principles of true success. I thank the Lord for the experiences which He has brought to me. Since coming in such close communion with the Lord I do not meet with difficulties and obstacles. Of course, the difficulties are there, but the Lord gives me wisdom and strength to overcome them, and the Lord also gives me the right words to say at the right time.'

"She further stated that she had just worked a city where she had called on all the officials and business offices, and also the police headquarters, and she told how the Lord had given her wisdom and strength to carry on her work in spite of prejudices by the officials and police. The Lord helped her to make a good impression upon the chief of police, who in turn went with her and helped her to sell books to every man in his department. Our sister was convinced that the victory lies in the hands of God, and she was able to secure this help by going to the Lord and having communion and fellowship with Him. Such an experience gave her confidence and faith to go forth in the work.

"Here in the East of Poland we are very thankful to the Lord for the very difficult times through which we are passing. Truly, where we have the greatest problems, there the Lord is blessing us the most. For the first six months we have reached our goal, and we believe that we shall be able to continue the good work throughout the year. As a result of the literature which has been distributed, many souls will be brought to Christ. We realise that we must draw nearer to the Lord, and study the secret that makes for success. If we will do this, I believe we shall have even as good success as we had in years gone by."

Having frequently visited Poland and associated with our colporteurs there, I know it takes God-given courage to face the conditions that this sister and all our other colporteurs in that land are facing. We thank God for such men and women who can be "very thankful to the Lord for the very difficult times." We often sing those familiar lines,

"Blest be the sorrow, kind the storm,  
Which drives us nearer home."

Is this our individual outlook on present-day happenings and conditions?

C. E. WEAKS,  
Associate Sec.  
Gen. Conf. Publishing Dept.

### Poem Wanted

"I WONDER have you a poem entitled 'Contrition,'" Dr. Eric Caro writes. "I lost my copy at the time of the Napier earthquake, along with most other things, and am anxious to have it again. It closes this way: 'The bruised reed He will not break, The smoking flax He will not quench.' I shall be pleased if you can send me a copy."

As we are unable to supply this poem, we wonder whether any of our readers have a copy. If so, will you kindly send it to Dr. Eric Caro, Kelvin Chambers, 16 The Terrace, Wellington, N.Z.

## VICTORIA

PRESIDENT: G. G. STEWART  
SECRETARY: L. J. IMRIE

### Special Meeting Held by the Thornbury Young People

OCTOBER 7! What a hustle and subdued excitement! Yes, today is our very special programme. All were glad to awake and find the dawn of this Sabbath day perfect. The sky was clear, and the soft rays of the sun fell in welcome warmth upon the earth.

Many hours of learning and practice had been spent on this programme, and it was with genuine pleasure that we noticed the audience growing until 130 were present. We were privileged to have members of other churches visit us.

Skilful hands had erected a cross around which a creeper clung. The foot of the cross was surrounded with rocks, and stones, and signposts stood at either side, A.D. and B.C. This, together with plants and flowers, turned our thoughts to the words of the first two hymns, "I am resting in the shadow of the cross of Calvary," and "The cross that He gave may be heavy, but it ne'er outweighs His grace."

After prayer and a few preliminary items, sixteen of our junior members took part in an exercise, "Cross-bearing and Crown-winning." Four of our young people came in first, holding "hearts," and upon them was written that which they represented. Others followed with small crosses and golden crowns. All these were eventually hung upon the large cross, each small cross being adorned by one of the crowns of glory. Two small boys dressed in white marched in, holding a banner upon which was printed, "Endure hardness as a good soldier," and then all sang, "Who is on the Lord's side?" The congregation united in singing hymn No. 672, "The Old Rugged Cross."

The next part of the programme was given by seven of our young women, dressed in white, and was entitled "Rock of Ages." As four of our members sang that good old hymn, "Rock of Ages," two young women marched in, taking their places on either side of the cross, one wearing a red ribbon on which was printed in gold lettering, "Christian," and the other with puzzled brow, wearing a green ribbon which bore the word, "Inquirer." She asked, "What is the song they sing?"

Finally, one by one, three young women entered, each bearing a shield. A solo, "When I see my Saviour," was feelingly sung, after which two other young women came in, also bearing shields. These represented different ages,— "The Age of Prophecy," "The Age of Fulfilment," "The Age of Persecution," "The Age of Disobedience," and "The Present Age." All were grouped around the cross. A solo, "He died of a broken heart," was then rendered, after which a recitation was given regarding the cross.

Prayer closed this inspiring and helpful meeting.

HECTOR E. KEMP,  
Thornbury M.V. Sec.

## EDUCATION DEPARTMENT

### A. M. C. Notes

FINAL examinations! Graduation exercises! Close of college! Joys of being homeward bound! These are the topics of the hour at Avondale. Students are hard at study; the chorus class is practising daily; graduates are busily preparing for the grand finale; and every one is looking forward to the end of the year.

The senior class has prepared and printed an excellent souvenir annual in honour of this important occasion. Mr. R. H. Earles, the editor, has arranged the book in an original manner; the design is attractive and the contents are full of interest. Each complete copy contains a specially autographed photo of the '33 class. Realising that there are many interested friends, relatives, and ex-students, who, unfortunately, will not be able to be with us for the closing exercises, and yet would desire to have a copy of the above, arrangements have been made so that copies may be obtained by writing to the treasurer of the graduating class, enclosing eightpence in stamps.

On Saturday night the faculty and graduates were the guests of Pastor and Mrs. A. E. Speck, at a reception held in the girls' parlour. Elocutionary, vocal, and instrumental items all helped to make a very pleasant evening.

We were privileged to have Pastor R. A. Salton from Newcastle with us on Sabbath, October 21. His address on the "Mediation of Jesus Christ" was appreciated by all.

Pastor A. W. Anderson spent October 18-22 with us. His inspirational messages, given in both the chapel and evening worship hours, were keenly enjoyed by every student. He concluded his series of talks on the Friday evening, when he emphasised the fact that we are now living in a time when the prophecies should be proclaimed with greater power and zeal than ever before.

In the near future many of us will have the opportunity of doing our share in the spreading of the truth which we have studied this year.

W. ALAN WESTERMAN.

### A Call to Our Youth

ABOUT two thousand years ago a young man in the person of Jesus Christ lived, worked, and talked among men on this earth.

An admirable attribute which served as a guide and stimulant to this young man in His short, active life, was a steadfast purpose. Keeping that purpose ever before Him, He pressed on through summer and winter, heat and cold, prosperity or adversity.

He recognised that there was something for Him to do, and that He alone could do it. About Him, on every hand, were worldly attractions, beckoning Him to

leave His present vocation, and promising Him untold wealth—the greatest that the world could offer—if only He would accept it. But, keeping His eyes ahead, and being convinced of His calling, He had only one answer to the world's allurements, "I must work the works of Him that sent Me, while it is day; the night cometh, when no man can work."

Follow Him through the crowded streets, healing the sick, cleansing the lepers; out into the valleys and along the mountain sides, preaching as never man preached, and breaking the loaves and fishes to supply human needs; never complaining, never giving up till His ministry was ended, and, looking up into His Father's face, He could say, "I have finished the work which Thou gavest Me to do."

"I have written unto you, young men, because ye are strong, and the word of God abideth in you." John recognised that the strength and vigour of youth was too precious to fool away in an aimless life, and so he took pleasure in writing to the young men in whom the word of God was abiding. The world needed these men; moreover, God needed them too; and the needs of that day, let it be remembered, are the needs of this day.

It matters not how strong, how vigorous, or how filled with willing energy one may be, unless he has first received the preparation for his task, and learned the lessons he must teach, he will find himself in the same embarrassing position as did Ahimaaz, when, after running with all his might to king David's palace to tell the news of the battle, he was asked to stand by, because he had no message, while Cushai told the story. Yes, young man, unless you know what you are sent for you had better not go.

Don't be discouraged, however, if you realise that your message is lacking; just remember that Avondale is the place that fits for service. The benefits and privileges of the student who listens to the chapel talks, studies under Christian teachers, and associates, in work and play, with fellow Christian young men, cannot be portrayed by pen, but are like a cherry-pie—must be tasted to be fully appreciated. All that I might tell you about the taste and benefits of a cherry-pie and cream wouldn't benefit you at all unless I invited you to come and try it; and be sure the same applies to Avondale.

Lest you should be disappointed, however, in thinking that Avondale is a place where God alone dwells, let me tell you that Peter's "roaring lion, walketh about, seeking whom he may devour." Satan has been here before, and he knows his way back; but thanks be to the God who giveth us the victory.

If you haven't already applied, send in your application now and be sure of enrolment for 1934. "The Master is come, and calleth for thee."

W. J. HAWKEN.

### S.D.A. Standards in Education —Part 2

#### Directing the Minds of Our Youth

"WITH such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world! How soon might the end come,—the end of suffering and sorrow and sin!"—"Education," p. 271. Here is a promise to cheer and to encourage the hearts of parents. "Our youth, rightly trained," are the people who may finish God's work in the earth.

It should be noticed, however, that they must be "rightly trained." The Lord has given us ample instruction concerning this matter. Naturally the object for which the youth are to be educated will determine in a great measure the training given.

"Upon Christian youth depend in a great measure the preservation and perpetuity of the institutions which God has devised as means by which to advance His work. This grave responsibility rests upon the youth of today who are coming upon the stage of action."—"Testimonies for the Church," Vol. 4, p. 434.

"Efforts must be made to fit young men for the work. They must come to the front, to lift burdens and responsibilities. Those who are now young must become strong men. They must be able to plan and give counsel. The Word of God abiding in them, will make them pure, and will fill them with faith, hope, courage, and devotion. . . . Are we not neglecting a very important work by failing to educate and train our youth to fill positions of trust?"—Vol. 5, p. 585.

The Spirit of Prophecy has also given direction that in the courses of study outlined for our youth attention should be given to vital and necessary subjects and subject-matter, having in mind the purpose of the education. Other studies may be safely eliminated.

"All unnecessary matters need to be weeded from the course of study, and only such studies placed before the student as will be of real value to him. With these alone he needs to become familiarised, that he may secure for himself that life which measures with the life of God."—"Fundamentals of Christian Education," p. 447.

"This is not a time for students to be gathering up a mass of knowledge that they cannot take with them to the school above. Let us carefully weed out from our course of study all that can be spared, that we may have room in the minds of the students in which to plant the seeds of righteousness."—*Id.*, p. 525.

"Then let no more time be lost in dwelling on the many things which are not essential, and which have no bearing upon the present necessities of God's people."—Vol. 6, p. 130.

Where shall our youth receive this training for the finishing of our work?

"The youth are to be encouraged to attend our schools, which should become more and more like the schools of the prophets. Our schools have been established by the Lord; and if they are conducted in harmony with His purpose, the youth sent to them will quickly be prepared to engage in various branches of missionary work. Some will be trained to enter the field as



missionary nurses, some as canvassers, some as evangelists, some as teachers, and some as gospel ministers."—*Fundamentals of Christian Education*, p. 489.

"We have been warned again and again that the character of the education that has been current in the world cannot stand the test of the Word of God. The subject of education is one that should interest every Seventh-day Adventist. The Lord says to us, Seventh-day Adventists are not to place themselves under the counsel and instruction of teachers who know not the truth for this time."—*Counsels to Teachers*, p. 401.

"Many who are seeking efficiency for the exalted work of God by perfecting their education in the schools of men, will find that they have failed of learning the more important lessons which the Lord would teach them."—*Id.*, p. 346.

"God has designed that our schools shall be an instrumentality for developing workers for Him,—workers of whom He will not be ashamed. He calls upon our young people to enter our schools, and quickly fit themselves for service."—*Id.*, p. 545.

These statements reveal clearly that the Lord plans that our schools should train our youth for our work.

The reader may question the advisability of some attending outside schools in addition to our own institutions. In Vol. 5, pages 583, 584, we read, "We would that there were strong young men, rooted and grounded in the faith, who had such a living connection with God that they could, if so counselled by our leading brethren, enter the higher colleges in our land, where they would have a wider field for study and observation."

The safeguards set about such a course of action should be observed, and also the particular way in which the thought itself is expressed. It is expressed as a wish in such a way that apparently its fulfilment is almost impossible. Further counsel, given in "Fundamentals of Christian Education," pages 347, 348, emphasises the danger of such a course being pursued except under the most guarded circumstances.

"A course of study at Ann Arbor [a University] may be thought essential for some; but evil influences are there ever at work upon susceptible minds, so that the farther they advance in their studies, the less they deem it necessary to seek a knowledge of the will and ways of God. None should be allowed to pursue a course of study that may in any way weaken their faith in the truth and in the Lord's power, or diminish their respect for a life of holiness. I would warn the students not to advance one step in these lines,—not even upon the advice of their instructors or men in positions of authority,—unless they have first sought God individually, with their hearts thrown open to the influence of the Holy Spirit, and obtained His counsel concerning the contemplated course of study. Let every selfish desire to distinguish yourselves be set aside; take every suggestion from humanity, to God, trusting in the guidance of the Holy Spirit."

"What need is there for students to bind off their education by attending Ann Arbor to receive the finishing touch? It has proved to be the finishing touch to

very many as far as spirituality and belief in the truth are concerned. It is an unnecessary discipline, opening the mind to the sowing of tares among the wheat; and it is not pleasing to our Great Teacher thus to glorify teachers who have not ears to hear or minds to comprehend a plain 'Thus saith the Lord.' In thus honouring those who are educating directly away from the truth, we do not meet the approval of God."—*Fundamentals of Christian Education*, p. 451.

There is an atmosphere about our schools which are based upon God's eternal truth, and a mould is there placed upon the students, neither of which is obtainable elsewhere. The nearer we approach the end of time, the greater will be the need of sending our youth to our own schools, and the greater will be the danger of directing their minds to worldly institutions.

### An Ominous Event

What is apparently the beginning of the fulfilment of the remarkable prophecy in "Great Controversy," page 588, and Vol. 5, pages 451, 525, relating to the union of Protestantism, Spiritualism, and the Papacy, is reported in the *Literary Digest* of April 15. Under the caption, "Clashing Creeds Unite to Make 1933 a 'Holy Year,'" we read of Protestants, Jews, and Roman Catholics uniting to follow the lead of Pope Pius XI.

"The Holy Year is more than a season of prayer and penance for those of the Roman Catholic fold. Beneath the sweeping arches of Radio City Music Hall in New York, 7,000 persons—Catholics, Protestants, and Jews—united the following Sunday morning in a ceremony of rededication to old spiritual ideals.

"The meeting, known as 'The Holy Year Inaugural Holy Hour,' had for its keynotes the words of the Pope, 'We shall cease not to raise our voice for truth, justice, and humanity,' and of President Roosevelt's Biblical quotation in his inaugural address, 'Where there is no vision the people perish.' For the time being, these thousands of different faiths were of one fold. They heard Cardinal Hayes and former Governor Alfred E. Smith, spokesmen for the Catholics; Dr. S. Parkes Cadman, representative of the Protestant churches, and Dr. Alexander Lyons, rabbi of Brooklyn, emphasise the essential co-incidence of principles in the call of Pope Pius XI for a Holy Year, and in the inaugural address of President Roosevelt invoking a return to spiritual values."

It is difficult to imagine Luther agreeing with the words of the Protestant representative who said that "filled with age-long wisdom in the affairs of God, the Pope may well be heeded in his plea that all, no matter of what faith, join in this commemoration."

"When legislators shall abjure the principles of Protestantism, so as to give countenance and the right hand of fellowship to Romanism, then God will interpose in a special manner in behalf of His own honour and the salvation of His people.

"The principles necessary for our youth to cultivate, must be kept before them in their daily education, that when the

decree shall go forth requiring all to worship the beast and his image, they may make the right decisions, and have strength to declare, without wavering, their confidence in the commandments of God and the faith of Jesus, even at the very time when the law of God is made void by the religious world."—*Vol. 5, p. 525.*

The only places in which this instruction can be fully obeyed is in our own schools. Let us therefore encourage and assist our young people to go where the Lord would have them be in this day of peril.

"Now, when the great work of judging the living is about to begin, shall we allow unsanctified ambition to take possession of the heart, and lead us to neglect the education required to meet the needs in this day of peril?"—*Vol. 6, p. 130.*

A. E. SPECK,  
Principal A. M. College.



### Sabbath School Notes

#### From South Australia

OCTOBER 11 was a public holiday in South Australia, and we arranged for a combined Sabbath school picnic. The weather was very cloudy, but the rain kept off and a large number attended. About 150 sat down to lunch, and between fifty and 100 more came out for the afternoon. Several remarked it was the best picnic they ever had here. Certainly every one seemed to enjoy it, and we felt glad it had been arranged.

Eight more Sabbath schools started on the Investment Plan last quarter. The City church had set an aim of £5 for the Thirteenth Sabbath, and nearly doubled it.

Accompanying Bordertown's Sabbath School report were slips of paper from the members who raised money for Investment. This is what some of them said: "Selling vegetables to mother out of my mission garden. Helping grandfather." "Gathering bottles after dances, washing and selling them, 2s. 5d." "Helping grandfather with his garden. Selling vegetables from my garden." "Sale of one load of wood, 6s." "Haircutting savings, 3s." "Mending clocks, locks, and boots. Selling papers, 10s."

Some little isolated children gave money that had been given them. One of the Mannum members knitted and sold a child's frock. Another reared a calf and sold it for missions.

The two new schools organised last quarter are enthusiastic. They sent in splendid reports, considering there are just two or three families in each school. The letters which came with the reports were an inspiration. The members are hoping to interest others. One school has 100 per cent daily study, and the other over 70 per cent.

At the beginning of this quarter I was

present to start a little Sabbath school at Kilkenny. The husband of the sister who wrote for the RECORD an account of the healing of her leg, has interested a number of their neighbours in the message, and for a few weeks Pastor Gillis has been going down to Kilkenny every Friday night for studies. They thought they would like to meet together Sabbath mornings for the study of the lessons, and they are doing this now. We are hoping some of these folk will later take a definite stand for the truth.

FLORENCE CHERRETT,  
S.A. Sabbath School Sec.

### A Tale of Three Quarters

THE missionary spirit rose high in a little Sabbath school on the outskirts of the capital city of Queensland. They were all very busy, hard working folks; but the busy people are always the ones to do a little more; and these members would try to do something, however small, to keep those Sabbath school offerings up,—they just must, and the Investment plan did seem a good way. So they set to work. Old and young, grandfathers and grandmothers, fathers and mothers, young people, and even the tiny tots had a part.

But what did they do? Well, one mother made metal polish and "Clever Nellie," and the children found a ready sale for these useful articles among the church members and neighbours. A young lady had discovered a recipe for boot polish, which did good service. A laundry soap was made by another sister, not forgetting the jam, cakes, and ice cream made and sold by others.

It was at this time that a buttonhole machine proved to be a very useful thing for earning money for Investment. Folks were only too glad of the opportunity to have them made for sixpence a dozen instead of the usual shop price, a penny each. One member was an expert at knitting silk garments for old and young, which brought in a good price. A young brother, although doubled up with rheumatoid arthritis, was not to be deprived of his share in the good work. With the aid of another, although sometimes every movement meant pain, he made toys; and such splendid toys they were that the steam boats alone brought in £2 one quarter.

Another young man commenced a home barbering business in a small way, all the proceeds being for Investment. A shaving cream was also made and sold by one member. The profits from the sale of *Life and Health* helped, too, in this good work. One sister, knowing the art of millinery, was able to do her part along that line. A little girl did well by knitting silk scarves, while a few others of the girls and boys made milk jug covers, sold newspapers, bottles, and bags. We must not forget to mention the little girl who minded babies for tired mothers. One little girl discovered the idea of raising pot plants and selling them. Seedlings were also sold, and penny bunches of parsley found a ready sale.

The tiny tots were not left out, for while they could not go out selling, they could set tables, fill wood boxes, feed calves, and help mother and father in

other ways; so their parents gave them a few pence for their loyal help, which all went into the Investment box.

We must not leave out of this story how walking over bridges helped. It was necessary in this suburb, in order to reach the city, for cars to take the vehicular ferry across the river; and this meant a penny for each adult person in the car. On reaching the river, mother would get out and walk across the footbridge provided. To visitors who were often present the reason was quickly explained, and they were only too glad to do likewise; and thus quite a little sum was saved for the Investment.

Was this all done by one Sabbath school? Yes, and more! for you see every one had a part. The wise superintendent at the beginning of the quarter asked each one personally what he or she was planning to do, and then a little cut-out representing the idea in mind with the person's name alongside, was placed on a large chart so that all could see the Investment plans.

This good work has been going on for several years, but it was not until this year that account was kept of the results.

During the three quarters of 1933, £30 has been realised in this way alone.

We trust that the Lord will continue to bless these good folk as they go forward in His service. We know their own hearts have been refreshed, and they have rejoiced in what the Lord has enabled them to do; and yet still greater will be the joy of seeing the souls whom they have helped into the kingdom of God.

HELENA K. LEWIN,  
Queensland Sabbath School Sec.

### WEDDING BELLS

**Oaklands-Matthews.**—It was the writer's pleasant privilege to officiate at the wedding ceremony of Sister Beryl Melvina Coral Matthews and Brother Edwin John Oaklands, on October 12, 1933, at the Prospect church, S.A. The happy couple received the best wishes and congratulations of many friends as they commenced the journey of life together. The church was beautifully decorated, making it attractive and inviting to all.

W. GILLIS.

### OBITUARY

**Cherrett.**—Suddenly and unexpectedly, Sister Alice Amelia Cherrett fell asleep in Jesus on October 28, at the age of sixty-three years. Sister Cherrett had engaged in her accustomed home duties and retired for her usual night's rest, with no thought that she would waken no more on earth. When her daughter, who occupied the same bedroom, awoke on Sabbath morning, she was surprised that her mother was, as she thought, still sleeping. We can imagine her feelings when she found that the voice she loved would answer no more to her call. "He giveth His beloved sleep." As our departed sister, with her daughter, occupied portion of the South Australian Conference office building, she came in contact with many of our members,

and her bright, cheery disposition toward all won for her many friends. Since her baptism one year ago, her consistent life was a constant witness to the keeping power of God. A large company gathered at the conference office, where Pastor Gillis spoke words of comfort, also at the Dudley Park Cemetery, where we laid our dear sister to rest, and where Pastor W. J. Smith presented the sorrowing to Him who is able to comfort in affliction. Pastor A. W. Knight and the writer assisted in the services. Mrs. Cherrett leaves two daughters to mourn their sad loss, Miss Florence Cherrett, who very ably fills the office of Sabbath School secretary for South Australia, and Mrs. Arthur Blake, of Victoria Park, W. A., who is also a firm believer in this glorious truth. We extend to these dear ones and to other sorrowing relatives our deepest sympathy in their sad and very sudden bereavement.

P. G. FOSTER.

**Smith.**—On October 1, at the home of her daughter, Mrs. Green, of Day St., Leichhardt, Sister M. Smith, a member of the Stanmore church, passed to her dreamless sleep, at the age of fifty-seven years. Sister Smith accepted present truth at a mission in Haberfield, conducted by Brother A. Shannon, and remained a faithful member until her death. For a long time our sister had been unable, through failing health, to attend church. Her faith never wavered, and her one burden was to see her loved ones accept the message she loved. She leaves to mourn their loss her husband, one son, two daughters, and eleven grandchildren. To these bereaved ones we extend heartfelt sympathy. Until the night of sin is over she sleeps, awaiting Christ's trumpet call to life everlasting on that resurrection morning. The service at the graveside was conducted by the writer.

J. SCOTT STEWART.

### Literature for Pitcairn

PASTOR W. D. SMITH writes: "We find that our people on Pitcairn have about come to the end of their supply of literature. They are eager to get more, of any kind. Back numbers of the *Signs* would be appreciated, also tracts or small books on the message, if available free. They told me they had three cases sent to them some time ago, but it has all been distributed on passing ships. It may be that some of our people might be glad to send papers or books that may be lying unused, if invited to do so."

Pastor Smith's postal address is Pitcairn Island, via New Zealand. There is a line of steamers from Wellington that will carry goods to Pitcairn free of charge. Our people in New Zealand are invited to send parcels to the Health Food Café, 83 Willis St., Wellington, to be shipped from there. Parcels may also be sent in care of Mr. C. J. Boulting, 220 Sussex St., Sydney, and they will be forwarded in a shipment. Please address such clearly, "Pitcairn Island."

**Accommodation Offered.**—A member of one of our Sydney churches would like to have a sister in her home for company, and so is anxious to let one of her rooms furnished, with use of conveniences, including electric light and gas, for 5s. a week. Not far from the Hurstville church. Motor 'bus passes the door every half hour. Reply to 69 Patrick St., Hurstville, N.S.W.

## Australasian Record

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BROTHER AND SISTER J. C. H. SHIRLEY and family passed through Sydney recently on their way from South New Zealand to Western Australia. Brother Shirley carried the responsibility of several departments in the South New Zealand Conference, and will do similar work in the West.

WHEN sending to the RECORD the stories of colporteur work in other lands, given on another page of this paper, Pastor C. E. Weeks wrote from the General Conference office: "We have been happy to see the good sales being made in the Australasian field."

PASTOR E. E. ROENFELT started a new mission in the Perth Town Hall last month, with 400 in attendance on the opening night. Pastor V. Reye and Brother Stuart Uttley are beginning a mission effort at Bunbury, a port south of Perth.

PASTOR W. GILLIS opened a new tent mission beside the Council Chambers, in Prospect, Adelaide, on October 15. Pastor A. W. Knight's new mission in Parkside, another suburb of Adelaide, is meeting with good attendances.

SISTER GORDON BRANSTER wrote from Buca Bay, Fiji, on October 12: "We are very happy in our work over here. The lack in finance has held us up considerably, but the Lord has blessed in many other ways. The people are so anxious to hear the truth, and we know it is the Spirit of God working upon their hearts. There is an elderly Solomon Islander here who recently accepted the message. Several years ago he was stone blind, could see nothing. He says he tried all the native medicines and everything else he knew of to regain his sight, but to no avail. He had heard of God and prayer, and as a last hope resorted to prayer. He says that he prayed night and day that God would restore his sight, and He did. This man is now able to see, and is rejoicing in the third angel's message."

A WONDERFUL opportunity for witnessing for Christ and His message is enjoyed by the church on Lord Howe Island, that most popular tourist resort. How the Big Week effort was launched by a musical evening is related in a letter written by Sister A. H. Ferris on October 20: "We have just had a very pleasant musical evening, given by our church folk. Quite a crowd of tourists were present, and one said, 'I could have enjoyed

another hour with those children and the music.' Sister Lilian Fenton had charge of the singing, and Mr. Ferris had trained some of the children in dialogues and recitations, mostly on missionary subjects, some composed by himself. Before the offering he spoke a few minutes on 'Medical Missionary Work in the New Hebrides, and also on the Dorcas work among the poor of Sydney. The offering, which amounted to £3 3s., will be divided evenly between the Big Week Fund and the purchase of material for our sisters to make up for poor folk in Sydney. As we are going to Norfolk Island by the next steamer, we started our effort early." "Today some visitors to the island called for little shell brooches to take home as presents. I have sold twenty this week. I tell them they are sold for missions, and that leads to a little talk about our mission work in other islands. I give each one the Signs or other literature as they leave, and pray that some seed may fall on good ground. We do not know 'whether shall prosper, either this or that, or whether they both shall be alike good.'"

PASTOR H. K. MARTIN, who was Principal of the Australasian Missionary College before returning to U.S.A., has been appointed President of the Canadian Junior College, College Heights, Alberta, Canada. Writing to us of their travels since they left Australia last January, Pastor Martin says: "We have often thought of you folk since we left Australia, and of the wonderful way in which the work is developing there. We visited many of our relatives and friends, and I am glad to say that the rest has done both of us a world of good. On our arrival in New York I was invited to take charge of the Canadian Junior College, but felt that I could not handle the work unless I had a good rest. However, after a few months' change, I notified the General Conference that I felt I was well enough to take up any work again that they might have to offer, and once again the call came to me to take charge here, so we have just arrived from the States. I still have a keen interest in Australia, and I am anxious to know where the young people from the A. M. College are stationed. We send our kind regards to all."

SISTER G. L. STERLING wrote from Tahiti, Society Islands: "Last night we conducted the examination of the doctrinal verses for the young people. We had French, English, American, Tahitian, Cheko, and half-caste Chinese in our small number. Last Sunday we were called to go to the burial of one of our young people. His mother was with him when he died; but she could not read to encourage him. I asked her if he gave expression to his spiritual condition. She said, 'He asked for his Bible.' 'What did he read?' 'He read the text's learned in the young people's meetings.' He asked if Pastor Sterling had returned from Raiatea, but he had not. He has been away for three weeks, and will be for another week. Poor boy! I feel very sorry for his people." While it is sad that his death occurred in the absence of his pastor, we take comfort in the thought that he did his best, turning up the passages of Scripture that had been given to him in the young people's meetings.

## Wayside Thoughts

LAST Sabbath I set out for a village about seven miles from home, with the intention of conducting the day's services. As I jogged along on my horse through the rain and the mud, over the dangerous mountain trail, right to the foot of the highest mountain in Fiji, the thought flashed through my mind, Is it worth the effort? How much nicer it would be for me to be at home having a little Sabbath school with my own wife and children. Maybe when I get to the town there will be no one there; they may not bother to come out in the rain. So went my thoughts as I watched the precipice out of the corner of my eye as my horse blundered along the brink.

On reaching the village I found the folk all eagerly awaiting me. They all crowded into the meeting house, and after the regular services, they told me that there was bitter strife between the two tribes of which the town is composed. We prayed about the matter. Then I questioned the various ones, and pointed out the right thing for them to do. They were soon repentant, and with tears stood up and confessed one to the other. When the matter was all satisfactorily settled, we all sat down and joined in a peace feast.

As I jogged along home over the same precipitous trail, how different were my thoughts. Was my trip worth while? It surely was. We do not always see the "why" in the mission fields, but the Lord knows it all, and if we humbly follow His leading it all works out for the best.

R. W. LANE.

*Nadarivatu, Fiji.*

## Influence of Our Books

RECENTLY a lady became a regular attendant at one of our missions. The minister of her church then got busy and warned her against us, telling her that our views on the Sabbath were wrong. So she ceased attending our mission, and wrote a letter asking our Bible worker not to call at her home any more. Some time later this lady and her mother came back to the mission one Sabbath, and attended the usual Sabbath afternoon service, at the close of which she invited our worker to visit her again. Her changed attitude arose in this way. A friend of hers had purchased from one of our colporteurs a copy of our new book, "Through Turmoil to Peace," and had afterwards lent it to her to read. Her interest in the message was re-awakened, and she decided to return to the mission. Our literature is surely exerting a powerful influence on the minds of people.

SISTER B. CRAIG, who is visiting relatives in Scotland, wrote to us on a recent mail: "I had a good letter from a friend in North New South Wales. She tells me of the conversation of her husband and son. She attributes their conversion to my studying the Sabbath school lesson with them when I was staying there three years ago. There is no doubt our influence is felt wherever we go, if we live up to our profession."