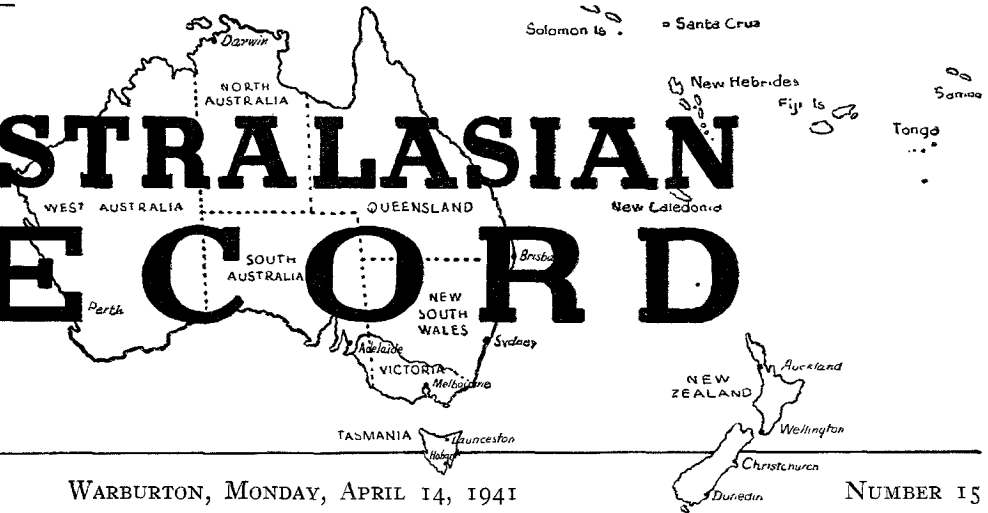


AUSTRALASIAN RECORD



A Serious Charge Refuted

NO. 1

C. H. WATSON

The claim has been made and widely published by a people now in Australia, and operating as a branch of the Seventh-day Adventist Reform Movement, that according to Sister White the Seventh-day Adventist Church was condemned, and its final renouncement by the Spirit of God made known in a testimony delivered by Sister White on April 21, 1903.

In seeking to establish this claim, some very bold statements have been made by this Reform body concerning regular Seventh-day Adventists.

From their monthly publication entitled "The Sabbath Watchman," published at Kalamazoo, Michigan, U.S.A. by the "International Missionary Society," "Seventh-day Adventist Reform Movement," and issued as "the official organ" of the "Seventh-day Adventist Reform Church (American Union)," we take the following excerpts:—

"Seventh-day Adventists, as a people, have today no more right to claim to be God's true people than have the Jews. Seventh-day Adventists, as a church, have now no more rightful claim upon the exalted title, 'The remnant church,' than have other religious bodies of our day who, like that church, reveal the positive characteristics of Babylon, and are, for that reason, numbered with Babylon."—"The Sabbath Watchman," September, 1928.

"How are the mighty fallen! To what shameful depths of spiritual faithlessness did the once pure church descend. That people, once divinely named and claimed as God's peculiar remnant; that body, once designated as 'the only object upon earth upon which Christ bestows His supreme regard;' the Heaven-favoured church, concerning which men once gravely erred, stigmatizing as Babylon;—the once chaste bride at last fallen so low, as judged by God's exalted standard, as to have been denounced by Christ, her Husband, as defiled, as 'rotten in character';—condemned by her sorrowing Lord Himself as 'an harlot'—Babylon.

"Such is the irrevocable record as inscribed by the one whom God chose and inspired."—"The Sabbath Watchman," September, 1928.

"The Seventh-day Adventist church of the present time, is beyond hope of purification, either through the means of the shaking or otherwise. Twenty-six years ago, after having been persistently disobeyed, shamefully misrepresented, and most sorely grieved,—and that for more than half a century,—God was compelled to withdraw His Divine presence and glory from His once-favoured 'House'. . . . The

Seventh-day Adventist Church was then cast off of God—divinely condemned. And as the Lord's servant has declared, 'He does not cast worthless stones into His furnace. It is valuable ore that He refines.'—"The Sabbath Watchman," March, 1929.

"Too late! now far 'too late!' 'The Divine presence and glory have departed!' Laodicea followed on, year after year, determinedly and persistently, in the 'same path as did ancient Israel;' and today there rings out against her,—and, too, against the possibility either of there having been in the past or of there being in the future a return of 'the Divine presence and glory' to her midst,—these self-same words which the longsuffering though despised and rejected Christ pronounced upon Jerusalem of old—"Behold, your house is left unto you desolate. For I say unto you, Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord."—"The Sabbath Watchman," August, 1928.

The particular testimony from which the Reform Adventists claim to derive authority for such extreme claims against us has been published in Volume 8, pages 247-251. According to the Reform people, the particular paragraphs in which the final renunciation of Seventh-day Adventists by God is said to be stated, are paragraphs 1 and 2 on page 250. They read thus:—

"God has not changed toward His faithful servants who are keeping their garments spotless. But many are crying, 'Peace and safety', while sudden destruction is coming upon them. Unless there is thorough repentance, unless men humble their hearts by confession, and receive the truth as it is in Jesus, they will never enter heaven. When purification shall take place in our ranks, we shall no longer rest at ease, boasting of being rich and increased with goods, in need of nothing.

"Who can truthfully say, 'Our gold is tried in the fire; our garments are unspotted by the world'? I saw our Instructor pointing to the garments of so-called righteousness. Stripping them off, He laid bare the defilement beneath. Then He said to me: 'Can you not see how they



Discovery

Every morning God discovers
Something new to Nature-lovers;
Every evening He displays
Some new wonder of His ways.

Cloud and snow and flower and star—
Beauty near and beauty far,
Tell me, brother, what are these?
Proof that God both hears and sees.
—Henry Van Dyke.

have pretentiously covered up their defilement and rottenness of character? How is the faithful city become an harlot? My Father's house is made a house of merchandise, a place whence the divine presence and glory have departed! For this cause there is weakness, and strength is lacking."

Now let us observe what these paragraphs really reveal.

1. That there were two classes in the Church:—

- (a) His faithful servants who were keeping their garments spotless.
- (b) Those who were crying peace and safety while sudden destruction was coming upon them.

2. That the first class had the gold which is tried in the fire, and garments unspotted by worldliness.

3. The second class had garments of so-called righteousness, but, when these were removed, the defilement beneath was laid bare.

4. Notwithstanding the presence and influence of the first class in the church, the influence of the second class was so pronounced as so to vitiate the power of God in the church that weakness, and not strength, was the experience of the church, and the presence and glory of God but so little felt in the life of the church that Sister White spoke of them as having departed.

The Setting of These Two Paragraphs in the Testimony

No other words could possibly express more accurately the condition of the work at its headquarters as it was when that testimony was written, but no one at that time had any idea that this testimony was to be interpreted to mean, nor did it enter anyone's mind that this testimony would ever be interpreted to mean, that God had even then cast away the Seventh-day Adventist Church and had withdrawn, for ever, His Holy Spirit from us. We have but to read the very next paragraph of the testimony, the third paragraph on page 250 of Volume 8, to learn that those who were at fault could still repent. They could still humble their hearts in confession of their sins, they could still be purified in heart, and could still have their attitude completely changed. And the wording of this paragraph makes it clear that all this is intended to be understood, not in a personal, individual sense alone, but primarily in the sense of the church as a body. Observe the wording:—

"Unless the church, which is now being leavened with her own backsliding, shall repent and be converted, she will eat of the fruit of her own doing, until she shall abhor herself. When she resists the evil and chooses the good, when she seeks God with all humility, and reaches her high calling in Christ, standing on the platform of eternal truth, and by faith laying hold upon the attainments prepared for her, she will be healed. She will appear in her God-given simplicity and purity, separate from earthly entanglements, showing that the truth has made her free indeed. Then her members will indeed be the chosen of God, His representatives.

"The time has come for a thorough reformation to take place. When this reformation begins, the spirit of prayer will actuate every believer, and will banish from the church the spirit of discord and strife. Those who have not been living in Christian fellowship will draw close to

one another. One member working in right lines will lead other members to unite with him in making intercession for the revelation of the Holy Spirit. There will be no confusion, because all will be in harmony with the mind of the Spirit. The barriers separating believer from believer will be broken down, and God's servants will speak the same things. The Lord will co-operate with His servants. All will pray understandingly the prayer that Christ taught His servants: "Thy kingdom come. Thy will be done on earth, as it is in heaven." Matt. 6:10."

By this portion of the testimony we clearly understand that the church, as such, could still repent and be converted, could still resist the evil and choose the good, could still seek God with all humility, could still reach her high calling in Christ and stand on the platform of eternal truth, could still lay hold by faith upon the attainments prepared for her, and could still be healed.

The interpretation placed upon the first two paragraphs of page 250, Volume 8, by the Reform Adventists contradicts flatly the whole purpose of the testimony, and particularly the assurances of the paragraphs which immediately succeed, on pages 250 and 251. Their extreme interpretation of Sister White's statements is entirely at variance with the very opening statements of the testimony as we read it on page 247. The testimony is entitled: "Shall We Be Found Wanting?" Its opening words are:—

"Our position in the world is not what it should be. We are far from where we should have been had our Christian experience been in harmony with the light and the opportunities given us, had we from the beginning constantly pressed onward and upward."

The second paragraph declares that:—
"In the balances of the sanctuary the Seventh-day Adventist Church is to be weighed. She will be judged by the privileges and advantages that she has had. If her spiritual experience does not correspond to the advantages that Christ, at infinite cost, has bestowed on her, if the blessings conferred have not qualified her to do the work entrusted to her, on her will be pronounced the sentence, 'Found wanting.' By the light bestowed, the opportunities given, will she be judged." (Dark type ours.)

Now please observe that everything stated in these two paragraphs concerning the fate of the church, its being judged, its being found wanting, and its being sentenced for wrong doing, is in the future tense, and this is all part of the same testimony written on April 21, 1903. How then can anybody claim to be rightly interpreting Sister White when they say that she, in that message, on that date, proclaimed the final renunciation of the church by God, its final judgment, and its final separation from His presence and His power? How can they use such a testimony as a basis for such extreme declarations as: "Seventh-day Adventists, as a people, have today no more right to claim to be God's true people than have the Jews"?

What reasonable person can read the last paragraph of this testimony and declare that it calls for anything else but a thorough reformation within the church? Please observe the opening words of that paragraph:—

"The time has come for a thorough reformation to take place. When this re-

formation begins, the spirit of prayer will actuate every believer, and will banish from the church the spirit of discord and strife. Those who have not been living in Christian fellowship will draw close to one another."

Pray tell me, what do these words mean if they do not call for, and foretell, a reformation within the church? And this is a reformation, not of the kind that will take a few out from the membership of the church and of them make another church, but a reformation of the Seventh-day Adventist church within itself. A reformation that effects changes in the habits and practices of the church members. A reformation that will fill the church with the spirit of prayer, that will banish from the church the spirit of discord, and that will draw the church members closer together in church fellowship, that will take confusion from among us, and bring us into the harmony of the Holy Spirit. Its whole testimony is nothing else but a strong appeal to the church for repentance and reformation. It reveals that the time for such a work to take place had already arrived when the testimony was given. The fact that it called for reformation in the church and promised that both purification and healing would follow the church's repentance, proves, beyond all possibility of question, that God did not intend, by the giving of that testimony, that He should be understood already to have cast away the Seventh-day Adventist Church, or to have withdrawn finally, from that time on, His presence and glory from it, and thus to leave it without hope of betterment or of purification, or of future acceptance by Him. The Reform Movement declares that this testimony is so to be understood. I declare to my readers that such an understanding is entirely antagonistic to the intention of God's servant, and to the purpose of God in giving that particular testimony through His servant.

From Judaism to Christianity

No. 3

F. C. GILBERT

My First Direct Contact with Christianity

During my teens, on account of having contracted tuberculosis, I was a patient at the National Consumptives Hospital in Ventnor, Isle of Wight, England. While spending a number of weeks one summer at this hospital, I was first brought into direct contact with professed Christian people. Being ignorant of their modes and customs I found myself alien to my surroundings. Never before had I entered a Christian church. Fear seemed to affect me. On account of the prejudicial information I had received during the years of rabbinical teaching, my impressions of Christian attitudes and ways were mingled with feelings of unrest and uneasiness.

The hospital management was largely influenced by Episcopalianism. Everywhere could be seen the cross, altars, images, and other religious relics. To the Orthodox Jew the cross is a synonym of cruelty, religious persecution, pogroms, mercilessness. Would I be dealt with in this place as were my ancestors in Christian European institutions? Was the chief rabbi of the United Kingdom, through whose kindness, influence, and introduc-

tion I was able to enter this medical institution, aware of the nature of such a health retreat? Could a pious Orthodox Jew receive proper care under such circumstances?

Months before I became a patient at this hospital I was informed that it was necessary for me to undergo surgery. I refused to go under the knife because the surgeon who was to do the work was connected with a Christian organization. I was told that I might not survive the operation unless I agreed to become a Christian. To the uninformed Orthodox Jew all such legends and fictions are realities. I had no means of learning the foolishness of such fears; I was forced to accept the advice given me by the rabbi and the superstitious.

I observed that the patients at the hospital sat at meals without their hats. To the Jew such a procedure is a grievous sin. He may not partake of food without first asking a ceremonial blessing, which is followed by the washing of the hands, according to rabbinical law and custom. He must not be bareheaded during such an occasion. To eat a meal under the conditions to which he would be subjected in Christian surroundings might bring upon him Heaven's displeasure. What a shocking thing to die while associated with Christians!

At the same table and at the same meal at which flesh foods were served, milk and butter were used. The pious, devout Jew may not use the products of milk and those of flesh at the same time. This custom is based on the text which reads: "Thou shalt not seethe a kid in his mother's milk."

The Talmud has recorded and enforced scores of laws and rituals dealing with diet and sanitation. It is absolutely necessary in the Jewish home to have at least two different sets of dishes. One set may be used at the meal at which milk or its by-products are served; the other set must be used when flesh foods are served. A third set of neutral dishes may be owned, from which food is served when neither milk nor flesh products are used at a meal.

I was fearful and restless amid such circumstances. From morning till night I was afflicted with a fear that I was not where I belonged. Why, as an Orthodox Jew, should I associate with a people whose training and customs were so opposed to the religion of Abraham, Isaac, and Jacob?

To add to my embarrassment, the nurses and attendants manifested a spirit of kindness and courtesy. Could this treatment be a decoy? Was this method a subterfuge in order to give abuse and harsh treatment at the proper time, as was done in those lands in which Jews were so cruelly treated? Many hours I had spent in listening to my parents recite tales of villainous, harsh, abusive treatment of the Jews during the days of the czars by the Eastern Orthodox Christians.

Invited to Church

The Anglican pastor came to visit me. That short period of visitation was not a season of comfort. I was invited to attend religious services at the chapel. Could I consistently enter such a place in which idolatrous worship was conducted? With what fear and trembling I entered that church on a Sunday morning! I dared not sit far inside the sanctuary. How strange were the surroundings! As

the worshippers entered the edifice each person knelt and uttered a silent prayer. But the Jew does not kneel when he prays. He must not kneel. In the days of the prophets the Israelites knelt in prayer and worship; but since Christianity's advent the Jew dare not kneel. To do so would be following a custom of the Nazarites, or Epicureans, as the Talmud calls the followers of the Saviour. Whatever custom the Christian adopts the Jews may not imitate. This is strictly forbidden by rabbinical tradition.

The person who has been reared in Orthodox Judaism, who has spent years in its associations, but who has accepted Christ and been enlightened by the Spirit of God, can appreciate the meaning and value of the words of the Saviour: "If the Son therefore shall make you free, ye shall be free indeed." "Ye shall know the truth, and the truth shall make you free." John 8:36, 32. From birth to death, from childhood to manhood, from the cradle to the grave, from morning till night, from new moon to new moon, from one Day of Atonement to the next Day of Atonement, the life of the devout, pious Orthodox Jew is filled with fear. He is afraid of an avenging God; he is afraid of the terrors which may follow his unrighteous career; he is fearful that his righteous course may not be wholly pleasing to God; he fears that his repentance has not been of sufficiently long duration; he fears that he may not have performed sufficient penances to secure God's favour. He is fearful as a Jew; he fears when among professed Christians. The more devout and pious are his devotions, the more fear influences him.

"Why Weepest Thou?"

The story is told of an eminent rabbi, Johanan ben Zakkai, a contemporary of the Apostle Paul, who had a large following of disciples. This rabbi was in his last illness. One day some of his disciples

entered his bedchamber and found him weeping. These followers asked, "Rabbi, why weepest thou?"

He answered, "Why should I not weep? If I were to be ushered in to the presence of an earthly potentate, and should be obliged to render an account of my life to him, if I were wise I might secure his favour by my wisdom; if I were wealthy I might purchase his favour with my riches; if I were an orator I might gain his favour with my eloquence. None of these talents will avail me as I am ushered into the presence of the heavenly Potentate, King of kings, and Lord of lords. His favour may not be purchased. His decision is eternal. It cannot be reversed. Why should I not weep, my disciples?" Fear haunted this man. He had no hope or assurance.

If only I could have known Christianity at the time I was an invalid at this hospital, as the Spirit of the Lord revealed it to me in later years, what a comfort it would have been to me! How my fears and embarrassments would have been allayed, dissipated!

Everything I observed during my stay at this medical institution was contrary to the Old Testament as well as to the teaching of the Talmud. If I could only have discovered some customs which were harmonious with Bible teaching in my contacts with pastor, nurses, or patients, it would have enabled me to form a different opinion of the Christian religion. It was difficult to relish or digest the food served me. Nearly every kind of food served was Biblically prohibited. Almost every avenue of reaching the food was in a forbidden path. There seemed to be no relationships between Judaism, as I understood it, and the Christianity I saw manifest in my contacts at this religious institution. When I was called to return home on account of my father's last illness I had learned nothing of value concerning the Christian religion.

Our Island Field

Batuna District Meeting

A. L. PASCOE

The past few days have been filled with blessing, pleasure, and work for those who gathered at Batuna. Weeks of preparation were followed by days of happiness during the Batuna District Meetings, a camp-meeting that would normally have been held at Telina. The large church there was recently demolished in a gale, and so the people from the surrounding villages within a radius of fifteen miles gathered in to Batuna for their annual feast of spiritual blessings. At the same time we found it necessary to call a meeting of the full mission committee to consider matters of great importance to our work in these islands.

The meetings opened with the large church on the hill packed to the doors and many outside, unable to gain admission but content to listen from outside. The next day we rejoiced to welcome Pastor N. A. Ferris from his field in the Guadalcanar District, accompanied on the

"G. F. Jones" by his brother David Ferris, who is the Director of the Malaita District, and under appointment to open work in the islands of Rennell and Bellona, our new and interesting field. These brethren were straightway pressed into service, and greatly helped our people with their timely and forceful sermons. The next morning we were pleased to see the "Dadavata" sail into the bay bringing Brother John Howse, Director of the Choiseul District, and Brother A. Gallagher who has been loyally caring for the Gizo District since Brother J. E. Cormack returned home on furlough some months ago.

The evening meeting had just commenced and Brother Howse was about to begin his address in fluent Marovo to an audience that packed the church full and overflowing, when the word came that a ship had been sighted. A man whispered in my ear "Vaka mae" (a ship is coming). It was the "Veilomani" arriving unerringly after her long voyage from Rabaul. In spite of an intense desire to run down to the wharf to welcome our visitors from Rabaul and Australia the people felt that

they were having a visit with the Lord and remained in the church listening to the expounding of the Word of God.

We were delighted to welcome Pastor E. M. Abbott, master of the "Veilomani" and Superintendent of the New Guinea Mission, and his two passengers, Pastor E. E. Roenfelt, our Union Conference Vice President, and Brother R. H. Adair, our Union Conference Treasurer. Our joy at seeing these brethren may have been modified, though not dimmed, by the knowledge that their mission here included prising out of this field one of our valued ships for service in what was recently a part of this mission, the large island of Bougainville, but which is now part of the New Guinea field. We hope fervently that the vessel we were called upon to release, the "Marara," will continue to do faithful service in its new field in the work of soul-saving.

It was desired that the Batuna Training School unite with the district for the week-end services. The church was far too small for the worshippers, so on Friday afternoon the men and women of the district prepared the school assembly room, built a platform, took in a piano and had everything clean and ready for the opening of the Sabbath. As the evening bells rang out the people filed in and quietly sat on the clean floor. The large hall was well filled, and many sat on the veranda with the small children. Brother Adair presented a most helpful address and hearts were touched as he pointed to the way that leads to life everlasting.

On Sabbath morning at sunrise, immediately after morning worship, a large congregation gathered on the shore beneath the palms by the still waters of the lagoon to witness the baptism of seven candidates who after careful examination were considered ready for this sacred rite. The short study by the writer was interpreted by Jimuru, who is under appointment to assist Brother D. A. Ferris in the opening of the Rennell Island work. We felt that the Lord was very near to us as Pastor K. Rangoso led the candidates hand in hand into the water, and in obedience to the gospel commission baptized them.

Others were desirous of baptism that day but had to wait a little while longer. One old man told me of his desire to be baptized, but he had not been able, as with the difficulty in selling his copra he had been unable to repay a debt of four shillings. He promised that he would try hard to earn this money and pay the debt and be ready for the next baptism.

Six hundred and one persons by count pressed into the assembly hall at ten in the morning, and preserved wonderful silence as the bread of life was broken for us by Pastor Roenfelt. They returned at 2.30 p.m. for the Sabbath school and entered into the spirit of the meeting in spite of the heat.

At 3.45 there commenced the most solemn service of the day, and one unique in the history of the message in this field, when Brother David Ferris was ordained to the gospel ministry. There was a touch of sadness in our hearts as we remembered that Sister Ferris had found it necessary through ill health to return to the homeland some months ago, and could not be present to share with her husband in this beautiful service. We felt for our brother and sister in the loneliness and sacrifice they endure for the work's sake. Our prayer is that the blessing of the Lord will

always rest upon our brother and his wife and family, that they may be very fruitful in their service for the Master.

And now as we go on from this happy time with its abundant blessings, and as the people return to their villages, we feel confident that the message will quickly be finished, that the Word of the Lord will not return unto Him void, but that it will accomplish the thing whereto He has sent it, even the salvation of souls, in this island field.

After Many Days

W. D. SMITH

Often amid the unexpected things of this changeable life those who sow are not permitted to see the results of their seed-sowing. It is so too, in the experience of gospel seed-sowers; nevertheless, the promise is certain that one day they shall "doubtless come again with rejoicing."

Before me is a letter written in pidgin English from a man born on the wild coast of Malekula, New Hebrides. As I read it my mind goes back to the time when our faithful missionaries with the love of God's message in their hearts were willing to go and live and labour among the wild people found there. The names of Pastor C. H. Parker and Brother Norman Wiles are familiar to many who have followed the progress of our work in the Pacific islands, and especially in the New Hebridean Group. Now these two dear brethren, together with Sister Parker, are asleep in the Lord, but it can truly be said "their works do follow them."



Keep Me from Turning Back

"Keep me from turning back!

My hand is on the plough, my faltering hand.

But all in front of me is untilled land,
The wilderness and the solitary place,
The lonely desert and its interspace—
Dread husbandry! And for years of pain,
What harvest comes to me? My need of grain,

These dwindling husks, a handful of dry corn,
These poor lean stalks. My courage is outworn.

The handles of my plough with tears are wet,

The shares with rust are spoiled; and yet,
and yet,

My God, my God! Keep me from turning back!"

It was the privilege of the writer and his wife to follow over the ground so earnestly worked by Brother and Sister Wiles. While there we had many evidences of the Lord's power to change the lives of men whom the great enemy had held in chains of darkness and sin. It was always a delight to hear them testify to God's great goodness. Now a further note of joy, and really an unexpected one, has come to us after more than ten years' absence from that field.

"Dear Pastor Smith,

"I am very glad today as I write to you. I am thinking of the time when my people returned after having been away from our original home. At that time we were living in the rocks. [Great natural cavities which answer the purpose of houses should these people be driven from their villages in time of warfare.]

"While we were there you came to see us. You were the first missionary to come along. I remember quite well when you taught us from the Bible by the salt water. Later you sent us a teacher. I am writing to thank you for the news you brought us and I thank God that He sent you to us. I am sorry not to be able to see you now. I have also heard through Mr. Hollingsworth how sick you were and how God has restored you again.

"The work of God here in New Hebrides is now good. Five of us Malekulans are now assisting the missionary on Tanna. My great concern is about the people on the hills of Malekula, Big Nambus who have tried to spoil our mission. Let us pray to the Lord who knows the road, that the gospel work may still be carried on among these people.

"I am nearly finished my talk now, but I want to express my thanks to God because you came to Malekula and told us the good news that brings life, and because I came out of darkness. Today I am glad.

"I am finished now, Pastor Smith. May God bless you in your work for Him, and me also.

"Abed Nego."

Around the Conferences

Greymouth Dedication

A. W. MACAULAY

Something unique in the history of the believers of the beautiful West Coast of South New Zealand occurred during the weekend of March 7-9 inclusive. Coinciding with the dedication of the Greymouth church a three-day convention was held.

Numerous delegates from Christchurch, Westport, Hokitika, and Mataroa were present for the ceremony and to hear Pastors L. C. Naden, H. G. Moulds, S. M. Uttley, and A. Mitchell, and Brother A. White present "meat in due season." The unanimous opinion later expressed was that a veritable feast of good things had been provided. "And there they were . . . three days, eating and drinking: for their brethren had prepared for them." 1 Chron. 12:39.

The weather was all that we desired. Some of the visitors camped. One good family travelled one hundred miles to get there; a score or more came from West-

port—sixty-five miles north. Pastor Spicer's well-known phrase, "It's a good family to belong to," was often heard.

On Friday evening as Pastor Moulds, the president of our sister conference in the north, from Heb. 12: 27, 28, stressed the need of standing on the things that cannot be shaken, the feeling was present that whatever happens in the old world the safest thing to do is to stand firm on God's message.

The Sabbath school hour was bright and instructive. Brother and Sister Cullen of Westport feelingly rendered a duet, "Alone." Pastor Naden in the morning service portrayed very forcibly the fact that we are very near the dawn of a new day and the return of Jesus.

An overflowing church on Sabbath afternoon saw the church dedicated to the glory of God. During the course of the dedicatory sermon Pastor S. M. Uttley said that the human resources of the church were never so great; the opportunities of the church were never so glorious; the work of the church was never so urgent. The crisis is momentous. God's call was not merely for the dedication of the building, but for the surrender, consecration, and dedication of our lives. Pastor Naden, who had just officially opened the church, sang "Open the Gates of the Temple."

It was revealed that in 1923 Pastor W. J. Westerman sent Brother Fraser to pioneer the book work in Greymouth. He did his job so thoroughly that a Sabbath school was organized. Since then the members have worked and prayed for a church building. Five short years ago a copper trail was begun. The hand of God has been clearly seen, for through the medium of shop days and a wonderful self-sacrificing spirit, a handful of faithful, loyal, enthusiastic members have raised nearly £1,000. God's people have made a covenant with Him by sacrifice. To the visitors we are very grateful for their splendid response in helping to make the offering £38.

One sister, a new Sabbath keeper, was saving up to buy chickens for the farmlet. She needed other things, too, but she cheerfully sacrificed her precious savings in order that the sanctuary might be built. Brother W. Hicks Ussher took over after the contractor had finished the shell, and creditably and neatly finished the church.

Pastor Moulds impressively dedicated the edifice to the glory of God. Pioneers afterwards waxed warm in reminiscent mood.

Out of twenty-five coast J.M.V.'s nine precious boys and girls at night were invested with the Friend badge during a J.M.V. evening that was bright and educational. Juniors from up and down the coast gathered round the camp-fire (an imitation one) and "in its pleasant, cheery glow" (a real glow from red lights) recited, sang, and demonstrated J.M.V. ideals and aims. What a splendid heritage in our boys and girls has God given to this movement!

Sunday was begun with worship and a prayer meeting—the blessings were accumulating. An inspiring study on "Why We Adhere Firmly to the Prophetic Gift," was followed by a session for the lay workers by Brother A. White. "Every member should be a channel through which He can communicate to the world the treasures of His grace."

Pastor Uttley in the afternoon kept

everyone wide awake with "Why I Believe the Message Is True."

In the Young People's meeting Pastor Mitchell drew a parallel between the collapse of France and the fall of many Christians today. Presumption, indifference, loss of vision, and secret sins were among the factors that caused the crash.

Pastor Naden on Sunday night preached to a full and appreciative church on "Japan Moves to Armageddon."

The conference was characterized by a spirit of earnestness and typical West Coast fellowship that made it an event to be desired again.

Full of courage and uplift, the believers dispersed, greatly strengthened in their determination to be present at the great convention in the earth made new.

Happy Celebrations at New Plymouth, New Zealand

GORDON ROBINSON

It was my privilege to receive an invitation to visit and preach on March 1 at the dedication of a new rostrum and other improvements in the New Plymouth church. This invitation was accepted with joy because it meant a reunion with a happy, friendly people for whom and with whom we recently worked.

We were favoured with a lovely Sabbath morning. Even old Mount Egmont had shed his cap and overcoat and stood—God's mighty monument—against a cloudless sky.

Those who knew the church four years ago would not recognize the building from the interior, so many have been the improvements since the writer and his wife were sent to this church where so often in the past days a faithful sister took the Sabbath service. A new rostrum and preaching desk, more convenient and dignified, have just been completed, and the joy of seeing the fruit of sacrifice brightening the house of God made faces shine. Even better than the new furniture, there were present new "living stones" fashioned by the Master.

Brother Oliver Knight and wife are now doing an excellent work in the town with prospects this year of a goodly harvest.

In the few months since we left two faithful members have been called to rest, and several have moved from the town. Some members were unable to be present that day, but one who counted said ninety-nine were in attendance.

In the afternoon two bonny babies were brought by their parents to be presented to the Lord. Old memories of Scripture and song were then revived in the Young People's meeting. Yes, it was a happy day.

The following day a reunion picnic was held in the beautiful Kawaroa Park by the sea.

The work moves onward in New Plymouth, and we pray God to bless these dear people.

"Do not for a moment suppose that religion will make you sad and gloomy and will block up the way to success. . . . It in no way incapacitates you for the enjoyment of any real happiness; it is not designed to lessen your interest in life. . . . Those who in everything make God first and last and best, are the happiest people in the world."

It Pays to be Good

DANIEL H. KRESS, M. D.

Several years ago I attended a banquet at the Hotel Astor in New York City, given in honour of Dr. Stephen Smith (now deceased) by the American Public Health Association, of which he was one of the founders. Dr. Smith was nearing his 99th birthday. The chief feature of the evening was the address he was to give. There were possibly one thousand in that gathering, made up of doctors, health commissioners, and other public officials. Dr. Smith had the appearance to me of a man in the early seventies. He stood erect, and in a clear, distinct tone addressed the meeting. A young lady said to him shortly before he came to the speaker's platform, "Doctor, how does it feel to be old?" to which he replied, "I don't know."

Naturally we would conclude that the doctor had by inheritance a robust constitution, and that this was the secret of his excellent health and ripe old age. But not so. The fact is he inherited a very feeble constitution. He was frail as an infant, in early childhood, and even when reaching young manhood. Of necessity he had to exercise care in the selection of his food. Up to the age of fifty, he informed us, he ate chiefly bread and milk. Being asked the secret of long life, he replied, "Take care of your stomach the first fifty years of your life, and the next fifty the stomach will take care of you."

There was one thing the doctor said that I could possibly appreciate more fully than some others in that assembly. He said, "If a natural man, a savage, should be invited to a New York banquet, he would not be able to find anything fit to eat." I concluded the doctor was right. The plate that night was five dollars. There was food, such as it was, in abundance, six or seven courses. The bill of fare before us was in an unknown language to nine-tenths of those present. It meant nothing to them. The dishes were made up by cooks who alone knew their contents. The guests, intelligent men and women, were not supposed to know. But they nearly all ate what was placed before them. They asked no questions for conscience' sake. There possibly were a few who did not. I had to pass by many of the dishes. I did so because I did not consider them "fit to eat." I passed away the time masticating thoroughly some salted almonds and hard rolls. A doctor seated by my side, said, "Are you ill, doctor?" "No, I am not ill. I am feeling well, thank you," I replied. The doctor on the other side who knew something of my manner of living, said "Doctor, you are having a hard time of it." "Oh, no," I replied, "I am having the time of my life." And I was.

Something rather amusing occurred. The waiter who had observed that I was passing by the meat dishes and puddings, in serving the ice cream, cut off a portion for each one at the table; when he came to me, without saying a word, he cut off a double portion. To this the others pleasantly protested, saying, "That is not fair." I had an abundance to eat and drink by confining myself to a few simple foods. In fact it seems almost sinful to eat at all at such an hour or to eat when food is not needed.

I think I could appreciate just a little better how my namesake, Daniel, felt

when taken as a captive to Babylon and commanded by the king to eat at the royal table. He took an inventory of that table laden with meats of all kinds, with delicacies and with alcoholic beverages. We are informed that he "purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank," saying, "Let them give us pulse to eat, and water to drink." Evidently there was very little on that table that was fit for a "natural man to eat." Daniel and his companions as a consequence of their carefulness in the selection of their food and drink, not merely enjoyed better health than did those who ate the food on that table and asked no questions for conscience' sake, for in matters of wisdom we are told they excelled them all. At the age of ninety years, when the others were dead and buried, Daniel and his three associates, like Dr. Stephen Smith, were still living and occupied positions of responsibility. Daniel as prime minister of the Medo-Persian Empire did his work so accurately and faithfully at that advanced age that even the politicians who sought his office had to admit that his work was above criticism and his life faultless. This is a wonderful testimonial in favour of right living. These young men conscientiously refused the stimulus of flesh and wine, knowing that such food and drink would not keep the mind in the best condition to do God's service; and as a result, not merely were their countenances fairer than those of their fellows, but in all matters of wisdom they were superior to them.

The time came when the prominent men of the kingdom were gathered together at a banquet given by the king. There were in that assembly many who had made a success of business. They were drinking wine and "praising the gods of gold and silver," but when the mysterious handwriting appeared on the wall of the palace, announcing the doom of that splendid kingdom, not one of them was able to read and interpret it. Daniel, the man who when but a youth purposed that he would not defile himself with meat or wine, was the only one who was able to read the writing. He said, "This is the writing," and "this is the interpretation": "God hath numbered thy kingdom, and finished it." "Thou art weighed in the balances, and found wanting." "Thy kingdom is divided, and given to the Medes and Persians." It was too late for repentance, and in "that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom." The only man who understood the signs of the times then was this man who refused to eat and drink as did others.

There is a lesson in this for all time, and especially for our time. There are thousands today who have made a success of business who are praising the gods of silver and of gold. "Slaying oxen and killing sheep, eating flesh and drinking wine," is the order of the day. "Let us eat and drink; for tomorrow we die," is the spirit that actuates them. These men whose brains are narcotized will be unable to read the handwriting on the wall today, although it stands out as distinctly as it did in Babylon on the wall of the palace on the fatal night when the kingdom fell.

Never were times better and business more prosperous in Babylon than just before her fall. Babylon said, "I sit a queen . . . and shall see no sorrow."



In Secular Capacities

"It requires more grace, more stern discipline of character, to work for God in the capacity of mechanic, merchant, lawyer, or farmer, carrying the precepts of Christianity into the ordinary business of life, than to labour as an acknowledged missionary in the open field."—"Messages to Young People," pages 215, 216.

Babylon was a great kingdom, but she was not securely great. Money, wine, and fast living had blinded the minds of the leaders of the people to such an extent that the Spirit of God could not impress them. As at the time of the Flood, "They were eating and drinking, marrying and giving in marriage, . . . and knew not until the Flood came, and took them all away"; so it happened to the people of Babylon. And in the days of the Son of man history will be repeated. "So shall also the coming of the Son of man be." Matt. 24: 39.

Let us be as true as were Daniel and his associates, refusing under any circumstance to compromise conscience or to violate the laws of health.

"These Things Shall Never Die"

As I write this the newspapers report that the Germans have taken the effigy of Felix Mendelssohn-Bartholdy from its pedestal in front of the Gewaudhaus in Leipzig and have melted it, probably to erect a statue to the composer of the Horst Wessel Lied. I wish them joy. But now that they have gained that great victory over a dead enemy, let them try something a little more difficult. Let them make a serious attempt to rid the world of the music of the grandson of Moses Mendelssohn, the *Midsummer Night's Dream*, the violin concertos, the *Elijah*, all the other oratorios, the pieces written for the organ, the chamber music, and, above all, the master's *Lieder*. For if they can do that, even I will say, "Heil Hitler!"—"The Arts."

A tyrant has attempted to obliterate from the world all that is beautiful, and in a measure he has succeeded. But even here there is a decree beyond which his sacrilegious feet may not go. The gift of Mendelssohn's music is a heritage which lives on in the hearts and lives of countless millions, singing a song of hope and faith in the darkest hour. These things are beyond the reach of the most ruthless destroyer, because they are divine. Therefore "these things shall never die."

The Loving God

One loves you! He has loved you long.
His love, and its sweet prayer and praise
Were in your mother's cradle song,
And made the music of your days,
When flowers were fair, and skies were blue,
For love of you.

He told the secret of His love,
When merry laughter answered Him;
By dancing seas, in leafy grove,
Before your childhood's eyes were dim;
When life lay like a sunny view,
For love of you.

Now, has the shadow touched your face?
Are the days dark? the prospects grey?
O heart, be brave! the time of grace
Can never pass from you away.
Your Friend is tender, wise, and true,
For love of you.

He walked for you earth's changeful ways,
He bore for you the lonely hour,
He lived for you through toilsome days,
He met for you the tempter's power;
And joy through sorrow this Friend knew,
For love of you.

O child of love, be not still sad,
But change the sigh to happy song,
For you can make the Saviour glad
By loving Him who loved you long.
So fill with praise the heavens above,
For God is love.

—Marianne Farningham.

Word from Dr. Liu, Chungking

[The following report comes through a personal letter from Dr. H. Liu, dated August 17, 1940. It gives us an insight into the hazards and personal dangers under which he and his co-workers are carrying on in the Chungking branch of the Wuhan Sanitarium in China. It is impossible to appreciate fully the perils and hardships under which these faithful workers are labouring. Let us pray daily that they may be sustained and kept from harm.]

The last few months have been a terrible trial to us all. The bombing this year started on May 28. A place named Hwa Lung Chiao, a suburb of Chungking, which is not very far from us, was bombed the first time. We went out almost immediately after planes passed over our heads, as there were a considerable number of casualties, and we took in as many of the victims as we had place for. Mat sheds were hastily put up to accommodate them. Twenty-five amputations were made in the front yard that afternoon, because our place inside was too small. Everybody helped in the surgery. It was a horrible sight. We went out about twenty-five times to take air-raid victims in from the fields. More than five hundred people received emergency treatment.

Bombing has been frequent and fierce. The city of Chungking occupies only a small area, but thousands of bombs were dropped on it. Much damage has been done. Our Mi Hwa Kai church was completely demolished. Our hospital at Litzi-pah was very badly shattered on June 25, and we lost more than ten thousand dollars' worth of medicine and equipment. It took us more than ten weeks just to put

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the buildings back in shape to be used again. The work was carried on without interruption, with about seventy-five patients in the hospital all the time. All our workers were unharmed, and we are all very grateful to God for His protecting care at this hour. It is rather discouraging to see things destroyed in a second which are so hard to obtain.

Last Sunday, August 11, a bomb was dropped just in front of our front gate, and our buildings were partly demolished. Several incendiary bombs were dropped around us, but they failed to start a fire. The wrecking this time was worse than the last; however, we did not lose as much as we did before, because most of our medicines and equipment were stored away. It took twenty workmen several days just to fix up the roofs. A heavy rain came after the last of our main buildings were repaired; so we were saved from that, and were very thankful for it.

We are all thankful for this wonderful opportunity to serve in this hour of need. It is our sincere hope that the God of love may be known to the people through our humble service. Already people who used to have anti-Christian feelings have changed their minds.—"The Ministry."

A Marriage Poem

We are happy to publish this note from Brother A. J. Dyason and the poem which follows:

"Some time ago a fellow worker and bride-to-be requested me to write a few lines for her approaching marriage, with a stipulation that they should be adaptable to that sweet old familiar melody, 'Londonderry Air.'

"Because of the favourable reception of the song and the comment which has reached me from various sources I pass the lines along to the 'Record.' If they are of any service I shall be glad."

MARRIAGE

When first the great Creator of the
universe
Breathed forth His royal fiat o'er the
void,
And brought a world of beauty into being
Beneath the lofty dome of jewelled sky,
'Twas then, that in a garden rich and
beautiful,
Amidst the perfume of its blossoms rare,

He formed a home of pure delight where
men should dwell
And everlasting joys and boundless pleasures share.

There, in that garden, midst the hosts of
angels bright,
Resplendent in the fullness of His power,
He bound His first-formed creatures in a
bond of love,
And bade them henceforth live and
dwell as one.
And so today, the consummated love of
man
Is witnessed by the shining hosts afar,
And this fair maid and man shall now
united be,
And so fulfil the plan and purposes of
Heaven.

And when that day, all glorious, bright,
and beautiful
Shall break upon a world renewed and
grand,
When happiness beyond the thought of
mortal man
Shall reign, and joy and liberty abound;
'Tis then again, a garden rich and wonder-
ful
Shall be the home of trusting man and
maid,
Where sacred vows that bind in sweet
felicity,
And hallowed love and peace, shall rule
eternally.

WEDDING BELLS

GARRICK - SCARFE.—At the Napier church, N.Z., in the evening of January 30, Robert Wallace Garrick and Doris Marion Scarfe were united in the holy and solemn bonds of matrimony. Both of these followers of the Lord are earnest and willing workers in His house, and as they face the future they have the prayers and good wishes of their many friends.

M. H. Whittaker.

ONIONS-COOPER.—In the evening of February 24, in the Murwillumbah church, N.S.W., Miss Hermie Cooper was united in marriage to Mr. A. Onions. Nicely arranged, the neat little church was filled with friends and fellow believers. At the bridal feast, charmingly arranged on the spacious veranda of the Cooper home, a large number of friends and relatives bade bon voyage to the happy couple as their barque hoisted sail on the matrimonial sea. May God bless them both in their new home in Queensland.

J. W. Kent.

HAYES-HARRISON.—On March 16 a quiet wedding was celebrated at Brighton, Victoria, when two Elsternwick church members were united in marriage. The parties were Brother Alfred William Charles Hayes and Sister Ethel Jane Harrison. Sister Harrison will be remembered by many former Melbourne Health Food Depot workers. Kind friends gave a reception after the service. We wish Brother and Sister Hayes God's richest blessings and health and happiness.

B. F. Hadfield.



"God doth His own in safety keep,
He giveth His beloved sleep."

HERBERT.—Sister Daisy Herbert was called suddenly to rest at Morrinsville, New Zealand, on March 25. Well known in Inglewood, Taranaki, years ago as Miss Daisy Harding and a faithful Adventist, Sister Herbert for the past thirteen years lived in Morrinsville a consistent Christian life and was highly respected in a wide district. Evidence of this esteem was manifest in the wealth of magnificent wreaths brought to the home by those who loved her. To her sorrowing husband, daughter, and two sons our hearts go out in sympathy. Services at the home and graveside were conducted by the writer.

Gordon Robinson.

BEHRENS.—Early on Sabbath morning, March 15, when travelling in their car from Ulverstone to Burnie, Tasmania, Sister Alice Louisa Behrens, wife of Pastor E. Behrens, collapsed and died of heart failure. Pastor and Sister Behrens intended to meet their only daughter, Dolce V. Behrens, at the boat at Burnie. Miss Behrens is employed as a stenographer in the South N.S.W. Conference office, and was coming home on holiday. When Pastor and Sister Behrens were near Penguin, Mrs. Behrens collapsed. Medical aid was immediately obtained, but it was found that she had passed away.

Sister Behrens was born in Norsewood, New Zealand, in November, 1882, and was baptized at the age of 11 years. For the past thirty years she laboured faithfully beside her husband to advance the kingdom of Christ. She always took a keen interest in the Sabbath school and primary church work.

A large company of friends from Devonport, Burnie, Penguin, Ulverstone, and surrounding districts gathered in the home and at the graveside to pay their last tribute to the one they had learned to love. Truly it is at such an hour that the blessed hope grows strangely precious. Brother H. Whittaker assisted the writer as we laid our dear sister to rest.

G. Burnside.

OMISSION

In our issue of March 17 two articles appeared without signatures. The one entitled "Stray Offshoots," was reprinted from the "Review and Herald," while the report "North and South New Zealand Conferences," was written by Pastor H. E. Piper. We regret the omission of credit in both these instances.

It is a beautiful thought that "dust, by its very nature, can rise only just so high above the road; and birds that fly higher never have it on their wings."

Look not mournfully into the Past. It comes not back again. Wisely improve the Present. It is thine. Go forth to meet the shadowy Future, without fear, and with a manly heart.—Longfellow.

BREVITIES

Mis Val Rudge, of the Sydney Sanitarium, has been transferred to the Warburton Hydro.

Miss Majorie Wright of Auckland, N.Z., has come to Sydney to serve the Health Food Company in their retail branch.

By a recent action of the Union Conference Committee, Miss Marjorie Brown has been invited to reconnect with the headquarters office staff.

In announcing the successful candidates for the matriculation examination held in December last, the "Fiji Times and Herald" mentions that Miss Majorie Branstler and one other student averaged "slightly more than 73 per cent in all subjects they entered for—a result very rarely equalled."

Pastors H. E. Piper and E. L. Minchin have returned to Wahroonga from a visit of several weeks' duration in South Australia, where they attended the annual Conference and the regional meetings. Pastor Minchin also spent two days at the Senior Young Men's camp at Sassafras, Victoria, where they had a wonderful time.

W. A. M. C. Opens Its Doors

RUSSELL M. KRANZ

On Wednesday evening March 5, after a busy day of classification, the old school bell rang out its welcome, heralding the commencement of 1941 college year.

Friends, visitors, teachers, and students assembled in the chapel where they all received a hearty welcome from the principal.

The opening address was given by Pastor R. E. Hare, who told us of a field of service ready for those who seek it. A Christian education and background, faced with this world's need, should be able to supply us with an efficient reply to God's challenge "What doest thou here?" 1 Kings 19:9. There are four essentials that we must have in our education if we are to meet the world's need: (1) We must first have a consecrated personality. It is impossible to conquer difficulties met in the Christian life unless we are wholly consecrated to God. (2) Creative thinking is an important aid to our education. If we look down through the years we find that it has been the creative thinkers who have formed and moulded our great British Empire. (3) A commanding objective is definitely needed as we prepare for God's service. If we "hitch" our "waggon to a star" and keep our eyes on that "star" we shall be sure to attain our aim. (4) A co-operative spirit is an essential if we wish to make our education a success. Co-operation, student with student, and student with teacher, sifts our likes and dislikes into one common bag.

After this inspiring address, Pastor R. A. Thrift gave all the students a warm welcome to school. He urged them to see the year through and not give in and leave during the college period, but to keep their hands to the plough.

We have much pleasure in welcoming two new members to the college staff—Miss E. Stewart, our business teacher, and Mr. H. Totenhofer who is preceptor. We pray that God's richest blessing will be with them as they take up their respective duties. The loss is felt of Miss R. Walker, and Mr. L. Wood. May they, too, have God's presence with them as they continue in other channels of the Lord's service.

With a total enrolment of 74, including indoor and day students, 1941 college year promises to be a success in the spiritual, mental, and physical aspects of life. We should wish such a school be able to have that spirit of harmony and co-ordination that helps us each one to achieve our ambitions.

Surely with your prayers and God's helping hand we may through His grace attain our all-important objective—"Greatness through Service."

News Items from Abroad

Pitcairn Plays Its Part

Doubtless we were all greatly interested in the news which reached us at the close of the year that the Adventist Pitcairn Islanders, who number about 200, have made a contribution to the war effort in the form of a gift of walking sticks for wounded soldiers. It does not sound like an exciting gift, but once more it provided the opportunity for the press to carry an interesting write-up concerning the Pitcairn Islanders and their religious beliefs. The island is a poor community, but we are glad they felt it necessary to do what they could to help in the dreadful struggle that is taking place today.—"British Advent Messenger," January 17, 1941.

Still More Bibles

The most recent statistics of the British and Foreign Bible Society reveal that during 1939 the sale of Bibles and portions was 724,000 higher than the previous year, the total circulation being over eleven and three-quarter million copies. Very significant is the fact that the figures for Central Europe are nearly 200,000 higher than for 1938.—"Present Truth," December 12, 1940.

Two People Win 190 Souls

Reporting the work of Brother and Sister Samuel Farrell of that field, the "Inter-American Division Messenger" says: "During a period of about two and one-half years they have held nine evangelistic efforts beside several short efforts in the churches, and as a result 190 souls have been baptized and four new churches organized."

Mission in Ceylon

A very interesting and encouraging evangelistic effort has just been concluded. A good interest was manifested throughout the entire three months. Fifty public lectures and many Bible studies were given. The workers are still busy visiting and conducting studies with interested parties.

At the close of the public lectures seventeen were baptized and taken into the church. About thirty-five others are being prepared for baptism. The brethren feel that a good percentage of these will be ready for this sacred step soon.—"Eastern Tidings."

Won by Reading Our Day

Another interesting story is about God's working through our literature ministry.

Brother G. D. Moni was working in several mission societies as stenographer. One day his pastor gave him the truth-filled book, "Our Day in the Light of Prophecy." After reading it he began to keep the Sabbath. His pastor became aware of this, and he began to cut his salary gradually every week. However, he got private tuitions more and more, and now God is giving him more than his previous salary. We solicit your prayers for these honest souls.—"Eastern Tidings."

A Challenging Opportunity

ERIC A. BEAVON

The arrival of C. A. Reeves, London evangelist, in British Columbia, coincides with what seems to be a unique and providential opening in the city of Vancouver.

An independent but very popular preacher, sympathetic to Seventh-day Adventists, has accepted a call to take charge of the "Kingdom Temple," Los Angeles, after preaching a large part of our truth to his congregation and favourably advertising our foreign mission work. This gentleman has been holding his meetings in a large auditorium and over the air. His audience has been described in the "Vancouver Sun" as the largest religious congregation in the British Empire. Since the congregation operates no missions abroad he has taken up offerings at the door after the regular offering for Adventist world-wide missions, on two occasions. The last offering amounted to £40. He has bought about £20 worth of Adventist books from which he preaches much of what we teach, including the tithe as we present it, health reform, and some of our prophetic interpretations.

The American preacher who was to have taken over the meetings at the auditorium was held up at the border. We wired the preacher in California that our evangelist from London, England, had arrived and would be glad to help fill the gap by preaching to his congregation. The answer came back for Pastor Reeves to take full charge. On Sunday, December 29, Pastor Reeves gave an address on "God's Providences in the Battle of London," and received an ovation. He has since taken a number of services and the audience has shown deep appreciation. The preacher whose place he is taking has suggested we take over the interest, auditorium equipment, office furniture, mimeographing machine, etc., for cash or terms. We are seeking the Lord's guidance in this matter.

For the last ten years Pastor Reeves has been conducting large theatre campaigns in the city of London with as many as 2,000 people in attendance. He organized two new churches in London in 1939. One of these companies of new Sabbath-keepers paid £200 tithe before a single person was baptized. It is our belief that under God Pastor Reeves will succeed in shaking Vancouver with the truth for these last days.

We feel that these opening providences call for the exercise of large faith in God. Nevertheless, "faith without works is dead." We must all help. We ask for the united prayers of all who are interested in God's work in Canada that He will show us a way to step into this open door if it is His will.