An Open Letter to Seventh-day Adventists

SOME years ago I became interested in the teachings and work of Seventh-day Adventists. Study of these has led me to conclude that Adventists are teaching Bible truth more definitely, completely, and sincerely than is any other denomination. If the Bible is the Word of God (and I sincerely believe it is), then without a question, the teachings of Seventh-day Adventists are God's message to the world for this time. If the predictions of the Bible are to be counted reliable, then such a message is now due. With those predictions before me, and after thorough examination of the teachings of Seventh-day Adventism, I am compelled to acknowledge that God is the author of their work, and truth the bulwark of their teaching.

However, my interest in Adventism has brought me into touch with some who oppose the Adventists. It seems almost impossible for one to display interest in Adventist belief without finding himself the object of solicitude at the hands of some of its opponents, the real purpose of whose efforts is, quite obviously, to counter the influence of Adventist truth in the heart of the enquirer. The methods of SOME of these opposers I have found to be sometimes quite unfair, and sometimes absolutely dishonest. The purpose of this letter is to make known the unscrupulous and misleading efforts being put forth by one particular set of these opposers. I shall draw attention to some of the many instances of their occurrence that have come to my attention. Most of those with whom I have made contact have a denominational or church name. These to whom I shall refer, however, if they have a distinctive church title have never revealed it to me. They will be sufficiently identified, though, if I speak of them as the people whose leaders publish a little paper entitled The Gathering Call. Their headquarters are in the United States of America. They are not numerous, but they surely are very noisy. I am given to understand that they have a few followers in Australia.

From time to time representatives of these people have made contact with me, and thus I have become possessed of a good deal of their literature. Having thus been provided with first-hand opportunity to study their claims and teachings, I have done so with care, but having done so, I have rejected them. The stated purpose of these people is to "reform" the Seventh-day Adventist denomination. But let it not be thought by Adventists that the "reform" which they intend concerns itself with only such matters as the truthfulness and sincerity of Adventist leaders, the prophetic gift in the church, and interpretations of certain scriptures. Such things as these all might be changed, more or less, and still the denomination retain its identity and its purpose. But the "reform" which these people are seeking to bring about, if successful, would completely change the identity of the denomination, and give it an entirely different purpose. All this they have the right to attempt, and I am not interested overmuch in their doing so. Consequently I have desire to protest neither their existence as a people nor any honest effort which they might make toward reaching their avowed aim. It is of their methods of procedure that I shall write, and by consideration of these reveal the falsity of their claim, that they are a "reform" agency that God has called and is using.

First, let it be noticed that they call themselves a "movement." In one of their published statements they speak of themselves as "this new movement." Next it should be observed that the particular field of operation for "this new movement" is, by its own admission, within the membership of the Adventist Church. Then it is interesting to note from its own writings that, when it has succeeded in reforming the denomination, it will quit publishing The Gathering Call. Nothing can be clearer on this point than the following taken from The Gathering Call: "We do believe that God has called us to point out the errors and sins of Seventh-day Adventists and we are trying to do that work to the best of our ability. When Adventists forsake the errors in their creed and cease to pervert the word of the Lord, we will cease to publish the Call!"

By this same statement we observe, too, that this "new movement" holds itself to be divinely called to reprove Adventists' sin. Thus we see that these people claim to be:
2. Called of God to do a work of reform within the Adventist denomination.
3. Ready to cease their efforts when Adventists reform.

However, the leaders of "this new movement" do not hope to be successful in their divinely appointed work. The "reforms" which they propose are very radical, yet they have said, "We do not expect to bring about any very radical reforms in the organised body."

They attribute their lack of success entirely to the hardened
wickedness of the ones reproved, particularly of the denominational leaders, and they write bitterly of their inability even to cause the denomination to give them attention. It is just possible, though, that their lack of success is attributable to far other causes. As to the extent to which such a work of "reform" of the denomination is necessary I shall have nothing to say. If it works as I suppose it does just as "this new movement" claims, though it is quite possible that it really does not, is it not reasonable for the people whom "this new movement" reproves to require that it give evidence, both by the spirit in which it does its work and by the methods which it employs, that it is not intended to be a means of personal defence. Some of its so-called reproofs of denominational leaders are in reality nothing else than a series of personal attacks. Its use of harsh terms and insulting expressions is very unlike the divine character of the message which it claims to be. It has very clear evidence of its absolute truthfulness before it states its charge. If such a work does just happen to be as much needed as it claims, though it is quite possible that it still holds, that he who would stone the sinner must himself be without, at least, that particular sin for which the sinner must die at his hand.

Frankly, I believe that neither the method nor the spirit of The Gathering Call gives evidence of divine calling. That little publication, acting in its self-styled office of reprover to Adventist leaders, is systematically and insidiously seeking to spread its spirit among the laity of the church. Its so-called reproofs of denominational leaders are in reality nothing else than a series of personal attacks. Its use of harsh terms and insulting expressions is very unlike the divine character of the message which it claims to be. It has very clear evidence of its absolute truthfulness before it states its charge. If such a work does just happen to be as much needed as it claims, though it is quite possible that it still holds, that he who would stone the sinner must himself be without, at least, that particular sin for which the sinner must die at his hand.

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faithful ministers in Australasia had discovered weaknesses in the teachings of the denomination, and because of this had petitioned the General Conference to call a council for the purpose of the particular teachings that these men had discovered to be weak were to be studied.

Now this is very misleading, and very far from the facts. I have been careful to ascertain the truth relating to this matter and find the facts are as follows:

1. There existed in Australasia no such group, or number, of ministers, who had by "their prayerful study of the Word," or by any other means, discovered weaknesses in the teachings of the denomination.

2. The petition referred to was not sent to the General Conference by a body of men who were questioning the teachings of the denomination.

3. It was addressed to the General Conference Committee by the Executive Committee of the Australasian Division.

4. The men who made up that committee, with but one exception, were not and are not doubters of the teachings of the denomination, but were and are the denominational leaders in that field.

5. The present General Conference President was the chairman of the meeting in which action to make request for a council was taken.

6. The suggestion to make such a request was initiated by him.

7. The purpose for holding a council as stated by him in introducing his suggestion was considerably broader and far more constructive than that suggested by The Gathering Call.

4. The present General Conference President was the chairman of the meeting in which action to make request for a council was taken.

The next statement in that article reads thus: "That petition was received at the General Conference recently held at San Francisco. It was not made public, but was considered in Council."

This also is not wholly true. That petition was not received at the General Conference at San Francisco, but was in the hands of the General Conference months before the Conference at San Francisco was convened.

The next statement of the article is very misleading. It is as follows: "Word comes to us from headquarters at Washington that the leaders have met the issue by retiring the new teachers to private life and have dispatched Elder W. A. Spicer, the retiring President of the General Conference, to Australia to quiet the uprising."

In reality there neither were new teachers to retire to private life, nor was there an uprising to quiet. One minister only, had changed his views on certain points of teaching. This man had not stated at the time that article was written and published. He had not then, neither had he for twelve months afterward, become aggressive in the propagation of his views. He had not been retired to "private life," nor had he as yet associated any others with him in his views.

The facts are, that there were no "new teachers," there was no "uprising," there consequently was no dispatch of Mr. Spicer to "quiet the uprising." I am officially informed that Mr. Spicer was invited by the Australasian delegates in attendance at the General Conference session to visit Australasia during the summer of 1930 and 1931 to attend the camp meetings in this Division. His presence in the Division at that time was in response to the Australasian invitation. The "word" which came to us "from headquarters at Washington" was a fabrication of untruths. Yet it was accepted without any proof of its truthfulness and given to the readers of The Gathering Call as fact. I must state frankly that I cannot respect reformers who work in that way. They are "doctoring the truth," in an effort to doctor the truth. I have shown that the article already referred to claims that ministers who had become dissatisfied with "teachings of the denomination" were responsible for the framing and presentation of that petition to the General Conference. The "fact" that the petition to this "reform" movement in The Gathering Call, of August, 1932, occurs this statement: "The fact that the Executive Committee of the Australasian Division of the General Conference petitioned the General Conference to call a conference of the leading Bible teachers in the denomination for the purpose of studying these subjects." The fact is, that this statement with the following taken from The Gathering Call, of September, 1930: "These men (the "noble, fearless Bible students" in Australasia, "who have the courage of their convictions") in their prayerful study of the Word discovered weaknesses in the teachings of the denomination. They . . . petitioned the General Conference to call a conference regarding the particular weaknesses in the teachings of the denomination—"new teachers," who, because of their dissatisfactions, were retired to "private life.""

And yet, the meaning of the statement in the August number? It certainly is not. The August Gathering Call intends that its readers shall understand that the men who petitioned the General Conference were ministers who had discovered weaknesses in the teachings of the denomination—"new teachers," who, because of their dissatisfactions, were retired to "private life.""

The only way to harmonize those two statements is to conclude that the members of the Executive Committee of the Division are "the new teachers," who have discovered weaknesses in the teachings of the denomination, and in consequence, their discoveries have been retired to private life. But that would not be true. Indeed, it would be just as grossly untrue as is the one or the other of those two statements of The Gathering Call.

The fact is that that little proverfer of Adventist sins, The Gathering Call, has told the truth and not the whole truth.

That it has become conscious of the untruthfulness of its 1930 statement is evident from its 1932 publication. But has any one ever read an acknowledgment of that untruth in The Gathering Call? I have not, and so far as I know, no such acknowledgment ever has been tendered to the readers by The Gathering Call. Yet, it is quite a serious thing for a "reform," "movement," "called of God," or otherwise brought into being, to publish as fact information of an "uprising" when no "uprising" ever occurred. And it is not equally serious for that same "reform," "movement" to represent an executive document of the executive body of the Australasian Division officially presented to the executive body at denominational headquarters as being the instrument of those who are out of step with the denomination, on questions of doctrine and practice.

It may be that the publishers of The Gathering Call in its September, 1930, statement had foolishly and hastily accepted information that was just a fabrication of untruths, and thus were led to the publication of a falsehood. But from the moment that the untruthfulness of its statement was revealed to them, as is evidenced by their 1932 statement, and their misrepresentation of fact remained unacknowledged and, in the main, unchanged in later publications, they stand under the guilt of conscious misstatement of facts, which has resulted in the dissemination of untruth.

In their "reform" propaganda these men have often set forth the principles by which such wrong-doers are judged. They should not now complain if their Adventist readers judge them the more rigidly by those same principles because of or because to be their "called of God" or "reformers" of the denomination. For my part I have no confidence in their claims to be either "called of God" or "reformers." Their work does not reveal either the calling or the guidance of God, and it is little likely to "reform" the Adventist people.

There are many such instances of untruthful statements published for fact in the pages of The Gathering Call. But space requires that I shall mention but one or two. I come now to the November and December numbers, 1932.

On page two I find a statement reporting the Fall Council held at Battle Creek in October, 1932. Among the items reported is this: "The two ex-presidents have been given important jobs. Elder Spicer is to hold the office of president in Australia, and in the absence of Mr. Spicer, Elder Daniels is to go to Europe to counteract the teachings of Elder Corrada."

With reference to Mr. Daniels I am officially informed that he is invited by the Central Europe Division to make a brief visit to that Division in the summer of 1933, and in response to this invitation he is authorised to make the visit if his health will permit.

Concerning the reference to Mr. Spicer, I am also officially informed that this is wholly untrue. Neither at the Fall Council or elsewhere has it even been suggested that Mr. Spicer again visit Australia. Such a proposal has never been made, consequently it has never been discussed, and so no such action has ever been taken. I am further informed that no General Conference officer or labourer is scheduled to visit Australasia until after the 1933 Fall Council.

Now, there is absolutely no ground in fact for such a state-
ment as The Gathering Call makes regarding Mr. Spicer, yet the statement is positive. Observe it. "The two ex-presidents have been given important jobs. Mr. Spicer is to hold the title of "The Gathering Call," and Mr. F. D. A. has been made the title of "The Great Second Advent Movement," by Elder Loughborough." It happens that the book to be revised is not Elder Loughborough's book, but the work of an entirely different author, this, perhaps, is a misunderstanding on the part of the Call, and is not vital. It goes to show, however, that The Gathering Call is a very unreliable reporter of denominational doings.

Commenting on the thought of revising Elder Loughborough's book, the Call declares that to be "a step in the right direction." But it goes further and recommends that "the better we can do" would be to "call it in the flames." The reason which it supplies for tendering such advice is that the book "is so unreliable that it ought to be entirely discarded."

I permit me to suggest that The Gathering Call might be very helpfully revised in precisely the same way and for precisely the same reason. However, as one who loves fair and honest dealing, I am resolved that its unreliability will not longer be permitted to pass without notice. Its claims will not longer be allowed to go unchallenged. Its harsh bitterness, its caustic, personal references to denominational leaders, its revealed hatred of the Adventist organisation, its fault-finding, destructive, biting spirit, and its constant insinuation and harsh charging of unworthy motives and unworthy personal qualities upon men who, undoubtedly, are God's servants, does not recommend it as an agency that God is using to reform anything, and least of all, to reform the people who are waiting for His Son from heaven.

To me the work of "this new movement" makes no appeal. I do not believe that those who lead it are called of God to reform the Adventist denomination. I have judged it solely by the quality and character of its work, and by the spirit which it has revealed in the doing of its work. I have found it sadly wanting. My disappointment in "this new movement" has turned me the more confidently to the Adventist belief, and, regardless of motives and unworthy personal qualities upon which men who, undoubtedly, are God's servants, does not recommend it as an agency that God is using to reform anything, and least of all, to reform the people who are waiting for His Son from heaven.

Sincerely yours,

WALTER H. BROWN.

Sydney, Australia.

Visit to the Society Islands—Part 1

LEAVING Raro tonga after midnight on Saturday, June 17, we steamed over reasonably calm waters until the following day, Sunday, when the sea became an almost tropical calm, and blue in colour, with a gentle breeze blowing and a clear sky overhead. It was also much warmer, and reminded one of the temperature near Fiji. In the evening we presented our island slides in the dining saloon to a fairly large number of passengers.

Monday was also a beautiful tropical day, with the sea sparkling like diamonds. Shortly after lunch we saw the islands of Suva, the capital of Fiji, which lies about ten or twelve miles away from Suva}

Arrival in Papeete

We arrived in the port of Papeete about 4:30 p.m., and looked with interest over the hills and valleys away back to the high mountain ranges lost in the clouds, for some of the mountains on this island reach to over 7,000 feet. On the foreshore were dense groves of coconut palms, trees, and shrubs, and in the town itself off the high towers. One is on the Protestant French Society's church, and the other on the Roman Catholic cathedral. The harbour was lined with schooners and cutters, and on the forestors of the motor cars, while on the pier itself the crowd of mostly bronze-coloured people with bare feet were standing in their mostly light-coloured clothes. We were not long in picking out Pastor Sterling, Sister Sterling, and Bermita, who is now nine years old and has never been away from the islands. We were greeted ashore with our luggage and passed the Customs officials. Here we met Brother L. E. Johnson, who is employed in the firm of A. B. Donald of Auckland.

Then, boarding the motor car, we drove a little way along the foreshore, turned into the narrow streets, and following a marked route, we arrived at the mission compound, nicely located in a valley between two fairly high ranges. Passing in the gateway, we came to the printing press on the left and the church on the right. About 100 yards along the drive we pulled up in front of the mission house with its great bower of living green,—shrubs, creepers, ferns, crotons, etc., making a very restful appearance. Across in the corner stands another cottage, occupied by Brother and Sister Johnson, and near by are a few native houses occupied by helpers. Sister Sterling has a girl called Rebecca and another called Tutuau assisting her just now. Later in the evening we met Sister Agnes Poroil, who is a kind of manageress of the printing press.

I also met a fine native worker who is responsible for the circulation of the literature, his name being Teahatu. He is a very quiet, reliable man, and lives just across the road in a rented house. Assisting out of doors and helping Pastor Sterling. A general way is a fine sturdy young man called Simioni.

On Tuesday the liner sailed at 8 a.m., continuing her journey to America. After all that has been so critically we visited a number of places in town, mostly Chinese shops, where Pastor Sterling delivered the Chinese Signs of the Times. One is important by the number of Chinese trading concerns, the number of half-castes about, and the natural beauty of the tropical foliage.

On Wednesday evening, June 21, we held a meeting in the church at Papeete, when a good number were present. It was the M.V. meeting, and then I spoke
for nearly an hour, with Sister Agnes Poroi as interpreter.

With the Believers on Ruahine and Raiatea

On Thursday afternoon, the 22nd, we boarded a large auxiliary schooner, the Peti Raiatea (Raiatea Maid), for Ruahine. Leaving port at 5 p.m., we ran all night and were off Ruahine before daylight. We berthed at 6.30 a.m. and spent about two hours visiting some of the believers that live near port. Here we have a neat little wooden church, with a small native building with European frame and floor at the rear of the church. About fifteen members meet here. The leader is some distance out, and we did not see him. We visited, among others, an old lady who was one of the early believers in this place. We met three generations of offspring. She had thirteen children, and the one in the picture I took is the youngest.

Leaving again at 10.30 a.m., we steamed for three hours and reached Raiatea about 1.30 p.m., where there is quite a settlement with wharf, Customs sheds, etc. The business places are largely Chinese. French officials are in charge, and the settlers are more or less half-castes. Electric light is installed. At the southern end of the settlement we have a small European mission house, and a fairly large European church on the same block. There is also another church building on the island some six miles out of port. After making our preparations and receiving the permission of the French Resident Official to hold a stereopticon lecture in our church on Saturday night, we opened Sabbath, and then in the evening we visited one of the homes of our half-caste people and held a meeting. About eighteen were present.

On Sabbath we held Sabbath school in the church, and this was followed by a preaching service and the finances. During the services the people seemed to be deeply impressed. In the testimony meeting which followed, almost all took part. Many with broken voices and tear-filled eyes expressed their determination to be more faithful, saying it would be deeply impressed. In the testimony meetings, the brethren had prepared a feast for friends and visitors, which was spread on tables under a temporary lean-to against the church. After the meal, which was served to about thirty people, we held a meeting in the church, when we again presented the slides and told our story of missions and world-wide activity to a crowded house.

A. G. STEWART.

Try to picture, if you can, a little native village of perhaps seventy houses, nestled in a pocket of the mountain tops, with a little mountain stream running along one side of the town. This is where we held our bose [general meeting] this year, at the town of Nanoko.

A very busy scene presented itself to our eyes as we made our way down the hillside to the town on the afternoon of Thursday, June 29, as there were gathered from all quarters of the district approximately 150 believers. More would have been present had it not been for work on the Government overland telephone line, which was served to about thirty people, and also a lands commission that was sitting in Taufa at the time.

The bose opened on Thursday evening with a very well attended preaching service. Then we had the desultory Sunday morning service, Friday morning, again at 9.30 and 12 noon, and again at opening Sabbath and 7.30 p.m., all these meetings being exceptionally well attended.

On Sabbath we had an early morning devotional meeting, then Sabbath school at 9.30, at which we presented 135, giving an offering of £15 5s. 6d., which is a wonderful offering for such a poor province. The midday service was of special interest, as a number gave themselves to the Lord for the first time, including a European young man for whom I have been working, who had been trained as a Catholic priest, but failed to find in that religion the comfort for which he longed. He is now aiming to find his way to Avondale to train for a place in our work.

At 3.30 on Sabbath afternoon almost all the campers gathered on the hillside overlooking a stone basin in the creek where the water tumbled over the rocks. Here the writer had the privilege of preaching the baptismal service to thirteen candidates, who followed their Lord in the ordinance.

Sunday morning's meeting concluded a most enjoyable gathering, in which the promises of the Holy Spirit had been greatly felt.

There is much more I would like to tell you of the progress of the work in this district, but there are others who will have more right to the available space in the RECORD, so I must stop by expressing my gratitude to all those who remember the missionaries in their prayers.

R. W. LANE.

An interesting letter has been received from Pastor J. H. Weidner of France, the father of Jean Weidner, the young man to whom some of our readers have sent cancelled stamps to pay his way through our training college in France. Pastor Weidner writes of the death of his younger son Francois, at the age of sixteen, from tuberculosis. Francois was born during the privations of the war in Belgium and had never been very strong. "He was ready to go," his father adds. "Two years before I had had the privilege of baptising him at his own request. Our daughter Gabrielle is this year studying at our college in England, where she likes it very much indeed. Jean is canvassing to earn money to go to our school in Germany to learn better that language. I am glad he is full of faith and devotion to his Redeemer. Several positions have been offered him, with the Sabbath free, but he refuses them as he feels that his life belongs entirely to Christ, not only because Christ died for him, but still more as he escaped death some time ago while.canvassing in the city of London. He was walking along the street when a big camel drove first to one side of the street and killed some one there, then it turned to the other side very quickly (the driver was drunk), struck Jean, and jumped quickly away, but the lady just behind him was killed. This made a deep impression upon his mind and heart."

He Loves Thee Still!

How good it is to truly know
The Lord of glory loves thee so!
As ever constant in its flow
He loves thee still!

Serenest peace doth this afford,
The kindness of our gracious Lord,
Whose Word declares in full accord—
He loves thee still!

When earthly hopes around thee fall,
And sorrows come to one and all.
We strengthen to bear the welcome call—
He loves thee still!

Yet grander heights to ever climb
In glad'ning tones of praise sublime:
O wondrous theme till endless time—
He loves thee still!

Eternal ages yet shall bring
The glory of that hidden spring:
Our song triumphant then to sing—
He loves thee still!

—Selected.
An Experience in South New Zealand

It was in a land of hard-headed, tight-fisted Scotchmen. The colporteur pushed his cast-iron steed many a weary mile over roads that were bad, and through weather cold and rough. The way was hard indeed, and the going up—to well, they were few and far between. The price of his goods brought many a shock to a people whose trade is mostly done in threepenny bits. Here and there, however, among the canny Scotch Presbyterians, he managed to sow a few seeds of truth.

Twenty years passed by. A mission is beginning to take root in this little country town that is the hub of the district. The local eight-page newspaper publishes a two-column report of the sermon every week. The countryside is strangely stirred. Earnest interest is shown in the newspaper reports, and two young evangelists find their hands full with Bible readers. Then by some move of fate—or is it Providence?—the junior is compelled to spend a weary month in hospital with a poisoned hand. He visits around the ward in which he finds himself, dropping a cheery word to those less fortunate than he. In the course of conversation, the name of a man living some miles away who holds much the same views on religion as himself. The very next visiting day the name is passed on to his co-worker.

Keen to search out all who are interested in the story of the cross, the evangelist motors out twelve miles the following afternoon to find his man. It is not possible to see him then, however, so arrangements are made to spend the next Monday evening at the home. It appears that the head of the home has been tremendously interested by theSunday paper reports, and has been longing to meet one who believed such as he did.

The evening arrives, and the evangelist arrives and the evangelist is received with a warm-hearted reception. Conversation takes the course of a cheery blaze such as can be made only with malai stumps. After chatting for a little time, he tactfully suggests that some Bible book might be read in that in order to interest all to be discussed.

No sooner is the suggestion made than this gentleman, who through all the preliminary conversation seems to have been unacquainted with the Bible, says that he has taken the book and promises to read it. He has been longing to meet one who believed as he did.

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From North Queensland

We are certainly living in wonderful and fearful times. We know not what a day may bring forth. Happenings throughout the whole earth speak in thunder tones to the child of God that we are living in the very last of the last days. My prayer is that we may all realise our responsibility of giving the light of truth to our fellow-man in this our hour of truth for our time and our day. We have the most sacred and blessed truth ever entrusted to mankind; shall we treat it in a careless, haphazard manner? Or shall we thoroughly appreciate its importance, first in our own lives, and then to pass it on to others with whom we come in contact? If we are living epistles, read of all the goodness of God's love to man in giving Christ to be the Saviour of the world through. Once people recognise God's love to men, they are generally prepared to listen for a while as we explain some new truth to them, thus creating a desire to know more about the message and giving us an opportunity to "call again" and further explain the truth.

I know it is easy to preach on paper, with pen and ink, though it is not easy to do the practical work; but it can be done and will be done, sooner or later. I have a few deeply interested people up here, and they are coming on nicely, drinking in the truth as it is revealed to them from time to time.

Since coming to the North some twenty-four years ago, I have been instrumental in winning a dozen souls to the cause of Christ. Several homes are open for study, and I hope to be able to report greater things in the near future.

"Wuthering Heights," Kanban, N.Q.

Gippsland, Victoria

(From a Letter)

The work is progressing this district. The two churches, Bainsdale and Kalimna, each reached their goal at Ingathering time. Our district is a large one, as is fairly scattered. We travel 70 miles west, 100 miles north, and 200 miles east. Sister Barlow always helps us through.

I have in Bainsdale a class of six taking the doctrinal section of the Standard of Attainment Course. They all passed the first section successfully, three receiving 160 marks, and three 99, and they are now preparing for the second section. A class will be commenced at Kalimna in the near future.

We are putting out the Interpreter at present, and are hoping to find some interested souls to whom we can give the whole message. Two of our young people visit the district hospital, distributing our truth-filled literature week by week to the patients.

Two young people from the district are attending the A. M. College, and two more hope to go next year.

We are always pleased to read of the progress of this movement through the medium of the Record and the Review.

J. S. HARDING,
Church Elder.

Writing from Western Australia to renew an expired subscription for the Record, a sister states: "We love the Record, and even though all subscriptions for other papers had to be dropped this year, we came to the conclusion that we couldn't live without our little 'newspaper,' so the first spare money is being sent to renew our right to receive it for another year."
Experiences in Connection with the Starting of the Sydney Sanitarium

It was in August, 1899, that the Sanitarium Board, in company with Sister White, made the first move in the selection of a site for the Sydney Sanitarium. They went to view a property in the Northern railway line. I can fix this date so well because it was on that very occasion, sitting on the Pennant Hills railway station, that Sister White gave me a very definite call from her to help her, and of the preparatory work, to which I responded that same month.

The property that we inspected that day was found unsuitable. A few months later Brother John Wessels, who had had considerable experience in the Capetown Sanitarium, South Africa, came over, and he was commissioned to make a search for a suitable place. The land manager of the Summer Hill Sanitarium consented to Broker Wessels to be rather far off, and buried too deep in the bush, so he did not think it worth while to suggest the matter to the board at first. When the Pymble property was found unsuitable we suggested inspecting the other one right away, while we were all together. Arriving there, every one was charmed with the situation. Though it did appear to be somewhat away in the backblocks, with scarcely any civilisation in sight, yet all felt impressed that it was just the place. But before making any definite move respecting it, we decided to send for Sister White and secure her counsel. A few days later Sister White came down from Coorangonan, and after looking it over gave us her judgment that it was the right place, so we made the purchase.

At that time the church constituency was small, and to embark upon such an enterprise as building a sanitarium, with no money in hand, was next to impossible. But as we began to move forward, the Lord also witheld His hand. And after all, the time came when we did just what Sister White counselled us to do. We saw great need for money in hand and little or nothing in sight, I did go to the timber merchants and laid before them our plans to build a sanitarium, and asked if they would be willing to supply us with timber upon the regular trade terms, which in those days were four months' credit. Now, not only was I personally unknown to these merchants, but we as a body were not then incorporated or registered in any way. Nevertheless, they willingly consented to supply us with £800 worth on promissory notes. And when those promissory notes became due they were paid; the money was in hand to meet them.

So as we moved out in faith, God showered His blessings upon us, and carried us through. As I look back upon those days and the events as they passed, I thank God for them. Many were the hard battles we had to fight. The enemy was always on hand to thwart our plans, to perplex and discourage, but Sister White's counsels were always most helpful and a source of strength to us, and more than once prevented us from making serious mistakes.

As we were about to build we sought her counsel with regard to the style of building that we should erect, and put before her the ground plan that had been prepared. She looked it over, but could not condemn it, it was quite unlike that which she had seen. We, however, had a second plan with us, which also placed before her, and immediately she exclaimed, That is more like what I saw! Upon this plan the building was erected.

It was my connection with the medical work both at the Summer Hill home and the Wahroonga Sanitarium that brought to me in close touch with Sister White and her work, and the experiences of those early days, in which Sister White played such an important part, taught me lessons that both stabilised me in this message and gave me unbounded confidence in the Spirit of Prophecy, a confidence which to this day has never been shaken or in any way weakened.

F. L. SHARP.
New Plymouth, N.Z.
July 4, 1933.
An Open Letter to Seventh-day Adventists

Some time ago a number of our workers at Wahroonga, and we understand elsewhere, received through the post an "Open Letter to Seventh-day Adventists." This was in printed form, and bore at its foot the name of Walter H. Brown, Sydney, Australia. As we read the letter and were able to check it over, we found that the writer possessed a knowledge of facts which was not generally known. In many cases and at many places the facts which were given gave us satisfaction in our reading because we knew them to be facts that could not be controverted.

We have taken steps to ascertain who Walter H. Brown is, but are entirely unable to find him. No church member of this name is on our church rolls, neither is such a person known to either the Union Conference or the South N.S.W. Conference officers. Should bis eyes, however, read this article, and should he be free to make himself known to us at Wahroonga, we shall be happy indeed to meet him.

In the meantime we are giving to our church members the benefit of the matter that has been prepared, in the belief that they, with us, will be helped by the reading, even if they do not find their confidence in this message of God even stronger, and be better able to resist so-called reformers, that for many years have attempted to confuse the minds and destroy the spiritual life and influence of God's people whose lives have been given to God, and whose hearts have found joy and peace in present truth.

W. G. TURNER.

Sorrow will be felt throughout the Australasian field on learning the passing of Sister A. W. Anderson, of Wahroonga. Sister Anderson had been far too well for some time, but her death was hastened by a fracture of her leg in her own home. Six days later, on August 8, our sister passed away in the Sydney Sanitarium. Sister Anderson was widely known, and to know her was to love her. Heartfelt sympathy is extended to Pastor F. L. Sharp, and each member of his family in this their hour of sad bereavement. The obituary and life sketch of Sister Anderson will appear in next week's RECORD.

This letter from Pastor F. L. Sharp, found on another page, was written at the request of the recent anniversary service of the Wahroonga church. As we feel sure that this will be of general interest to our readers, we share it with you all.

"Pastor C. K. Meyers, Secretary of the General Conference, and also Secretary of the Medical Foundation, who has recently returned from his second trip through East Africa and Abyssinia, spoke at a union service in the outdoor amphitheatre at Lismore on the afternoon of that day evening," we learn from the "Medical Evangelist" of June 29, published in California. "He gave a most interesting account of the wonderful changes which have taken place in the Ethiopia of Bible times. The Emperor has built for us a hospital that in U.S.A. would cost one-fourth of a million dollars. It is located on six acres of land, with a large hospital unit, besides provision for large clinics. There are also two fine homes for doctors, houses for other Europeans, and some fifteen or twenty houses for native workers. It is all lighted by an electric plant." Dr. G. C. Bergman has now taken charge, and a second doctor is under appointment, the second doctor having been guaranteed by the Emperor.

From Bisitabu to Vailala Mission, Papua

(From a Letter)

Well, here we find ourselves back in Vailala. It was with some regrets that we left the training school work at Bisitabu, as we had many plans, but we are both happy to return to this station. It was like coming home to all the old friends, both mission folk and heathen. The reception they gave us made us feel very happy. Several faces we missed, as an epidemic of sickness carried off a number during work in the hospital, and some fifteen or twenty houses for native workers. It is all lighted by an electric plant." Dr. G. C. Bergman has now taken charge, and a second doctor is under appointment, the second doctor having been guaranteed by the Emperor.

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