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“DELIVER US FROM EVIL”



THE prayer that Christ taught His disciples to pray is a universal petition. It meets man's utmost need in his fallen state. In that prayer is the supplication, "Deliver us from evil," implying a commitment of the soul to God for safe keeping.

That little word "us" means you and me. "Deliver us from evil," is a cry to God to keep us from sin. It is one thing for a man to seek to keep himself from evil, and quite another to trust God to keep him. When the Christian prays, "Deliver us from evil," he implies that he seeks and trusts God for deliverance. God has the power as well as the willingness to deliver His people.

Repeatedly throughout the day we need to offer this prayer, for wickedness is on every hand. Earth offers no secret place where evil cannot enter. In the pulpit, in the church, in the family circle, in the prayer closet, evil, unwelcomed, uninvited, comes. It is an unbidden guest, ever present, ready night and day to do its deadly work. Even while we are on our knees in prayer, or listening to others offering earnest supplications, evil thoughts come uninvited, leading toward sin.

All the sickness, poverty, suffering, death, and sorrow about us on every hand have come as the result of sin. Every human being has been smitten with the serpent's sting. All the people whom we meet and know,—ourselves, our sons and daughters, our dearest and closest friends,—have tasted sin in some of its many forms, and bear its stamp. Christ understood all this when He taught us to pray, "Deliver us from evil."

From this tendency to transgress there is but one means of deliverance,—prayer to God who is willing and abundantly able to "deliver us from evil." To offer this petition is every Christian's divine prerogative, for it is given us by Christ. If we claim the promise, God will work the deliverance.

I. H. EVANS,

Vice-President Gen. Conf.

In Review and Herald.

Let Us Go Forward

OHOW solemn the times in which we live! Just before the outpouring of the seven last plagues, in the time of the latter rain, when power is given to the loud voice of the third angel, and when the work of salvation is to be finished God's people are urged to go forward. Christ, in speaking of this time of trouble when men's hearts would fail them for fear and for looking after those things which are coming on the earth, bids His people, "Look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28. He who was on the vessel with the disciples in the great tempest on the sea, is with us in this great Advent movement, and will guide it through to certain triumph. Every believer may say with David of old, the Lord is "the lifter up of mine head." Ps. 3:3.

God's remnant people are to lift up their heads and go forward with their God-given task to take the message to every nation, kindred, tongue, and people. They are to go forward by faith, even the faith of Jesus, expecting great things from God and undertaking great things for Him. The faith of the remnant church is the faith of Jesus, the faith that can lead God's people through Gethsemane and all the trials and afflictions of the last days, and finish God's work. The Lord has promised to show His people who seek Him in prayer great and mighty things. Jer. 33:3.

The Lord is fulfilling this promise even today, for great and mighty things are being wrought through God's Spirit and His people in all the world before our eyes. Just stop to think of the 34,859 souls that were baptised into the message during 1931. What a large harvest of souls in just one year! We rejoice over the miraculous growth of our work in Rumania, where today we have no less than thirteen thousand baptised believers; but in just one year in the world field almost three times that many were baptised. Yet we are to see greater and mightier things through the outpouring of God's Spirit. When difficulties and perplexities are multiplying, we must advance by faith, laying larger plans and doubling our vigilance.

This advance in soul-winning endeavour must include every member, both young and old. "Our work has been marked out for us by our heavenly Father. We are to take our Bibles, and go forth to warn the world. We are to be God's helping hands in saving souls,—channels through which His love is day by day to flow to the perishing."—"Testimonies," Vol. 9, p. 150.

Regarding the use of our literature the servant of the Lord writes:

"Lend your neighbours some of our smaller books. If their interest is awakened, take some of the larger books. . . . By lending or selling books, by distributing papers, and by holding Bible readings, our lay members could do much in their own neighbourhoods. Filled with love for souls, they could proclaim the message with such power that many would be converted."—*Id.*, p. 35.

Many hundreds and thousands of our lay members today are faithfully carrying out the programme outlined with regard to the literature ministry and the holding of Bible readings, and God is adding His blessing. Many more of our brethren and sisters should join the army of those who

are holding Bible readings with their neighbours. As our hearts are touched with the needs of those about us groping in darkness, and as we respond with "Here am I, Lord, send me," the Lord will make us instruments of the power of His Spirit.

D. N. WALL,
President Rumanian Union.



Letter from a Pioneer

(IN the following letter Sister Martha D. Amadon, daughter of John Byington, the first General Conference President, recalls the lectures given by William Miller and the memorable day when Jesus was expected to come to this earth. Sister Amadon is the widow of George W. Amadon, one of the workers in the Review and Herald office when the paper was published in Rochester, New York, and later in Battle Creek, where for long years he was foreman of the type room. Brother and Sister Amadon were leading officers and members of the Battle Creek church. Now in her 100th year, as mentioned in the RECORD of May 29, our sister's hope is still bright, and her friends pray that her life may be spared even until the coming of the Lord.)

To those who are looking for the coming of the Lord Jesus, Greeting!

One hundred years ago William Miller started preaching the first angel's message of Revelation 14, and through the mercy of God my life has nearly spanned this long, momentous period of time. Why it has thus been spared, only my heavenly Father knows. I grew up hearing much about the coming of the great day of the Lord, because our community in northern New York was stirred by the lectures of William Miller; and although only ten years old, I well remember that memorable day, October 22, 1844. My father, John Byington, did not identify himself with those who were so emphatically setting the day for Christ to come, but he was seriously affected by the lectures on this subject, and there had been a great many of them given in St. Lawrence County, where we lived. About that time an unusual display of the northern lights occurred, and all had an effect to stir my childish mind.

During the morning of October 22 I went out into the garden to pick sweet corn for dinner, and looking up through the tall stalks, I gave the sky a careful search for some sign or evidence of the great event. But the heavens were as gray as my mother's shawl, from one end of the firmament to the other. When I ventured to the house, my father was sitting in his chair, tilted against the wainscoting, so seriously absorbed that he did not speak. This I shall always remember. He had just passed his forty-sixth birthday.

This winter my daughter has been reading to me the biography of William Miller, and I have been deeply impressed with his work and life. In twelve years he gave

3 200 lectures on the coming of Christ. Like John the Baptist who heralded the first advent of Jesus, William Miller proclaimed the second advent of the Son of God to my generation. In speaking of his experience on the tenth day of the seventh month, he says: "We expected every moment the heavens would open and reveal to us the dear Saviour with all His shining hosts. . . . O, blissful day! How solemn, yet how interesting! I hope to see another day like this, and literally realise what I then expected." His prayer will be granted, for the "angels watch the precious dust of the servant of God, and he will come forth at the sound of the last trump."—"Early Writings," p. 258.

What a day that will be for him and for all those who are faithful! His experience has been left us for an example of patience, perseverance, and sweet submission under severe trial.

I have read the Review for seventy-seven years and more. I remember the very first copy that was printed. God has wonderfully blessed and prospered this precious paper.

MARTHA D. AMADON.

Letter from Burma

WELL, another year has passed, and as we look back we can say it is undoubtedly the best year of our Jungle experience, in spite of the depression and hard times. Our dispensary has given 12,121 treatments. Our seven schools have taught 189 students, our seven Sabbath schools have recorded 297 members, who have donated 755 rupees. We had sixteen baptisms up to December, and fifteen more since then, bringing our Jungle membership up to 103, with 67 little brothers keeping Sabbath and preparing for baptism as fast as they can grow. So we feel very much like praising the Lord.

This year we have had such a good time Uplifting (that's the same as you call Ingathering), and 42 per cent of our members are actively engaged. The village schools go singing, and the brass band goes blowing. Up to the end of March we had 233 rupees out of our goal of 500, and there are five bands still to report in April.

One of our boys approached an old widow and appealed for help for the sick ones. She listened carefully, grunted her assent, then in between betel-nut chews said, "Nephew Thara, Aunty wants to help, but Aunty hasn't much money. Now if you could carry rice I'd give you two or three pounds, but anyway I'll give you my money. It's all the money Aunty has." And she slowly undid a big knot in a very soiled handkerchief, revealing a piece of paper tied round and round with string. She unwound the string and unfolded the paper, and produced one anna (one penny) and said, "There, Nephew Thara, take that to help the poor sick ones. It's all Aunty has."

Fancy this kind of experience being repeated in the Jungle! It encourages us all, and urges us all onward.

The brass band has also just finished a very encouraging meeting at Nitcha. For three nights we held meetings from 6 till 10 p.m., playing sweet music, singing sweet songs, preaching short sermons, and showing Bible pictures. The first night

we had about 400, the second night 800, and the last night 300 people attending. On Sabbath three of the former little brothers near this place were baptised, and on Sunday we had the pleasure of marrying Saw Thein Shwe and Naw Kweh at Nitcha. On the way home to Kamamaung we stopped at Minzee and held another meeting there. We find it absolutely no trouble to get a crowd and hold them interested for three or four hours these days.

Our big boys and our teachers have now divided into five groups, and with three phonographs, one magic lantern, and with magazines and tracts, they will be uplifting and preaching all over our district. Please remember these dear workers as they go from village to village through this terrible heat, bearing the everlasting gospel.

You will be pleased to know that our little girl, Verna May, is making splendid progress with her lip-reading exercises. She has just completed her correspondence course, and we have every hope that by the time she is fourteen or fifteen she will speak and read lips, and will be only one or two standards behind hearing children.

E. B. HARE.



Shall We Have to Apologise to Our Native Sabbath Schools?

AS one who has the opportunity of attending Sabbath schools both in the homeland and in the mission field, and thereby observing the value placed upon the Sabbath school work in each field, I am often forced to the conviction that, comparatively speaking, our native brethren esteem the Sabbath school more highly than we in the homeland do. I base my conclusions upon comparison of such features of Sabbath school work as attendance, punctuality, repeating memory verses, reverence, daily study, and offerings.

During recent months it has again been my privilege, in company with others, to visit our newest mission field, the Territory of New Guinea, and there observe how greatly the Sabbath school is appreciated by these hundreds of new believers, who have so recently been released from the strongholds of heathenism.

Frequently you will find the whole village in the Sabbath school, including the halt, the lame, the blind, and the mother with the infant in her arms. It would be difficult to find one person left in the village. With the exception of those who are too sick to leave their houses, all are in attendance at the Sabbath school. They are there on time, too. Usually one preparation signal is given, either the beating of a drum or the blowing of a shell, and with the giving of this signal all are astir, getting ready and going to the house of worship.

Upon entering the building, all bow in a moment's silent prayer, and a pronounced silence is observed until broken by the sound of the leader's voice. When the

invitation is given to unite in singing it seems as if the entire school heartily takes part.

Owing to their established practice of studying the Sabbath school lesson daily either in the morning or the evening worship, and sometimes at both, their recitations are always good, and there is no necessity for asking the question, "Have you studied your lesson daily?" The same applies to the repeating of the memory verse. Having committed the verse to memory during the week, they are just waiting to be called upon on Sabbath to repeat it.

When it comes to their giving of their offerings—which of course are not large, owing to their disability to earn much money—its scarcity is made up for by the willing and cheerful way in which it is given. Native teachers, boats' crews, and domestic helpers have frequently given, on a special occasion, a whole month's earnings to help send the gospel message to other people.

In the field already referred to, when the appeal was made to help send a mission boat to Papua, these new Sabbath schools with their missionaries contributed out of their penury the sum of £56. On one island with a membership of about 230, all decided to average at least one shilling per member for every infant, child, youth, and adult, the result being an offering of £12 10s. which they were delighted to give. They need clothes, they need hymn books and Bibles, but they gladly sacrificed to help their neighbouring natives in Papua.

And now, while we love our Sabbath schools and we study our lessons and give our offerings, these people seem to have gotten in the lead. With all our facilities, our knowledge, and privileges, can we not do at least as well as they, or shall we have to make apologies or excuses for our shortcomings? Matt. 19:30.

A. G. STEWART.

The Rock of Ages

(Written under a rock on Lord Howe Island, while hiding from a storm)

In the Rock of Ages
Shelter may be found,
Though the tempests gather
And the storms abound.
There is restful shelter
From each angry dart,
Joy and gladness bringing
To the weary heart.

Vain the tide of evil,
Rising, beats the shore;
Heavenly peace is promised,
Peace for evermore.
Sorrow's wildest raging,
Love's distracted smile,
Need not wreck the spirit
In life's little while.

In the Rock of Ages
Let me shelter now,
Touch the prints remaining
In love's wounded brow;
Fearless of the tempest,
Hold communion sweet,
Then at last in gladness
Bow before His feet.

R. HARE.

Second Visit to Rennell Island

ON our first visit to the Rennell Island people, a promise was made that we would return to them and bring teachers, according to their earnest request. Their desire was that we come back as quickly as possible, and to satisfy the chief who wanted something definite, we stated a time of about five moons.

In just four months' time we were able, with the blessing of God, to make a visit again to Rennell Island. On this trip Brother Barrett accompanied me, and his help and counsel were greatly appreciated. En route together we sought an interview with the Acting Resident Commissioner at Tulagi, to place before him our desire to leave native teachers on Rennell Island. These teachers we had on board with us. He kindly informed us that he, as the officer in charge of the local administration, was not prepared to give permission for native strangers to be left at Rennell Island as teachers until he had an opportunity of satisfying himself by a personal visit that the desire for a Christian teacher was in accordance with the wishes of the majority of the native inhabitants. So with the promise that we would not leave the teachers there this time, we set out for Rennell, determined to impress the people with the gospel during the few days we could spend with them.

The Lord provided good sailing weather for us, both to and from Rennell, but our hearts were sad that we were forbidden to place there the three excellent soul-winners that we had on board. Pana, Nangaha, and Jugha had come provided, prepared, and hopeful of staying in this new field. The Government had incidentally informed us that since our first visit to Rennell another mission society had made application to open up mission activities there.

On reaching the island, unlike our first visit, we had no trouble to find the people, for many of them were down at the sea, some fifteen miles from where we had anchored before. Here we met people we had not seen before and who are governed by chief Tahoia, whose influence extends over a good deal of the western portion of the island.

The next day being Sabbath, we endeavoured to get the people to join us as we worshipped and had Sabbath school together. Some of them made an effort at the hymns. One man, Buia, could speak pidgin fluently, so he was the interpreter. Tahoia said he was glad that we had come to see him instead of going down to chief Tapongi, whom we had visited on the first trip. He wanted a teacher to teach his people. We showed him the teachers, but told him that the Government would not permit us to leave them there. He could not quite understand this, for in his mind no government but his own has any right to say what he is to receive or not to receive.

The next day turned out beautiful, and with a good supply of green coconuts which the chief had provided for us, we set out for his home. We walked and rested at intervals for four hours over a rough coral track which for the most part was as slippery as glass. At midday it rained, which made the going doubly lively. Brother Barrett and I both lost the heels from our shoes. At 2.30 p.m. we

sought the shelter of a hut from the pouring rain, and there decided to return to the ship, leaving the quest of numbering the people still a mystery.

During the little intervals of rest we sought opportunity for quiet talks with Tahoa and Buia, and thus gained their consent to accompany us on the morrow when we would go to chief Tapongi's territory.

The next morning we were up bright and early, waiting for Tahoa and Buia to come aboard. Presently Buia came out to the ship and asked if I would come ashore. As we walked up from the water I noticed men lined up in two rows before a grave. Buia led the way between the rows of men. Each man was armed with a weapon of some kind. Buia said to me, "Big fella master he like him you fella lie down along mat." For a moment I thought of those spears and clubs and knives in the possession of those two rows of men, then as calmly as I could, replied, "This no fashion belong me. More better I stand talk along big fella master." The chief made a little speech and asked would I be pleased to accept a small present from him, consisting of a couple of mats, a string of flying fox teeth, and coconuts. I replied appropriately and accepted the presents, feeling very thankful that nothing worse had happened. He then touched me on the shoulder and asked several times if our ship was a true ship. Buia told me that the grave by which we were standing was the resting place of a great chief who died many years ago, and in their *ponda* or devil work that morning this great chief was very angry that Tahoa and Buia were coming on our ship. I assured them that our ship had come to bring peace and to help every one to be friendly and happy.

In a very short time we were sailing for Tapongi's anchorage with Tahoa and Buia safely on board. On reaching the anchorage it was a pleasure to find the people on the shore, and canoes came out to meet us. We soon renewed our acquaintance with Mua, Tapongi's son who had interpreted so well for us on our first visit.

We all went ashore and received a royal welcome. Tapongi looked splendid in his native regalia, with his bodyguard in attendance. He was very quick to mention that he was still wearing the Missionary Volunteer button left with him on our previous visit, and it seemed like meeting old friends. Tapongi made a little speech of welcome. "You good fella too much. Time you say you come along Whitesands, you come back true." They had built several houses and cleaned up generally in honour of our soon return. However, they were a disappointed people when we told them we could not leave the teachers that we had brought for them. We suggested that Tapongi come aboard and meet Tahoa. The meeting was formal with the usual nose salutation and a few words, but no excitement.

In due time the ship was cleared for retiring. In the morning with our hymn books and a blackboard, which were made good use of, we gave them their first lessons in song and A B C, which were evidently enjoyed. Some of them had memorised a good deal of the alphabet by the time we had finished. At noon Brother Barrett and I were invited to a feast of roasted talo given by Tahoa, which he had evidently borrowed from the people on this side.

In the evening as we left the island we

promised to invite the Government to visit them, as they desired to tell the Government that they wanted the Christian mission, and that when we heard from the Government we would return to them.

We believe there are jewels in the rough among the inhabitants. Therefore we request that God's people will pray that He will so overrule that His message of love and mercy may quickly be heralded on Rennell Island.

L. A. BORGAS.



A Week-End with the J.M.V.'s, Prospect, S.A.

SCHOOL holidays! "Take us camping for the holidays," pleaded the J.M.V. girls. Accordingly, the telephone was set in motion, and a little week-end cottage in the hills secured from Friday, May 12, till Monday, the 15th. How interesting it was planning what to take!

At last Friday came—and so did the vehicle which was to take us to Aldgate, thirteen miles from Adelaide. Unfortunately the rain came also, but while it moistened our clothes a little, it could not dampen the spirits of the party. Eight beaming faces drove off from Prospect, and duly arrived at their destination.

What excitement! Look at the room! Eight portmanteaus, innumerable parcels of groceries, etc., cartons of fruit and vegetables, rugs, coats, umbrellas, and—J.M.V.'s everywhere, all talking at once. How to untangle the chaos! But Sabbath was approaching, and order must be ruling then. Some were detailed off to make up the beds; others to sort out the groceries and put them away; others to gather kindling, etc., and it was not long before everything was in good order, the table set for tea, and the soup heating over the fire.

All stood behind their seats around the table, and Miss N. Brown taught us to sing a new grace. "For health and strength, and daily food, we praise Thy name, O Lord." We sang it in two parts, and how good it sounded. Thereafter we sang it before every meal.

After studying the Sabbath school lesson together, the girls retired and while resting sang hymn after hymn. The leaders drew up a programme for the next day, and made out a list of duties, so that every one should know what was expected of her, the girls being assigned work in pairs.

The girls had risen early, and those not on duty had gone for a walk and brought back with them armfuls of wild heath and gum tips. This helped to make the room look cheerful, for we were expecting visitors. There live in and around Aldgate one or two members who are isolated from church and Sabbath school, and we had written them an invitation to meet with us this morning. It had rained continuously all night, and was still showery. Would our visitors come? We were anxious on behalf of those who

had a long distance to walk. But at the appointed time, some of us walked down to the arranged meeting place, and were delighted to find that they had arrived. There was Brother Roberts who had walked between four and five miles from Mylor, and there were Sister Mann and her daughter Valerie, who had walked two and a half miles to meet with us. And there, too, was the car, with Pastor and Mrs. Foster and another sister. What a happy party we were as we returned to the house. And what a pleasant Sabbath school we had. One of the J.M.V. girls read the missionary exercise, and another conducted the intermediate review, while Miss Brown taught the lesson. Pastor Foster took charge of the senior class. Without exception, the girls could recite the memory verse, and when the offering was taken, it was found to total 6s. 4d.

Sabbath school over, Pastor Foster gave a very interesting and instructive talk specially to the J.M.V.'s. We appreciated very much Pastor Foster's good advice, and his interest in the young folk.

We were sorry our visitors could not stay longer, but afternoon meetings in the city necessitated their leaving almost immediately. In the afternoon we walked over to Sister Mann's home, and spent a very pleasant time with her family. After tea we all stood around her organ and sang some of our good old hymns. We managed to effect our two-and-a-half mile walk home without getting wet, the rain descending again just as we reached our door. Mr. Mann kindly lighted us with his lantern over the worst part of the road. Our Sabbath in the hills will long be remembered as a very pleasant one, in spite of weather conditions.

On Sunday we had planned to do some tracking, as this is one of the J.M.V. requirements for the Companion badge. Just before two o'clock, the rain eased off, and three of our party sallied forth to set a trail for us. In due time we followed, and succeeded in picking up and holding the trail until we found the others.

It was such good sport picking out the false trails from the genuine one, and looking for the marks which had been left for our guidance, that the girls wanted more; so we sent three others off to set another track back toward home. In the evening we played some indoor games, and so keen was the enjoyment that no one wanted to stop. But it was getting near retiring time, so we all nestled up around the fire, had a little sing-song, studied our lesson, and said good night. A part of our daily programme was the Morning Watch after breakfast, and the study of the Sabbath school lesson before retiring, and the girls were always ready for these two items.

Monday morning! "Our last breakfast here," remarked one of the girls, and another said, "I wish we were just coming, instead of going." There was the house to clean, and the packing to do, and everything to be left spick and span. By the time Brother Harris called for us with his motor conveyance, we had everything looking nice, and were ready to leave. The girls climbed in, all with large bunches of heath which they were taking home to their parents. It was raining lightly as we sped along, but who could feel depressed after such a week-end as we had spent together? Certainly not J.M.V. girls, and the singing which

came from the vehicle as we travelled along the winding roads above the heavy mists which were lying in the valleys below, left no doubt in our minds that the girls' hearts were very happy, and that the week-end had been well worth while.

Had the weather been fine, we had planned to do quite a lot of outdoor work in connection with the J.M.V. plans, but next time perhaps we shall be more fortunate in this respect. Already the girls are looking forward to "next time," and they were so willing and obedient this time that it will be no hardship for the leaders to have a "next time."

FLORENCE CHERRETT.

SOUTH NEW SOUTH WALES

PRESIDENT: R. E. HARE
SECRETARY: W. H. HOPKIN

Helping Sydney Hospitals

"DID I hear you ask for collectors to assist in the annual appeal for the metropolitan hospitals?"

"Yes! that is correct, sister."

"Now, Brother Home Missions Secretary, we have been a long time on the Appeal for Missions this year and haven't finished yet."

"Well, sister, you will enjoy a good holiday in the city on Friday if you come, and the Appeal for Missions should be completed the following week."

Consequently, on Friday, May 5, the left side of George Street from Goulburn Street down past the Town Hall and General Post Office to Circular Quay was lined with Seventh-day Adventist ladies working enthusiastically to assist the metropolitan hospitals in their worthy service for suffering humanity.

The other side of George Street from Bridge Street to a short distance beyond the Health Food Café, and also opposite the Town Hall, between Druit and Liverpool Streets, was well filled with our collectors, as were also other blocks farther back toward Hyde Park and opposite Circular Quay.

The general meeting place was at the café for dinner. The leaders of the Hospital Saturday Fund provided for a free lunch for all our workers, about 150 in number, at the café. Matron Parker and her staff prepared an excellent meal and everybody not only enjoyed it, but also realised that a "mock nut meat" lunch at any other restaurant would have been a very poor imitation.

In all, twenty-seven city blocks were grouped into eight divisions, under the leadership of Brethren J. S. Stewart, F. H. Letts, T. J. Bradley, E. L. Minchin, P. McFarlane, A. Parker, and Sister Baines, and the efforts of the 140 church workers associated with them were blessed with success to the extent of £156 1s. 4d.

Sanitarium nurses under the direction of the manager, Brother A. G. Minchin, in the Wahroonga district, and other church workers in a few more suburbs, secured a little over £18, bringing the total for the day to £174. Then during the earlier part of the week, Ashfield, Auburn, Concord, and Ryde churches assisted in various suburbs, and their contributions carry the total to £201 11s. 2d.

The following statement from the pen of the Secretary of the Hospital Saturday Committee, Mr. J. B. King, reveals the fact that this splendid effort is fully appreciated:

"On behalf of my Board of Directors, I desire to convey to you and all the helpers associated with you on the occasion of our recent annual appeal, the keenest appreciation of the members for your wonderful effort again this year.

"The whole-hearted co-operation of the members of the Seventh-day Adventist Conference has very materially assisted in raising the satisfactory total of slightly over £2,000.

"It is the earnest desire of my Committee that we will have a renewal of your co-operation on the occasion of future appeals, and also that the interest brought to the work by your individual helpers will again be made manifest.

"To assist in carrying on the work of the Public Hospitals all the help possible is required, and your effort has been responsible for a magnificent response."

The Benevolent Society

The Mother's Day Appeal of the Benevolent Society was conducted one week later, therefore some of our sisters devoted two successive Fridays to service for others, and only Seventh-day Adventist women can appreciate what such service involves on that particular day of the week.

We do not invite general assistance for the Benevolent Society for various reasons. The territory is limited to railway stations, and five of our sisters, with helpers, rendered splendid assistance.

Sister Foster directed at the Town Hall, Sister Foley was in charge at Ashfield and Canterbury, Sister Simpson supervised Auburn, Sister Cernik was Parramatta's leader, and Sister Boulting conducted the work at Blacktown.

With regard to the effort, Mr. T. E. Shonk, the General Organiser of the Benevolent Society, writes as follows:

"The pleasure is given me of again expressing the sincere thanks of the Directors of the Benevolent Society for the generous co-operation given by the members of your church, this time in connection with our Mother's Day Appeal.

"You will, I am sure, be glad to know that the fine help given us resulted in a total of no less than £20 17s. 7d. and was a big contribution towards our obtaining outstanding success for the effort. You will also be glad to know that we more than doubled last year's results, and it is most welcome help at a time when we are facing grave difficulty in maintaining our efforts for the increasing number of sick and destitute mothers and little ones.

"We trust that the Benevolent Society and its Royal Hospital for Women, Renwick Babies' Hospital, Scarba Welfare Home for Children, and the Food Relief Depot will continue to merit the confidence and co-operation of your good self and members of your church."

Total Efforts

By the process of addition, we discover that thus far during 1933 our faithful church and conference workers have collected the sum of £2,434, and this we know represents hard work and untiring efforts "with cheerfulness."

Soul-winning has been the real objective of the various collecting efforts, and it has

been a source of inspiration to all who have participated in the work. We believe that the Lord will bless the service rendered, and we sincerely pray that eventually many souls will be saved in the kingdom.

CHARLES HEAD.

NORTH NEW ZEALAND

PRESIDENT: H. E. PIPER
SECRETARY: P. GLOCKLER

"After Many Days"

AS a matter of fact, it was about 5,840 days after when this was "found."

The writer and Brother C. D. Baron were delegated by the conference executive committee, Pastor S. M. Cobb then being president, to conduct an evangelistic mission in a town in the North Island of New Zealand, named Eketahuna. It was in the year 1906.

Those were days of acute depression in New Zealand, standard wages being £3. We drew less than that amount, and were always in depression in the matter of finance at least.

The mission tent was pitched in a grass paddock adjacent to a local church, and its pastor preached against us every noon hour in the open air on the main street.

Though our attendances were not large, yet as a result of the work some good people of the town opened their hearts to God's message and decided to walk in the way of obedience.

The mission family moved away. Eketahuna almost passed out of our minds. The preacher was transferred to Victoria, then to Queensland, to New South Wales, then to Africa, and finally back to New Zealand.

The year 1932 found him once again in Eketahuna, a visitor at the home of Brother Morrison. This loyal family of broad accented Scotch tongue had remained faithful to God and His message throughout the years.

"You will stay with us tonight," Sister Morrison insisted, and so saying reached for the telephone, remarking, "I am calling out into the country for some one to come and see you." "Who is it?" I inquired. "Wait and see," was her reply. We obeyed. Later in the evening a gentleman and his wife came in, and looking at me, asked, "Do you know me?" "No," was my reply.

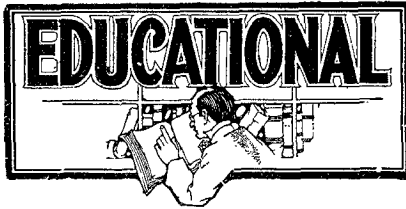
"I am one of the men who heard the truth from you and Mr. Baron when you were here in Eketahuna. I was then an officer in the church of the man who preached against you in the open street. I am now a Seventh-day Adventist member, and my wife is one of Sister Morrison's daughters."

He further asked, "Do you remember having a race with a farmer and his sons up on the hills one day, when you beat them all in tying sheaves of oats, and built the stack the next day?"

And so "let us not be weary in well doing, for in due season we shall reap if we faint not."

C. A. PAAP.

"NO one else can do the job that God has marked for you."



Life-Saving Class

THE presentation of awards, recently gained by members of the life-saving class, was made by Mr. G. H. Greenaway in the college chapel on Monday morning, May 29.

In presenting the certificates and medallions, Mr. Greenaway made reference to the magnificent work of the Royal Life-Saving Society, under whose auspices the awards were gained,—a work which, as he stated, is worthy of the distinguished patronage which it receives. The society has for its aim the instruction of all in the art of swimming, and the rendering of first aid to the apparently drowned. The Australasian branch of the Royal Society operates in all the States of the Commonwealth, and is particularly strong in its endeavour to reach the young people of the public schools.

Last March the college life-saving class was organised by Mr. Greenaway, and in response to his appeal, thirty-one students availed themselves of the opportunity of gaining practical experience in the methods of life-saving, as set forth in the handbook of the Royal Life-Saving Society.

For six weeks prior to the examiner's visit, intense training and instruction were proceeded with. The work covered included formation drill, methods of rescue and release, water drill, and lectures on respiratory-circulatory physiology. The class members entered upon their work with earnestness, and soon showed proficiency in handling their patients.

The total awards this year numbered fifty-six, made up as follows: twenty-five proficiency certificates, twenty-five bronze medallions, five Awards of Merit, one silver bar to the Award of Merit. This success is the more meritorious when the arduous nature of the several tests is taken into account. The six entrants for the Award of Merit were required to swim six hundred yards (fully dressed) with a time limit of twenty minutes for the full distance. In addition, diving and water rescue work had to be done by all.

We warmly congratulate Miss Nora Pratt for her wonderful performance in successfully gaining the Award of Merit. Miss Pratt is the first young lady from Avondale to qualify for this award. Mr. Kenneth Tempest, too, did well to gain the silver bar to the Award of Merit. He was required to complete a second time all the work of the students who entered for the silver medallion.

The members of the 1933 life-saving class wish to express their appreciation of the work of Mr. G. H. Greenaway as honorary instructor, and to Mr. W. A. Walker, the Secretary of the Royal Life-Saving Society in Australasia, for the honour he conferred upon us in acting as examiner.

THOMAS BRASH.

WEDDING BELLS

Parry-Sjoberg.—At the home of Brother and Sister J. Frazer, Sefton Park, Adelaide, Miss Hilda Sjoberg, a former student of the A. M. College, and John Thomas Parry, who recently accepted the message under the kindly treatment received while an inmate at Matron Clapp's Sanitarium, Nailsworth, were united in marriage on the evening of June 6. Loving hands had daintily prepared for the reception of the happy couple, with some of their many near-by relatives and friends. We wish Brother and Sister Parry health, happiness, and prosperity as they start out together in their journey through life.

P. G. FOSTER.

OBITUARY

Glenister.—On March 28 last the Albany church suffered the loss of one of its leaders in the person of Brother Frederick Glenister. About eighteen months prior to his decease Brother Glenister accepted present truth under the labours of Pastor F. E. Lyndon, and his consistent Christian life was a source of great help to the other members of the church in Albany. Our brother passed away at the age of fifty-six years, and he leaves to mourn their loss a widow and five children. Of him it may truly be said, "Blessed are the dead which die in the Lord." L. D. A. LEMKE

Behrens.—On May 21, at Glen Waverley, Vic., Brother Edmund Behrens, aged forty-two years, was kicked by a horse and a few hours later passed away in the Alfred Hospital, Melbourne. His parents were Sabbath-keepers at the time of his birth in Doncaster, Victoria. They attended church services in North Fitzroy, but later the family worshipped in Hawthorn. During recent years they have attended the Mont Albert church, in which Brother Edmund Behrens did faithful service as an officer. Many relatives and friends were present at the service on May 23 in the Box Hill cemetery. Our brother leaves a widow (*nee* Agnes Parker), and a daughter Heather, aged three years; also his aged mother, three sisters, and five brothers, many of whom are well known by our people. Sister Behrens also has several brothers and sisters, a number of whom are engaged in conference work. Until the coming of the Saviour our beloved brother rests; for we are assured that life everlasting will then be given to God's loyal children.

G. G. STEWART.

Mayer.—Sister Annie Louisa Mayer (Nurse) passed peacefully to rest at the home of her sister, Mrs. Loudon, 67 Chisholm Rd., Auburn, on May 20, aged seventy-six. Born in London, Miss Mayer came to Australia at the age of twenty-eight. While on one of the Dutch steamers, following her profession, she first heard the message from Sister Geiss and Sister Dorothy Knight. In 1914 she was baptised by Pastor J. H. Woods and united with the Ashfield church, and from that time till her death she was always true and loyal to the message. She was a

deaconess of the Ashfield church for many years. Words cannot tell of her many noble acts in caring for the sick, her name in days gone by being a household word in Ashfield, as she moved among the residents on her errands of mercy. She leaves four sisters,—Sister Harlow of Cooranbong, Mrs. Loudon of Auburn, Sister Thorne of Queensland, and Gertrude, and one brother, William, of Ashfield, to mourn their loss, to whom we extend our deepest sympathy. On May 22 services in the home and at the graveside in the Rookwood Cemetery were conducted by the writer in the presence of many relatives and friends, when we laid her to rest until the voice of the Life-giver calls forth His own. R. GOVETT.

Kilpatrick.—At her home in Swan Hill, Vic., Sister Kilpatrick fell asleep in Jesus on June 1. Having accepted this message fully seventeen years ago as the result of a tent effort held in Swan Hill by Pastor Steed, Brother A. Bullas, and the writer, during these years she has kept the light of truth burning in that town, there being not one kindred soul of like faith within a hundred miles. Of late years Sister Kilpatrick was a great sufferer, and all that could be done was done by loving hands of husband, sons and daughters, doctors and nurses to relieve her suffering. To the family we extend our heartfelt sympathy. M. McDOWELL.

Southern.—On June 7, at 137 Livingstone Rd., Marrickville, Brother G. W. Southern passed peacefully to his rest. A member of the Stanmore church, having accepted present truth under the ministry of Pastor G. E. Marriott about fifteen years ago, Brother Southern's faith in God remained firm to the end. For many years our now sleeping brother was a very active worker with the missionary paper, the *Signs of the Times*, until failing health caused him to lay the burden down. The writer enjoyed the privilege of visiting him during his illness, and many happy and profitable moments were passed in Scripture reading, prayer, and recounting God's blessings. He was born in London, England, and had just reached the allotted span of three score and ten years. To the bereaved wife and family we extend our heartfelt sympathy, trusting that on the morning of the fast approaching resurrection day they all may meet again, clad in immortality. A message of comfort and hope was delivered at the Rookwood Crematorium by the writer to the assembled mourners.

J. SCOTT STEWART.

Honey.—Sister Jessie May Honey, youngest daughter of Sister Honey of Stanley St., South Brisbane, also sister of Davina Honey and Mrs. Hall of Pascoe Vale, Melbourne, fell asleep in Jesus on August 5, 1932, at the age of thirty years. For sixteen years our sister was a faithful member of the church. We laid her to rest in the Toowong cemetery in the blessed hope of the resurrection. The writer conducted the service.

R. J. BURNS.

Wanted.—Position for strong boy, 15, on farm in N.S.W. Able to plough and has had a little experience in general farm work. MRS. H. GIBBONS, Box 9, Rockdale, N.S.W.

SIXTEENTH APPEAL FOR MISSIONS-1933

"DEVOTION
DISPERSES
DEPRESSION"

Report to June 10

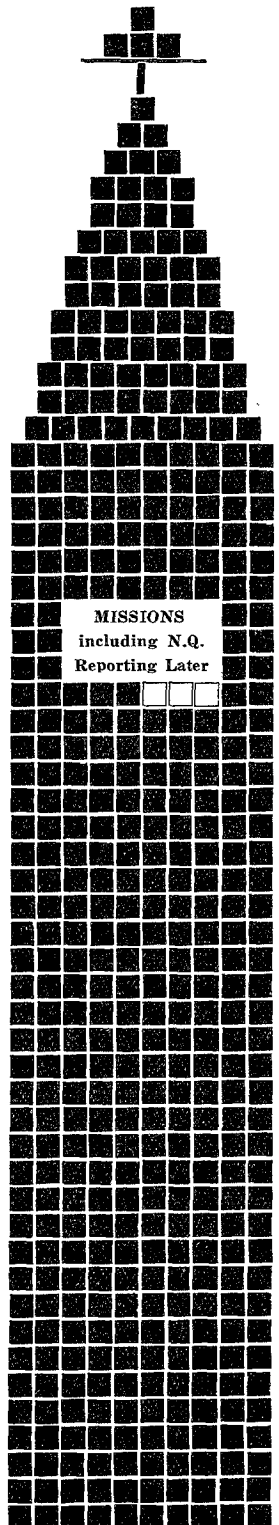
	Goal	Total Collected	Per Cent
Sth. N.Z.	£1,000	£1,114	111
South Aust.	850	940	110
Nth. N.S.W.	1,050	1,089	103
Victoria	2,100	2,170	103
Tasmania	500	500	100
Sth. N.S.W.	2,200	2,212	100
Nth. N.Z.	1,850	1,850	100
Queensland	1,000	1,008	100
West Aust.	850	617	72
Home Field Total	£11,400	£11,500	101
Missions inc. N.Q.	600	76	13
	£12,000	£11,576	96

Pitcairn reports £21 received for the Appeal.

The treasurer of the little church on Norfolk Island sent in £16 16s. with this comment: "This is more than our aim, and we are satisfied, considering the shortage of money on the island and the fact that several other causes are raising money in various ways, including house-to-house collecting. One of our members, Sister Bessie Adams, arranged a sacred concert to help the Appeal. Three guineas was collected at the concert in our church. It went off very nicely and we had a full house. It was a credit to Sister Bessie and to all who took part."

Sister A. H. Ferris writes from Lord Howe Island: "We find it very difficult doing Appeal work in this small place, where those who are not Adventists have all they can do in supporting their own church. But still it is wonderful what can be done by the blessing of the Lord if each one does his best. When the steamer *Karoola* called here a fortnight ago, Brother John Schick boarded her with a bundle of Appeal magazines, and collected 30s. in small silver. Then Mr. Ferris took our horse and sledge and drove some tourists to beauty spots, and on the way told them missionary stories. When they asked how much he charged for the drive he replied that he did not charge anything, but if they were interested in the upkeep of the mission work in the South Sea Islands, of which he had been telling them, he would give them the opportunity to help; then he told them of our Appeal work. Thirty shillings was the result. Two of our J.M.V. 'Friends' acted as guides for others, and earned 8s. Our choir gave a musical evening last week, which was attended by some of the leading people of the island and was very much enjoyed by all. The offering amounted to £3. We are so glad to read the good reports in the RECORD of the work in other parts."

UNION £12,000

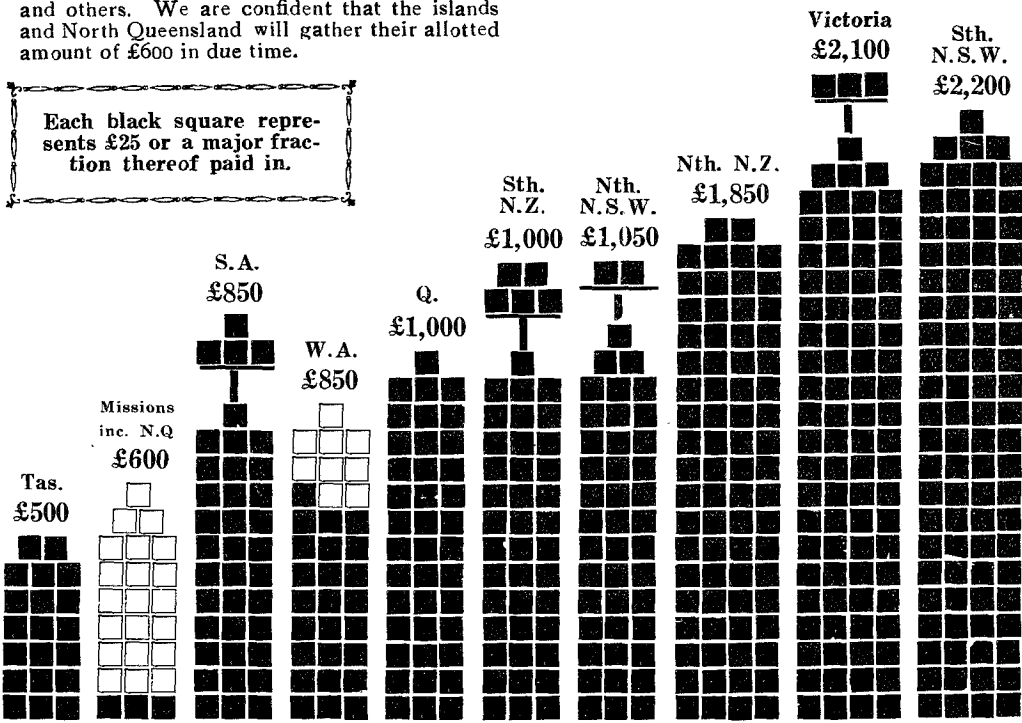


YOU will see by the figures and the designs given on this page that the Union Conference goal for the home field has been exceeded by £100, and that every conference but one has been successful. From a wire received from Queensland on June 13 we were glad to learn that this conference had passed its aim. Two weeks prior to this, the Union goal of £11,400 for the home field had been attained.

We thank God for the success that has attended the 1933 Appeal for Missions, for we realise that it has been accomplished only by the power of God, through the instrumentality of His people. And to all who have participated in the work we take this opportunity of saying, Thank you for your untiring efforts and devotion to the cause of missions.

While the islands and North Queensland do the greater part of their collecting later in the year, £76 has already been reported from a few of the islands,—Pitcairn, Norfolk, Lord Howe, and others. We are confident that the islands and North Queensland will gather their allotted amount of £600 in due time.

Each black square represents £25 or a major fraction thereof paid in.



Australasian Record

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Editor: Anna L. Hindson
Assistant Editor: Viola M. Rogers

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PASTOR W. G. TURNER delivered a lantern lecture in the Wahroonga church on Wednesday evening, June 13, in which he showed beautifully coloured slides made from photos taken during his recent visit to New Guinea. All his hearers, including some visitors not of our faith, were deeply impressed by what God is doing in that interesting field, and the possibilities that open before us. In closing his lecture, Pastor Turner told of vast tracts of country, densely populated by some of the finest people in the South Pacific, who are so far untouched by any missionary endeavour, and where we have been repeatedly urged to enter. This situation presents to us all a very definite call to prayer that the Lord will enable us to enter these open doors.

BROTHER W. S. RENN, of the Signs Publishing Company, has spent six months in New Zealand, visiting the churches, accompanied by Sister Renn. As a result of his work, the circulation of the *Signs of the Times* has more than doubled in both the North Island and the South Island. Brother and Sister Renn expect to spend the next four months in South New South Wales.

BROTHER A. J. DYASON writes as Home Missions Secretary for North New Zealand; "Brother Renn has returned to headquarters, and before he left this conference he had reached his aim of obtaining 1,000 more subscriptions for the *Signs*. Both Brother and Sister Renn assisted in the Appeal campaign, and we much appreciated their helpful visit. We look forward to a rich harvest of souls as a result of this literature campaign. From the office we have already issued a number of names of persons whom our colporteurs have recommended to us as interested in our message. Seeing that we have so many extra *Signs* being posted weekly we trust there will be a great increase in the number of letters written. The best way to follow up the *Signs* is the writing of a good missionary letter."

"YOU will be interested to know," writes Pastor P. G. Foster, "that as a result of a study given in one of our churches recently, one brother living in a suburb of Adelaide was impressed with the importance of paying tithe on his garden produce, and he sent word asking me to collect a load of pumpkins and melons which he considers tithe on the produce of his ground. He stated that he had never before known it was necessary for him to pay tithe on his vegetables. Yesterday I received a call to visit a sister on business. While I was there she handed me a very

substantial amount of tithe on behalf of another who had money in the bank, but who had been in the habit of paying tithe only on the amounts that she withdrew. When she learned of the financial state of the conference through a general letter I had sent out, she decided to withdraw from the bank sufficient to pay tithe on the full amount, thus giving the Lord the benefit of the help when such was most urgently needed." We know that such experiences are of great encouragement to conference leaders who are hard pressed by the financial burdens, and they show how the Lord is guiding at such a time as this.

BROTHER R. W. LANE wrote from his station in the mountains of Viti Levu, Fiji, on May 16: "Our wet season has stayed with us much longer than usual this year, the trade winds having set in only about a week ago. The wind is now blowing half a gale all the time, and is piercingly cold. There is not a cloud to be seen in the sky. Such a remarkable difference from the exceedingly wet season we have had. It has been most difficult and dangerous for me to get around my district. However, since taking over the district, I have been able to visit every town where we have believers, and also a number of towns where the people are calling for the message to be given to them. The prospects for the work in this district are very bright indeed. The boys have gone for a hike today to the top of Mount Victoria (Tomaniivi), the highest point in Fiji. They have a Fijian guide with them. They will be away all night, returning tomorrow evening. It will be bitterly cold up there, for it is surely cold enough here, some two thousand feet lower. We occupy a unique position here, shivering with the cold and being almost torn to pieces with the wind, while down on the coast, in plain sight of us, the people are sweltering in the burning rays of the sun. We are in the very best of health at present, and are enjoying our work to the utmost."

Three Baptismal Services in Fiji

THE close of the year brought a new experience to the lives of twelve believers in the Vanua Levu district, Fiji.

Baptisms were conducted at three different places. The first service was held on the Sabbath preceding Christmas, when three Fijian believers were immersed at Nagigi. The population surrounding this village had never before witnessed a baptism, consequently the bridge near which the service was conducted was crowded with quite a cosmopolitan audience.

The second baptism took place in the sea at Wainunu, where four half-caste candidates witnessed to their fellow men that they from henceforth would be known as belonging to God. A European visitor who attended the services of the day at this place expressed himself as being surprised that there was so much to the Adventist faith. He said his heart was drawn out to us on that day, and from henceforth wherever he chanced to be in the world, he would always look up the Adventist church if there was one in the vicinity. This gentleman understood very little of what was said during the services, as they were all conducted in Fijian, but

the Holy Spirit can make impressions by other avenues than the ear.

The third baptism about that time was also the first to be conducted in the district of Namuka, in the province of Macuata, on the north side of Vanua Levu. This is a new district for our work, and the baptism conducted by our native minister, Josai, was attended by a very large audience of those not of our faith. Four of the five Fijian believers who took part in the rite at this place were new members, two of them being leading men of the village in an official capacity. The fifth was the daughter of a believer of long standing, from another village.

There is an extensive field for labour all along the north coast of this large island, and we have done very little there up to the present. The harvest truly is ripe, but the labourers are few. Let us pray that the Lord of the harvest will send forth labourers into the harvest.

G. BRANSTER.

Thirteen Thousand Miles to Hear the Message

THE royal prophet, Isaiah, in penning the eighth verse of the fifty-fifth chapter, which reads, "For My thoughts are not your thoughts, neither are your ways, My ways, saith the Lord," revealed to mankind the infinite methods and means which the Almighty uses in leading men and women to a knowledge of the Word.

This was vividly impressed upon my mind on the evening of June 5, as in the company of others I bade farewell on the Fremantle wharf to Brother A. J. Mustard, who was bound for England by the *S. S. Ormonde*.

It was with feeling that Brother Jewson and the writer shook hands with Brother Mustard, for as colleagues we had passed through Avondale, graduating together, and then travelling to West Australia, to fill our first appointments in the work of God. Yet, deeper than even that was the consciousness of God's marvellous leading in our respective lives.

We all had left the Mother Country, intent on engaging in farm life; we all in various ways were led to a knowledge of Him; we all were led to train for His service, and now one feels the burden to return and let his light shine at home. He carries with him the holy influence of an Alma Mater, the inspiring motto of a graduating class, "For Him," the good wishes of all his colleagues, and, above all, the blessing of his heavenly Father.

As Brother Mustard endeavours to obtain greater preparation for the Lord's work at the Newbold Missionary College in England, we solicit your interest and prayers on his behalf.

S. UTTLEY.

PASTOR FOSTER, the President of the South Australian Conference, has asked us to thank through the RECORD the one who sent him an envelope containing two £1 notes, accompanied only by a slip bearing the words, "Sabbath school offering." This was safely received on June 8.

WE gratefully acknowledge the "thank offering" of 10s. received from "A Friend to All." This has been passed on to Brother Carswell, as requested, for his work among the needy.